Hm 9:140

Wm Wake

Edward Taylor.

Quâ vsuum facit Mundi nascentis origo
Emicuit, Statûs quos fuit ordo novi;
Facta notanda Latium totos bis mille per an
Ad captum (Legito hunc) hic tibi clara do

A COMMENTARY UPON GENESIS.

Imprimatur,

Lambethæ,
Maii 26°
1694.

JO. CANT.

Com (O.T.)
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A

COMMENTARY

UPON THE

First Book of *MOSES*,

CALLED

GENESIS.

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BY

The Right Reverend Father in GOD,

SYMON, Lord Bishop of *ELY*.

Patrick, Simon, Bp

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A COMMENTARY

ON THE

First Book of MOSES

CALLED

GENESIS.

THE PREFACE.

HAVING been perſwaded to put together ſome ſcattered Notes, which I long ago made upon ſeveral Places of Holy Scripture, I began the laſt Year to conſider ſome Texts in the Book of GENESIS. *Where I ſoon found there would be a neceſſity of making an entire Commentary, upon a good part of it: And therefore I reſolved to go through the whole, in the ſame manner as I had done the three firſt Chapters.*

After I had finiſhed the better half of my Work, I was informed that Monſieur l'Clerk *had publiſhed a* Critical Commentary *upon*

the ſame Book: But whether I have concurred in any thing with him, or contradicted him, I am not able to ſay; having wanted leiſure to peruſe his Work, by reaſon of the Publick Buſineſs, which came upon me in the end of the Year. When I likewiſe underſtood that a very Learned Friend and Brother *had put into the Preſs,* Annotations *upon all the Five Books of* Moſes. *But by communicating ſome of our Papers to each other, we found there would be no reaſon, that either of us ſhould lay aſide our Deſign; but go on, in our ſeveral ways, to make the Scriptures better underſtood, by all ſorts of Perſons: For all helps are little enough in this Age, which ſeems to take pleaſure in being ignorant of the moſt important Truths.*

In which we are ſo particularly inſtructed by Moſes, *as by no other Author, nor by all the Authors that are, or have been known to be, extant in the World. For to him we owe the Knowledge of the beginning of the World; of the firſt Parents of Mankind; the Inventers of Arts; the Original of Nations; the Founders of Kingdoms and Empires; the Inſtitution of Laws; the Fountain of Religious Rites; Yea, of all the ancient Mythology; and, which is moſt conſiderable, the*

means

means of propagating that Sense of God and of Religion, which Mankind brought into the World with them; and how it came to be corrupted.

There have been those who have taken the liberty to say, That it is impossible to give any tolerable Account of the Creation *of the World, in Six Days; of the Situation of* Paradise; *the Fall of our first Parents, by the seduction of a* Serpent, *&c. But, I hope, I have made it appear, there is no ground for such presumptuous Words: But very good reason to believe every thing that* Moses *hath related, without forsaking the* literal *Sence, and betaking our selves to, I do not know what,* Allegorical *Interpretations. Particularly, I find the Truth of what I have noted concerning* Paradise, *very much confirmed by a Learned and Judicious Discourse of* Monsr. Huetius; *which I did not meet withal, till I had made an end of these* Commentaries: *But then took a review of what I had written, and found cause to correct what I had noted out of* Mr. Carver, *concerning the Spring of* Tigris *and* Euphrates. *I might also have given a clearer Account of the* Deluge, *if I had observed some things, which are come to my notice since these Papers went to the Press: But, I hope, I*

have ſaid enough to evince that it is not ſo incredible, as ſome have pretended. For, having made the largeſt Conceſſions concerning the heighth of the higheſt Mountains, which, according to the old Opinion, I have allowed may be thirty *Miles high,* Gen. VII 19. *(whereas if inſtead of* thirty, *I had ſaid not above* three *perpendicular, I had had the beſt of the Modern Philoſophers to defend me) it appears there might be Water enough to cover the loftieſt of them; as* Moſes *hath related.*

Whoſe account of the Families by whom the Earth was peopled after the Flood, is ſo ſurpriſingly agreeable to all the Records that remain in any Language, of the ſeveral Nations of the Earth, that it carries with it an uncontroulable Evidence of his Sincerity and Truth, as well as of his admirable Univerſal Knowledge. For as there is no Writer that hath given us an Account of ſo many Nations, and ſo remote as he hath done: So he hath not ſatisfied himſelf with naming them; but acquainted us with their Original; and told us at what time, and from what place, and on what occaſion they were diſperſed into far diſtant Countries. And this with ſuch brevity, that he hath informed us of more in one Chapter, than we can find in the great Volumes of all other Authors.

Having

Having ſhown us from whom all thoſe People deſcended, who are ſpread over the Face of the Earth, from the Caſpian *and* Perſian *Sea, to* Hercules *his Pillars (as the Ancients ſpeak) that is, all the World over.*

In ſhort, whatſoever is moſt ancient in thoſe Countries, which are furtheſt from all Commerce with his own, is clearly explained by Moſes: *whoſe Writings therefore cannot but be highly valued by all thoſe who will apply their Minds ſeriouſly to the ſtudy of them. For if they, who now have no regard to him, would but compare what he hath written on the fore-named Subject, with what they find in thoſe Heathen Writers, whom they have in the greateſt veneration, they would be forced to confeſs him to be a Man of wonderful Underſtanding; and could not reaſonably doubt he had an exact knowledge of the Truth of thoſe things, whereof he wrote. To this purpoſe, I remember, the famous* Bochartus *ſpeaks, who hath given the greateſt Light to the* Tenth *of* Geneſis, *wherein theſe things are delivered.*

And truly, it is ſome wonder, That they who ſo much cry up the Egyptian *Learning, ſhould not eaſily grant (unleſs they will believe all Hiſtorians but only thoſe whom we account Sacred) that*

Moſes

Moſes *muſt needs be qualified, even without the help of Divine Revelation (which he certainly had) to write both of* their *Original, and of all thoſe who were related to them, being bred up in their Country; nay, in their Court till he was* XL *Years old; and well verſed in all the Wiſdom, that was to be found among them,* Acts VII. 22. *Which Wiſdom of theirs, I doubt not, was much augmented by* Abraham's *living among them, (as I have obſerved upon* XIII 2.) *but eſpecially by* Joſeph's *long Government of that Country, for the ſpace of* LXXX *Years: Who was indued with ſuch an incomparable Spirit, that the wiſeſt Men among them learnt of him; for he* taught their Senators Wiſdom, *Pſalm* CV. 22. *And, in like manner,* Moſes *lived* XL *Years more among the* Midianites, *where, it appears by* Jethro, *there wanted not Perſons of great Knowledge. And from thence he might eaſily be inſtructed in all that the* Arabians *knew: Who were no mean People (it appears by the Story of* Job *and his three Friends, and* Elihu, *who is ſuppoſed by ſome to have wrote that admirable Book) and were near Neighbours to the moſt famous Nations of the* Eaſtern *Countries; From whom, it is evident by this Hiſtory, all Learning, Arts, and Sciences originally came.*

I could add a great deal more to this purpoſe; but the Reader, I hope, will find enough to ſatisfie him in the Commentary *it ſelf. And therefore I ſhall only make this one Requeſt to him, That he would take his* Bible *and read every Verſe intirely along with this* Commentary: *For I have not ſet down every Word of the Text, for fear of ſwelling this Work unto too great a Bulk.*

April 10. 1694.

AN

A COMMENTARY UPON THE First Book of *Moſes*, CALLED GENESIS.

THat *MOSES* wrote this and the Four following Books hath been ſo conſtantly believed, both by *Jews*, *Chriſtians*, and *Heathens*, that none, I think, denied it, till *Aben Ezra* (a Jewiſh Doctor, who lived not much above *five* hundred Years ago) raiſed ſome Doubts about it, in his Notes upon the *Firſt* of *Deuteronomy*, out of XII Paſſages in theſe Books themſelves: Which he pretended could not be his, but the Words of a later Author. But when I meet with thoſe places, I ſhall make it appear, that all ſuch Exceptions are very frivolous, and ought not to ſhake our belief of this Truth, That theſe *Five* Books were penned by *MOSES* and no Body elſe.

The firſt is called *GENESIS*, becauſe it contains the Hiſtory of the Creation of the World, with

Chapter I.

which it begins; and the Genealogy of the Patriarchs, down to the Death of *Joſeph*, where it ends. It comprehends an Hiſtory of Two thouſand three hundred and ſixty nine Years, or thereabouts: The truth of all which it was not difficult for *Moſes* to know, becauſe it came down to his time, through but a very few Hands. For from *Adam* to *Noah*, there was one Man (*Methuſelah*) who lived ſo long as to ſee them both. And ſo it was from *Noah* to *Abraham*: *Shem* converſed with both. As *Iſaac* did with *Abraham* and *Joſeph*: From whom theſe things might eaſily be conveyed to *Moſes*, by *Amram*; who lived long enough with *Joſeph*. In ſhort, *Moſes* might have been confuted, if he had written any thing but the Truth, by learned Men of other Nations, who ſprang from the ſame Root, and had the like means of being acquainted with the great things here reported by Tradition from their Fore-fathers: Who lived ſo long in the beginning of the World, that they more certainly tranſmitted Things to their Poſterity. Beſides, it is not reaſonable to think, they had not the uſe of *Writing* as we have; whereby they conveyed the knowledge of Times foregoing, to thoſe that came after.

Verſe 1.

Verſe 1. *In the beginning.*] The World is not eternal, but had a beginning, as all Philoſophers acknowledged before *Ariſtotle*. So he himſelf informs us, L. 1. *de Cœlo, cap.* 2. (ſpeaking of the ancient Opinions concerning the Original of the World) Γενόμενον μὲν ἅπαντες εἶναι φασὶν, *they all ſaid it had a beginning:* But ſome thought it might have no End; others judged it to be corruptible.

God created.] He who is Eternal gave a Being to this great Fabrick of Heaven and Earth, out of Nothing.

thing. It is obſerved by *Euſebius* (in the beginning of his Book *De Præpar. Evang. p.* 21, & 25. *Edit. Pariſ.*) That neither the ancient *Hiſtorians*, nor the *Philoſophers*, do ſo much as mention GOD, οὐδὲ μέχρι ὀνόματος, no, not ſo far as to name him, when they write of the beginning of the World. But this Divine Law-giver, deſigning to hang the whole Frame of his Polity, upon Piety towards GOD, and to make the Creator of all, the Founder of his Laws, begins with him. Not after the manner of the *Egyptians* and *Phœnicians*, who beſtowed this adorable Name, upon a great Multitude: But puts in the Front of his Work, the Name of the ſole Cauſe of all Things: the Maker of whatſoever is ſeen or unſeen. As if he had told the *Hebrew* Nation, That he who gave them the Law contained in theſe Books, was the King and Law-giver of the whole World: Which was, like a great City, governed by him. Whom therefore he would have them look upon, not only as the Enacter of their Laws; but of thoſe alſo which all Nature obeys. See *L.* VII. *De Præpar. Evang. c.* 9, 10. & *L.* XII. *c.* 16. Chapter I.

The Heaven and the Earth.] The *Hebrew* Particle *Eth*, put before both *Heaven* and *Earth*, ſignifies as much as *with*, if *Maimonides* underſtood it aright; and makes the Sence to be this: *He created the Heavens, with all things in the Heavens*, and the Earth with all *things in the Earth*; as his Words are in *More Nevochim*, P. II. cap. 30. Certain it is theſe two words, *Heaven* and *Earth*, comprehend the whole viſible World. Some would have the *Angels* comprehended in the word *Heaven*; particularly *Epiphanius*, Hæreſ. LXV. n. 45. ἅμα οὐρανῷ καὶ γῇ καὶ Ἀγγέλοις ἐκτίσθησαν. But others of the Fathers are of a different

Chapter I.

Opinion, as *Petavius* there obſerves. It is a pretty Conceit of *Theophilus Antiochenus*, L. II. *ad Autolychum*, That the *Heavens* are mentioned before the *Earth*, to ſhow that God's Works are not like ours: For he begins at the top, we at the bottom: That is, he firſt made the *firſt Stars* and all beyond them, (ſo I take the word *Heaven* here to ſignifie) for they had a beginning, as well as this lower World, though they do not ſeem to be comprehended in the *ſix days Work*, which relates only to this *Planetary World*, as I may call it, which hath the *Sun* for its Center. And thus *Philo* underſtood the firſt word *Bereſchith*, in the beginning, to reſpect the order wherein things were created. God began his Creation with the *Heaven*, as the moſt noble Body, and then proceeded to the *Earth*; an account of which follows.

Verſe 2.

Ver. 2. *And the Earth was without form*, &c.] Some connect this Verſe with the foregoing, by tranſlating the firſt Verſe in this manner, *When God firſt created*, or began to create, *the Heaven and the Earth*, the Earth was without form, *&c.* That is, at firſt he only created a rude Matter of thoſe things, which afterwards were faſhioned as we now ſee them.

Without form.] A confuſed, indigeſted heap, without any order or ſhape.

And void.] Having no Beaſts, nor Trees, nor Herbs, nor any thing elſe, wherewith we now behold it adorned.

So theſe two words, *Tohu Vabohu*, are uſed in Scripture, where we meet with them (which is not often) for *confuſion* and *emptineſs*, XXXIV. *Iſaiah* 11. IV. *Jer.* 23. Being a deſcription of that which the Ancients called the CHAOS (of which the *Barbarians* had a Notion, no leſs than the *Greeks*) wherein the

the Seeds and Principles of all things were blended together. This is called, in the *Pagan* Language, by *Epicharmus*, πρῶτον Θεῶν, the firſt of the Gods: Becauſe all things ſprang out of this; which was indeed the firſt of the Works of God, who, as *Moſes* ſhows in the ſequel, produced this beautiful World out of this CHAOS. Chapter I.

And darkneſs was upon the face of the deep.] Nothing was to be ſeen, for want of Light: Which lay buried, as all things elſe did, in that great Abyſs, or vaſt confuſed heap of Matter before-mentioned. So the *Hebrew* word *Tehom* ſignifies (which we tranſlate *deep*) *tumult and turbid confuſion:* The firſt Matter being very *heterogeneous*, as they ſpeak, *i. e.* of various ſorts and kinds, hudled together without diſtinction.

And the Spirit of God moved.] Men have been extreamly fanſiful in the Expoſition of theſe plain Words: Some underſtanding by the Spirit of God, the *Sun*, which gives Spirit and Life to all things upon Earth; others the *Air*, or the *Wind:* When as yet there was no *Sun* in the Firmament, nor any *Wind* that could ſtir, without the Power of the Almighty to excite it. This therefore we are to underſtand to be here meant; The Infinite Wiſdom, and Power of God, which made a vehement Commotion, and mighty Fermentation (by raiſing, perhaps, a great Wind) *upon the Face of the Waters:* That is, on that fluid Matter before-mentioned, to ſeparate the parts of it one from the other.

Waters.] That which *Moſes* before called the *Deep*, he now calls *the Waters:* Which plainly ſhows that ſome Parts of the confuſed Maſs, were *fluid* and *light*; as other Parts were *ſolid* and *heavy*. The hea-

vy

Chapter I.

vy naturally ſunk, which he calls the Earth; and the lighter Parts got above them, which he calls the *Waters:* For it is clearly intimated the *Waters* were uppermoſt.

The Word we here tranſlate *moved*, ſignifies literally *brooded* upon the Waters, as an Hen doth upon her Eggs. So the ancient and modern Interpreters have obſerved: And *Morinus*, who oppoſes it, hath ſaid nothing to make us doubt of this Sence of the Phraſe. From whence ſome have, not unhappily, conjectured, the Ancients took their Notion of a πρωτόγονον ὠὸν, *a firſt laid Egg*, out of which all things were formed. That is, the CHAOS (out of which all the old Philoſophers, before *Ariſtotle*, thought the World was produced) conſiſting of *Earth* and *Water*, of thicker and thinner Parts, as an Egg doth of *Yolk* and *White*.

Now the *Spirit of God* thus moved upon the Waters, that by its incubation (as we may call it) it might not only ſeparate, as I ſaid, thoſe Parts which were jumbled together; but give a vivifick Virtue to them, to produce what was contained in them. The Souls and Spirits, that is, of all living Creatures, were produced by the *Spirit of God*, as *Porphyry* ſaith *Numenius* underſtood it. For his Opinion, he tells us, was, That all things came out of the Water θεοπνόῳ ὄντι, *being Divinely inſpired:* For which he quoted theſe words of the Prophets, as he called *Moſes*. See *Porphyry*, περὶ τῦ Νυμφ῀ Αντρυ, on thoſe words of *Homer:*

——Ἱερὸν Νυμφαίων, ἠδ᾽ Νηΐαδες καλέουσι.

Which gives us to underſtand, that the Spirits of all living Creatures (which we call their Active Forms) did

did not ariſe out of Matter, for that is ſtupid; but proceeded from this other Principle, the Powerful *Spirit of God*, which moved upon the Face of the Waters, by a *vital Energy*, (as St. *Chryſoſtom* ſpeaks) ſo that they were no longer *ſtanding* Waters, but *moving*, having ζωτικὴν τινα δυναμιν, a certain living Power in them. From whence we may alſo gather, that the Spirits of living Creatures are diſtinct things from Matter; which of it ſelf cannot move at all, and much leſs produce a Principle of Motion. Chapter I.

And thus indeed all the Ancient Philoſophers apprehended this Matter: And ſome of them have moſt lively expreſſed it. For *Laertius* in the Life of *Anaxagoras* tells us, that he taught among other things, Πάντα χρήματα ἦν ὁμοῦ· εἶτα Νοῦς ἐλθὼν αὐτὰ διεκόσμησε, *all things were hudled together: And then the Mind came and ſet them in order.* And *Thales* before him (as *Tully* informs us, *L.I. de Nat. Deor.*) *Aquam dixit, eſſe initium rerum: Deum autem eam mentem quæ ex aquâ cuncta fingeret*; ſaid, *Water was the beginning of things: And God that Mind who formed all things out of the Water.*

By *the Spirit of God* ſome of the ancient *Jews* have underſtood the *Spirit of the Meſſiah*, (as *Hackſpan* obſerves in his *Cabala Judaica*, n. LXVI. out of *Baal Hatturim*, the *Hieruſalem Targum*, &c.) which explains the Evangeliſt St. *John*, who in the beginning of his Goſpel ſays, all things were made by the Eternal ΛΟΓΟΣ or *WORD of God*, (the ſame with the Νοῦς of the ancient Philoſophers) whoſe Almighty Spirit agitated the vaſt confuſed Maſs of Matter, and put it into Form.

Ver.

Chapter I. Verſe 3.

Ver. 3. *And God ſaid.*] Theſe words are taken notice of by *Longinus*, περὶ ὕψους, as a truly lofty expreſſion; wherein appears the Wiſdom of *Moſes*, who repreſents God like himſelf, commanding things into Being by his Word; that is, by his *Will*: For whereſoever we read theſe words in the Hiſtory of the Creation, *He ſaid*, the meaning muſt be underſtood to be *He willed*, as *Maimonides* interprets it, *More Nev.* P. I. cap. 65. This *Juſtin Martyr* demonſtrates *Orpheus* had learnt out of *Moſes* his Books, when he ſwears by the Heaven, the Work of the Great and Wiſe God, and by the *Word of the Father*, *which he ſpake at firſt*, when he eſtabliſh'd all the World by his Counſels. So his words are in Παραινετ. εἰς Ἕλληνας, p. 16.

And as there is nothing more famous in Antiquity than the τὸ Ὀρφικὸν ᾠὸν, *Orpheus his Egg*, which I before mentioned; ſo it is remarkable that the *Egyptians* (among whom *Orpheus* travelled) deſcribed their God *KENEPH*, with an Egg coming out of his Mouth: Which was a lively Repreſentation of this World (noted by the Egg) produced by God's Omnipotent Word. For how richly ſoever the CHAOS was furniſhed with Materials, it would have brought forth nothing, without his Powerful Motion, and Wiſe Contrivance, by whom it was created. So *Anaxagoras* himſelf reſolved νοῦν μὲν ἀρχὴν κινήσεως, that Mind was the Principle of Motion, (as *Laertius* tells us in his Life) by which Mind he underſtood God, as others have reported his Opinion more largely in theſe admirable words. *The Beginning of all things is* ὁ Νοῦς, *the Mind*, *who is the Cauſe and the Lord of the whole World*; *and gave* τάξιν τοῖς ἀτάκτοις, καὶ κίνησιν τοῖς ἀκινήτοις, &c. *order to things in diſorder*,

diſorder, and motion to things immoveable, and diſtinction to things confuſed, and beauty to things deformed. Chapter I.

Let there be Light.] Having ſpoken of the *Creation* of all things, now follows an account of their *Formation* out of that rude Matter which was at firſt *created.* And the firſt thing produced was *Light*; which *Greg. Nazianzen* (*Orat.* XLIII. *p.* 699. a.) calls ἀσώματον ἢ ἀνήλιον, becauſe it was *not yet collected into a Body, as it is now in the Sun.* Others think it to have been a dimmer ſort of Light from the Sun, not yet perfectly formed. *Abarbinel* (upon the XL of *Exodus*) takes this to be the *SCHECHINAH*, the moſt excellent of all created things, called, in Holy Scripture, *the Glory of the* LORD; which God, ſaith he, ſealed up in his Treaſures, after the *Luminaries* were created, to ſerve him upon ſpecial Occaſions, (for inſtance, to lead the *Iſraelites* in the Wilderneſs, by a cloudy Pillar of Fire) when he would make himſelf appear extraordinarily Preſent. And becauſe of the Perfection of *this Light* he fanſies it is that *Moſes* ſays in the next Verſe, That *God ſaw the Light* (repeating the word *Light*) *that it was good:* Whereas in all the reſt of the Six Days Work, he only ſays, He *ſaw it was good*, without naming again the thing he had made.

But it ſeems to me moſt rational by this *Light*, to underſtand, thoſe Particles of Matter, which we call *Fire*, (whoſe two Properties, every one knows, are *Light* and *Heat*) which the Almighty Spirit that formed all things, produced as the great Inſtrument, for the Preparation and Digeſtion of the reſt of the Matter; which was ſtill more vigorouſly moved and agitated, from the top to the bottom, by this reſt-

Chapter I.

leſs Element, till the purer and more ſhining Parts of it, being ſeparated from the groſſer, and united in a Body fit to retain them, became *Light*.

Verſe 4. Ver. 4. *And God ſaw the Light, that it was good.*] He was pleaſed in this Work of his, as agreeable to his Deſign. Which for the preſent was (we may conceive) to influence the upper Parts of the CHAOS, and to be the Inſtrument of Rarefaction, Separation, and all the reſt of the Operations, which were neceſſary to mold it into ſuch Creatures, as were afterwards made out of it.

And God divided the Light from the Darkneſs.] Appointed that they ſhould conſtantly ſucceed one another; as we ſee they do *now*, that this Light is embodied in the Sun; and as they did *then*, by the circular Motion of this firſt Light of Fire, round about the CHAOS, in the ſpace of Twenty-four Hours; which made it Day to thoſe Parts where it ſhined; and Night, where it did not. It is remarkable how *Moſes* aſcribes every thing to GOD, the Former of all things; who by making this Light move round about the *Chaos*, ſtill more prepared, and exalted the remaining indigeſted Parts of Matter, for their ſeveral uſes.

Verſe 5 Ver. 5. *And God called the light, day; and the darkneſs he called Night.*] He ſetled them (that is) in ſuch a conſtant Courſe, that it gave them theſe diſtinct Names.

And the Evening and the Morning were the firſt Day.] In the *Hebrew* Language, *Evening and Morning* ſignifie a whole Day; which the Motion of this Light made, if we conceive it to have been formed about Noon, and to have gone round the fore-mentioned Heap of Matter in Twenty-four Hours.

How

How long all things continued in mere Confuſion, after the CHAOS was created, before this *Light* was extracted out of it, we are not told. It might be (for any thing that is here revealed) a great while; and all that time the mighty Spirit was making ſuch Motions in it, as prepared, diſpoſed, and ripened every Part of it, for ſuch Productions as were to appear ſucceſſively in ſuch ſpaces of time, as are here, and afterward mentioned by *Moſes*; who informs us, That after things were ſo digeſted, and made ready (by long Fermentations perhaps) to be wrought into Form, God produced every day, for ſix days together, ſome Creature or other, till all was finiſhed; of which *Light* was the very firſt. This *Maimonides* hath very happily illuſtrated, in his *More Nevochim*, P. II. c. 30. where he obſerving that all things were created at once, and then were afterwards ſeparated one from another ſucceſſively; he ſays, their wiſe Men reſemble this proceeding to that of a Husbandman, who ſows ſeveral Seeds in the Earth at the ſame moment; ſome of which are to come up after one day, others after two, and others not till three days be paſt; though the whole ſowing was in one and the ſame moment. Thus God made all things at the firſt, which did not appear together; but, in the ſpace of *ſix Days*, were formed and put in order one after another: *Light* being the Work of the firſt Day. Chapter I.

Ver. 6. *And God ſaid, Let there be a firmament.*] The next thing that God commanded to come forth of the *Chaos*, was the *Air*; particularly, that Region next to us, wherein the Fowls fly, as it is expounded afterwards, *verſe* 20. The *Hebrew* word *Rachia* properly ſignifies a Body *expanded*, or *ſpread forth*, (as may be Verſe 6.

Chapter I.

ſeen in *Exod.* XXXIX. 3. *Iſai.* XL. 19. *Jer.* X. 9. where it can have no other meaning) but is by the LXX. tranſlated στερέωμα, and from thence by us, *Firmament*; becauſe the Air, though vaſtly extended and fluid, yet continues firm and ſtable in its place.

In the midſt of the Waters, and let it divide the Waters from the Waters.] This Region of the Air, manifeſtly parts the Waters above it in the Clouds, from thoſe below it, here upon Earth; the one of which *Waters* bear a good proportion, and are in ſome meaſure equal unto the other; for there are vaſt Treaſures of Water in the Clouds; from whence the Waters here below, in Springs and Rivers are ſupplied. This appeared afterwards in the Deluge, which was partly made by continued Rains for many days. The great Objection againſt this Expoſition is, That now there were no Clouds, neither had it, after this, rained on the Earth, *Gen.* II. 6. But it muſt be conſidered, That neither were the Waters below, as yet gathered into one place: And therefore *Moſes* here ſpeaks of the *Air*, as a Body intended to be ſtretched between the Waters above and beneath, when they ſhould be formed.

That the Clouds above are called Waters in the Scripture-Language, is plain enough from *Pſalm* CIV. 3. *Jer.* X. 13. and other places.

Verſe 7.

Ver. 7. *And God made the firmament, and divided*, &c.] What his Divine Will ordered, his Power effected; by that *Light* which rowled about the CHAOS, and that *Heat* which was excited within it; whereby ſuch Exhalations were raiſed, as made the *Firmament*. That is, the thicker Parts of them made this Region of the *Air*, which is the *lower firmament*, verſe 20. And the thinner Parts of them

them made the *Æther*, or *higher Firmament*, where- Chapter
in the Sun and the Planets are ſeated, *verſe* 14, 15. I.

Ver. 8. *And God called the firmament Heaven.*] Verſe 8.
Made it ſo different from the reſt of the Maſs, called *Earth*, that it had the Name of *Heaven*, to diſtinguiſh it from the other. So all above the Earth is called, as appears by the following part of the *Chapter*, in the *Verſes* now mentioned. And that's the very import of the word *Schamaim*, which, in the *Arabick* Language, (as *Æben Ezra* obſerves) ſignifies *heighth* or *altitude*.

And the Evening and the Morning were the ſecond Day.] This was the Work of another whole Day. Concerning which it is commonly noted, That it is not ſaid of this, as of all the Works of the other five Days, *God ſaw that it was good*. What the reaſon of this ſhould be, is enquired by all Interpreters; and the moſt ſolid Account that I can find of it, is this; That the *Waters* mentioned upon this Day, were not yet ſeparated and diſtinguiſhed from the *Earth*: And therefore in the next Day's Work, when he did gather the Waters together, *verſe* 10. and when he commanded the Earth (which was become dry) to bring forth, *verſe* 12. theſe words, *God ſaw that it was good*, are twice repeated. Which made *Picherellus* and *Ger. Voſſius*, think the two next *Verſes* (9, 10.) belonged to the ſecond Days Work; and that the firſt words of the *ninth Verſe* ſhould be thus tranſlated, *And God had ſaid, Let the Waters under the Heaven*, &c. And ſo the words in the end of the *tenth Verſe*, *God ſaw that it was good*, relate to the ſecond Day. *L. 2. de Orig. Idolol. c. 67.*

Ver.

Chapter I. Verſe 9.

Ver. 9. *And God ſaid, Let the Waters under the Heaven.*] All the Waters which continued mixed with the Earth, and covered the Surface of it.

Be gathered together, &c.] Collected into one Body by themſelves.

And let the dry Land appear.] Diſtinct and ſeparate from the Waters.

There being ſuch large Portions of Matter drawn out of the CHAOS, as made the Body of *Fire* and *Air* before-mentioned, there remained in a great Body, only *Water* and *Earth*; but they ſo jumbled together, that they could not be diſtinguiſhed. It was the Work therefore of the *third Day*, to make a Separation between them; by compacting together all the Particles which make the Earth, which before was Mud and Dirt; and then, by raiſing it above the Waters which covered its Superficies, (as the *Pſalmiſt* alſo deſcribes this Work, *Pſalm* CIV. 6.) and, *laſtly*, by making ſuch Caverns in it, as were ſufficient to receive the Waters into them. Now this we may conceive to have been done by ſuch Particles of Fire as were left in the Bowels of the Earth: Whereby ſuch Nitro-ſulphureous Vapours were kindled, as made an Earth-quake; which both lifted up the Earth, and alſo made Receptacles for the Waters to run into; as the *Pſalmiſt* (otherwiſe I ſhould not venture to mention this) ſeems in the fore-mentioned place to illuſtrate it, *Pſalm* CIV. 7. where he ſays, *At thy rebuke they* (i.e. the Waters) *fled; at the voice of thy thunder they haſted away.* And ſo God himſelf ſpeaks, *Job* XXXVIII. 10. *I brake up for it* (*i.e.* for the Sea) *my decreed place, and ſet bars, and doors.* Hiſtories alſo tell us, of Mountains that have been, in ſeveral Ages, lifted up by Earth-quakes; nay,

Iſlands

Iſlands in the midſt of the Sea: Which confirms this Conjecture, That poſſibly the Waters were, at the firſt, ſeparated by this means; and ſo ſeparated, that they ſhould not return to cover the Earth. For the Word, in the beginning of this *Verſe*, which we tranſlate *gathered*, comes from *Kav*, which ſignifies a *Square*, a *Rule*, or *perpendicular Line:* And therefore denotes they were moſt exactly collected, and ſo poiſed in ſuch juſt Proportions, that they ſhould not again overflow the dry Land. Chapter I.

This Work of God (whereby the Waters were ſent down into their proper Channels, and the Earth made dry, and fitted for the Habitation of ſuch Creatures, as were afterwards created) is obſerved by *Strabo* in his *Geography*, as an Act of Divine Providence, *L.* XVII. Becauſe, ſays he, the Water covered the Earth, and Man is not ἔνυδρον ζῶον, a Creature that can live in the Water, God made ἐξοχὰς ἐν τῇ γῇ πολλὰς καὶ ἐνοχὰς, &c. many Cavities and Receptacles in the Earth for the Water; and raiſed the Earth above it, that it might be fit for Man's Habitation.

Ver. 10. *And called the dry Land*, &c.] This is ſufficiently explained, by what hath been ſaid upon *Verſe* 5, & 8. only this may be added, That the word *Eretz*, *Earth*, in *Arabick*, ſignifies any thing that is *low* and ſunk beneath, oppoſite to *Schamaim*, Heavens, which in that Language, as I noted before, ſignifies *high* and *lifted up*. Verſe 10.

Ver. 11. *And God ſaid, Let the Earth bring forth graſs, the Herb yielding*, &c.] Or, rather, it ſhould be tranſlated, *and the Herb yielding*, &c. though the *copula* be omitted, which is uſual in Scripture: Particularly in *Habak.* III. 11. *the Sun, Moon*, i. e. the Sun and Moon. Verſe 11.

Mo-

Chapter I.

Moſes having ſhown how the firſt Matter, (*ver.* 2. and then the Elements of things, as we call them (*ver.* 3, 6, 9, 10.) were produced, he proceeds to the Production of more compounded Bodies. And here an account is given of all ſorts of *Vegetables*, which are ranged under three Heads; *Graſs*, which comes up every Year without ſowing; *Herbs*, bearing a Seed, which comprehends (as *Abarbinel* here notes) all ſort of Corn, and whatſoever is ſown; and *Trees*, which alſo bear Fruit. There are ſeveral kinds of all theſe; which ſome have caſt into *Eighteen*, others into *Six and thirty* Claſſes; none of which could at the firſt ſpring out of the Earth, of it ſelf, by the power of external and internal Heat, and of the Water mixed with it, (no, not ſo much as one ſingle Pile of Graſs) without the Almighty Power and Wiſdom of God; who brought together thoſe Parts of Matter, which were fitted to produce them; and then formed every one of them, and determined their ſeveral Species; and alſo provided for their continuance, by bringing forth Seed to propagate their Species to the end of all things. And here it is very remarkable, how God hath ſecured the *Seeds* of all Plants, with ſingular Care: Some of them being defended by a double, nay, a treble incloſure.

Verſe 12.

Ver. 12. *And the Earth brought forth Graſs, and the Herb*, &c.] Theſe things did not grow up out of Seed, by ſuch a long proceſs, as is now required to bring them to Maturity; but they ſprung up in their Perfection, in the ſpace of a Day, with their Seeds in them, compleatly formed, to produce the like throughout all Generations. Thus *Moſes* gives a plain Account of the firſt Production of things, according to the natural Method: For ſuppoſing they had

had a Beginning, the *Herb* and the *Tree* muſt naturally be before the *Seed* they bear: As the Hen is before the Egg ſhe lays. And to make a Queſtion, which was firſt (as ſome of the Philoſophers did) is very frivolous; becauſe that Power which alone could produce the Seeds of all things, could as eaſily make the things themſelves, with a power to propagate their Kind, by Seed. Chapter I.

It is therefore moſt judiciouſly noted by *Abarbinel*, a learned *Jew*, That the Production of Plants in the beginning, differed from their Production ever ſince in theſe two things: *Firſt*, That they have ſprung ever ſince out of *Seed*, either ſown by us, or falling from the Plants themſelves; but at the beginning were brought out of the Earth, with their Seed in them, to propagate them ever after. And, *Secondly*, They need now, as they have done ſince the firſt Creation, the influence of the Sun, to make them ſprout: But then they came forth by the Power of God, before there was any Sun, which was not formed till the next Day. Of this laſt *Theophilus Antiochenus*, long before *Abarbinel* took notice, *L.* II. *ad Autolycum*, where he ſays, God produced things in this order; foreſeeing the Vanity of *Philoſophers*, who, ſaying nothing of him, made all things to be produced by the Sun, ἀπὸ τῆς στοιχείων, out of the Elements. *Porphyry* himſelf alſo (*L.* II. περὶ ἀποχῆς) could obſerve out of *Theophraſtus*, That the Earth brought forth Trees and Herbs before Beaſts, δένδρα μὲν γὰρ δὴ πρὸ ζώων ἀνίδυσε ἡ γῆ, &c. Which *Euſebius* remembers in his *Præpar. Evang. L.* I. *c.* 9. *p.* 28.

Ver. 14. *Let there be Lights.*] This is a different word from what we had, *verſe* 3. ſignifying, as *Pau-* Verſe 24.

Chapter I.

lus Fagius obſerves, that which is made out of Light; *luminous Bodies*, whereby Light is communicated to us: The *Hebrew* Particle, *Mem*, before a word, being uſed to expreſs the Inſtrument of an Action: And ſo now we are to conceive, that the *Light* produced at firſt, having for *three* Days circulated about the Earth, and that near unto it, to further the Production of the things before-mentioned, was on this *fourth* Day diſtributed into ſeveral *Luminaries*, at a great diſtance from the Earth. So it follows; *In the firmament of Heaven*, in the upper Region, which we call the *Æther*, or *Sky*, where the Sun and the Planets are placed.

To divide the Day from the Night.] By a continued circular Motion, finiſhed in *four and twenty* Hours; in one part of which, by the preſence of the Sun, the Day is made; and in the other part, by the Sun's abſence, Night is made, in a conſtant ſucceſſion.

And let them be for Signs and for Seaſons.] That is, for Signs of the Times or Seaſons; as *Ger. Voſſius* expounds it, by the Figure of ἓν διὰ δυοῖν. And by *Times* are meant, the Spring, Summer, Autumn, and Winter: And, by conſequence, the Seaſons for Ploughing, Sowing, Planting, Pruning, Reaping, Vintage, Sailing, *&c. L. de Scientiis Mathemat. c.* 38.

And for Days, and Years.] By a ſpeedy ſwift Motion round, in *twenty-four* Hours to make *Days*; and by a ſlower, longer Motion to make Years; and a grateful variety of Seaſons in the ſeveral Parts of the Earth, which by this *annual* Motion are all viſited with the Sun's Beams.

Ver.

Ver. 15. *And let them be for Light*, &c.] *i. e.* Let them there continue to give conſtant Light and Warmth to the Earth: And ſo they do immovably. Chapter I. Verſe 15.

Ver. 16. *And God made two great Lights*] It is obſervable, that nothing is ſaid to have been *created*, ſince the firſt Matter, out of which all things were *made* or *formed*. And the two *great Lights*, or *Luminaries*, Inlightners, (as the word ſignifies) are the *Sun*, which inlightens us by Day; and the *Moon*, which inlightens us by Night. The *Moon* indeed is not ſo *great* as the reſt of the Planets, (for it is the leaſt of all, except *Mercury*.) but it affords the greateſt Light to us; by reflecting the Beams of the Sun to us, in its abſence; and thereby very much abating the diſconſolate Darkneſs of the Night. Verſe 16.

He made the Stars alſo.] That is, the reſt of the Planets, and their Attendants.

Ver. 17. *And God ſet them in the firmament of Heaven*, &c.] By the repetition of this ſo often, *Moſes* intended to fix in the Peoples Mind this Notion; That though the heavenly Bodies be very Glorious, yet they were but Creatures, *made* by God, and *ſet* or appointed by his Order, to give us Light: And therefore he alone is to be worſhipped, not they. Verſe 17.

It is commonly taken notice of, that there is no mention of the Creation of Angels, in all this Hiſtory; nor was there any need of it. For the ancient Idolatry conſiſting in the Worſhip of the Sun, Moon, and Stars, (as appears from the very Names of the moſt ancient *Idols* in the *Old Teſtament*, ſuch as *Moloch*, *Aſhtaroth*, and the like,) which they believed to be Eternal Beings: The great Deſign of *Moſes*

Chapter I. was to confute this Opinion, by repreſenting them (over and over) as the Work of the Eternal God; which ſtruck at the very Root of *Idolatry*. The worſhip of *Angels* was a later Invention.

Verſe 18. Ver. 18. *And to rule over the day, and over the Night.*] Some have fanſied, that the ancient Idolatry ſprung from this word *Rule*: Men looking upon theſe glorious Lights, as having a Dominion over them. Whence the Sun was called *Baal*, that is, Lord, or Governor, by the *Eaſtern* People; and *Moloch*, that is, King, by the *Egyptians*. But one word ſure was not the ground of ſo foul an Error; when the Scope of *Moſes* was to ſhow that theſe things were *made* by an higher Being, and made not to rule over *Men*, but over the *Day* and the *Night*; which the Sun makes when it riſes and ſets, by the order and appointment of God.

And God ſaw that it was good.] He was pleaſed with this Work, as ſuitable to the ends for which he intended it. The firſt Light *was good* (*ver.* 4.) for the purpoſe to which it ſerved; which was, by its heat, to agitate, rarifie, and ſeparate the Matter of the CHAOS, for the making of *Air*, and gathering together the *Waters*, and drying the *Earth*, and producing *Graſs*, *Herbs*, and *Trees*; which made it neceſſary it ſhould continue ſome Days near to the Earth, that it might powerfully penetrate into the Matter it was to digeſt: But, if it ſhould have continued longer ſo near to the Earth, it would *not have been good* for it; becauſe it would have burnt up all the Plants, that the Earth had brought forth; and, by its too ſcorching heat, have hindred the Production of thoſe living Creatures, which were ready on the next Day to be made; or, at leaſt, made

the

the Earth unfit for their Habitation. For the *Air*, which all living things, even Fiſhes themſelves, need, (nay, the Plants alſo, which have Veſſels for conveying Air to all their Parts,) would have been ſo very hot, that it would have afforded no refreſhment to them: Therefore *it was good* that it ſhould be advanced into the Firmament of the Heaven, and there embodied in thoſe Luminaries, which, being removed further from us, give ſuch a moderate heat as is neceſſary for the preſervation of us, and of all things living that dwell upon the Earth. Chapter I.

Ver. 19. *And the Evening*, &c.] Thus the fourth Day concluded. Verſe 19.

Ver. 20. *And God ſaid, Let the Waters*, &c.] Now God proceeded to form the lower ſort of *Animals*, or living Creatures, *viz.* The *Fiſh*, and the *Fowl*; which are in many reſpects inferior to *Beaſts*. And the Fiſhes are called *moving* (in the *Hebrew*, *creeping*) Creatures; becauſe their Bellies touch the Water, as creeping things do the Earth. Both Fiſhes and Fowls were made out of the *Waters*; that is, out of ſuch Matter as was mixed with the Waters, which contained in them many things beſides ſimple Water; for the Sea and Rivers are ſtill very richly furniſhed with various Compounds, for the nouriſhment of an innumerable multitude of Fiſhes. The great congruity that there is between Fiſh and Fowl in many particulars, will not let us doubt they had the ſame Original: For they are both *oviparous*, which makes them more fruitful than the Beaſts of the Earth; neither of them have any *Teats*; they both direct, (and, as I may ſay, *ſteer*) their Courſe by their Tail, *&c.* See *Ger. Voſſius*, *de Orig. & Progr. Idolol. L.* III. *c.* 78. Verſe 20.

Bring

Chapter I.

Bring forth abundantly.] That is, various ſorts of both kinds; there being many hundred kinds of *Fiſhes*, and *Birds*, or *Fowls*; many of the latter of which live in the Water, (which ſhows their Original to have been from thence,) and others of them live both in the Air and Water. The Formation of theſe Creatures is, in every part of them, very wonderful, eſpecially in thoſe parts whereby they are fitted to ſwim, and to fly. Which demonſtrate a moſt wiſe Agent, by whoſe infinite Power they were ſo contrived, as to be able alſo to propagate their Kind.

Verſe 21.

Ver. 21. *And God created great Whales.*] The vaſtneſs of theſe Creatures, perhaps, made *Moſes* again uſe the word *Create*, (which he had not done ſince the beginning of the *Chapter*,) not becauſe they were made as the CHAOS was, out of Nothing; but becauſe it required a greater Power to make out of the precedent Matter, moving things of ſo huge a Bulk, and of ſuch great Agility, than to make any other thing hitherto formed.

The *Hebrew* word *Tanim*, which we tranſlate *Whales*, comprehends ſeveral ſorts of great Fiſhes, as *Bochartus* obſerves in his *Hierozoic. P.* I. *L.* I. *c.* 7. where he ſhows the prodigious bigneſs of ſome of them. But he ſhould have added, that this word alſo ſignifies *Crocodiles*, which, he himſelf ſhows, are ſet forth in *Job* XLI. as the moſt aſtoniſhing Work of God. For *Job Ludolphus*, I think, hath demonſtrated, that nothing but the *Crocodile* can be meant by this word *Tanim*, in *Ezek.* XXIX. 3. and XXXII. 2. and ſome other places. Vid. *L.* I. *Comment. in Hiſtor. Æthiop. Cap.* XI. *n.* 86.

And

And God saw that it was good.] Was pleased with the Structure of these several Creatures: Of the *Birds*, who were furnished with Wings to fly in the Air; and of the *Fishes*, whose Fins serve them to swim in the Water; and of *Water-fowl*, whose Feet are formed so, as to serve for the same use; and some of them (such as dive under Water) covered so thick with Feathers, and those so smooth and slippery, (as the Learned and Pious Mr. *Ray* hath observed) that the Bodies are thereby defended from the cold of the Water; which cannot penetrate or moisten them. See *Wisdom of God in the Creation*, P. I. p. 135. Chapter I.

Ver. 22. *And God blessed them*, &c.] His blessing them, was giving them a Power to multiply and increase, till they had filled the Water with Fish, and the Air with Fowl. Which required a particular Care of Divine Providence, as *Abarbinel* observes; because they do not bring forth young ones perfectly formed, as the Beasts do; but lay their Eggs in which they are formed, when they are out of their Bodies. This, saith he, is a wonderful thing, That when the Womb, as we may call it, is separate from the Genitor, a living Creature like it self should be produced. Which is the reason, he fansies, that *a Blessing* is here pronounced upon them, and not on the Beasts, that were made the next Day. The ancient Fathers are wont to observe, That the *first Blessing* was given to the Waters, as a Type of Baptism. *Theophilus ad Autolyc.* L. II. and *Tertullian de Baptismo, cap.* 3. Verse 22.

And let Fowl multiply in the Earth.] There, for the most part, they have their Habitation and their Food; though some live upon the Water.

Ver.

Chapter I.

Verse 23.

Verse 24.

Ver. 23. See *verse* 19.

Ver. 24. *And God said, Let the Earth bring forth.*] Thus by a gradual Proceſs, the Divine Power produced Creatures ſtill more Noble: The Matter being more digeſted and prepared in *five* Days time, than it was at firſt. I do not know whether there be any weight in the Note of *Abarbinel*, who obſerves that *Moſes* here uſes a new word, which we tranſlate *bring forth*; to ſhow the difference between *Plants* and *Animals*. The former of which ſpring out of the Earth indeed, but continue fix'd in it, and periſh if they be ſeparated from it: Whereas *Animals*, though made out of the Earth, and living upon it, have a ſeparate exiſtence, and do not ſtill adhere to it.

After his kind.] Three ſorts of living Creatures are immediately mentioned, which were formed out of ſuch Matter, as the Earth afforded, (not ſimple Earth, we muſt underſtand, no more than before ſimple Water; for it was impregnated with many other Principles;) the firſt of which, *Behemah*, which we tranſlate *Cattle*, always ſignifies the Flocks and Herds of tame Beaſts, when it is diſtinguiſhed from *Chaja*, which we tranſlate in the end of the *Verſe*, *Beaſts of the Earth*, that is, wild Beaſts: Between which two, he mentions a *third* kind of living Creatures on the Earth, which he calls *Remeſh*, *creeping things*; becauſe whatever Feet they have, they are ſo ſhort and ſmall, that they ſeem to the naked Eye to have none at all; but to crawl on their Bellies upon the Ground. Of all theſe three kinds, there are various ſorts wherewith God hath repleniſhed the Earth: And of every kind, ſome vaſtly great, and others very little; as *Abarbinel* notes even among *Reptiles*,

Reptiles, there being *Serpents* of a prodigious length, and other creeping things far ſmaller than *Ants*. Chapter I.

Ver. 25. *And God made*, &c.] The Earth did not bring them forth by Virtue of the Influence of Heaven, upon prepared Matter: But God framed them out of the Matter ſo prepared, and produced them in their full perfection, after their ſeveral kinds. Verſe 25.

And God ſaw it was good.] Was pleaſed with the great variety of theſe Creatures, and their compleat Structure, fitting them for their ſeveral uſes.

Ver. 26. *Let us make Man.*] God not only reſerved Man for the laſt of his Works; but doth, as it were, adviſe and conſult about his Production. Not to ſignifie any Deliberation within himſelf, or any Difficulty in the Work; but to repreſent to us the Dignity of Man, and that he was made (as *Abarbinel* gloſſes) with admirable Wiſdom, and great Prudence. To the ſame purpoſe S. *Chryſoſtom* here ſpeaks. And ſee *Greg. Nyſſen*, *de Opificio Hominis*, *cap.* 3. and *Orat.* I. on theſe words: With *Greg. Nazianzen. Orat.* XLIII. *p.* 699. who obſerves that God brought him into this World, as into a noble Palace, ready furniſhed with all manner of things. Which is the Notion alſo of *Methodius:* See *Epiphanius*, *Hæreſ.* LXIV. *n.* 18. It is to be obſerved alſo, That God doth not ſay, *Let the Earth bring forth Man*, as he ſaid before, *verſe* 24. of other Animals; for the ſame Reaſon: To repreſent Man as a far more noble Work, than any other upon Earth. For though he was made (as we read in the next *Chapter*) *of the duſt of the ground*; yet a greater Power and Skill was imployed, in producing a Creature of ſuch Beauty and Majeſty. Verſe 26.

Chapter I.

Let us.] The ancient Chriſtians look'd upon this as a plain intimation of a Plurality of Perſons in the Godhead. Inſomuch that *Epiphanius* ſays, *This is the Language of God to his WORD and only Begotten, as all the faithful believe*, *Hæreſ.* XXIII. *n.* 2. and ſee *Hæreſ.* XLIV. *n.* 4. and *Hæreſ.* XLVI. *n.* 3. where he ſays, *Adam* was πεπλασμένος ἐν χερσὶ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου πνεύματος, *formed by the Hand of the Father, and the Son, and the Holy Ghoſt.* To which one cannot but incline, who conſiders how poorly the *Jews* expound this place: Who fanſie a kind of *Senate or Council of Angels*, without whom God doth nothing, (which they ground upon *Dan.* IV. 14.) whereas there is not the leaſt ſignification as yet of any ſuch Beings; much leſs, that they had any hand in the making Man; who was not made in their Image, but in the Image of God. Yet thus *Saturnilus* fooliſhly expounded theſe words, as *Epiphanius* informs us, in the fore-named *Hæreſ. p.* 62. *Edit. Pariſ.* And *Moſes Gerundenſis* ſtill more fooliſhly imagines God ſpake *to the Earth*, that it ſhould bring forth Man, as it had done other Creatures. But *Maimonides*, who magnifies that Saying of their Maſters, (That God doth nothing without his Council,) is forced to acknowledge, (*More Nevoch. P.* II. *cap.* 6.) That it is not to be underſtood, as if he askt their Advice, or was aſſiſted by their Judgment, but only that he uſed them as Inſtruments in the producing of every thing. Which is directly contrary to the very words, which are not in the form of a *Command*, but of a *Conſultation* before Execution. Others therefore think God ſpeaks after the manner of Kings; who adviſe with their Council, but do things themſelves: And are wont to ſpeak in the Plu-

Plural Number, when they declare their Pleaſure. But I take this to be a Cuſtom much later than the Days of *Moſes*; when they ſpake as the King of *Egypt* doth to *Joſeph*, *Gen.* XLI. 41, 44. *I am Pharaoh*; and *ſee I have ſet thee* (not *we* have ſet thee) *over the Land of Egypt.* In which Stile the King of *Perſia* writes long after this, *Ezra* VI. 8. *I Darius make a decree.* Chapter I.

All theſe poor ſhifts are a plain Confeſſion, that they found it very hard (as the *Socinians* do at this day) to give any account of this way of ſpeaking, without granting a Plurality of Perſons in the Godhead. And therefore *Menaſſeh Ben Iſrael* in his *Conciliator*, mentions one of their Doctors, who, in *Bereſchith Rabba*, ſays, That when *Moſes* by God's Direction was about to write theſe words, *Let us make Man*, he cryed out, *O Lord of the World, why wilt thou give Men occaſion to err, about thy moſt ſimple Unity?* To which he received this Anſwer, *Write as I bid thee; and if any Man love to err, let him err.* The ſame Story is told by *Joſeph Albo.* Which ſhows that their Doctors have been long puzzled with this manner of Speech, which unavoidably ſuggeſted to their Thoughts, more than One Perſon in the Deity: Which till they believe, they are at a loſs what to ſay about it.

In our Image, after our likeneſs.] Two words (ſome think) to expreſs the ſame thing: With this difference only, as *Abarbinel* explains it, That the laſt words, *after our likeneſs*, give us to underſtand, that Man was not created properly and perfectly in the Image of God; but in a reſemblance of him. For he doth not ſay, *in our likeneſs* (ſays that Author,) as he had ſaid *in our Image*, but *after* our likeneſs:

Chapter I.

where the *Caph* of Similitude (as they call it) abates ſomething of the Sence of what follows; and makes it ſignifie only an approach to the Divine Likeneſs, in *Underſtanding*, *freedom of Choice*, *Spirituality*, *Immortality*, &c. Thus *Tertullian* explains it, *Habent illas utique lineas Dei, quà immortalis anima, quà libera & ſui arbitrii, quà præſcia plerumque, quà rationalis, capax intellectus & ſcientiæ*, L. II. *contra Marcion.* cap. 9. And ſo *Gregor. Nyſſen.* cap. 16. *De Opific. Hom.* Πάντες τῦ διανοεῖσθαι καὶ προβουλεύειν δύναμιν ἔχουσιν, &c. All have a Power of Conſidering and Deſigning, of Conſulting and Fore-appointing what we intend to do. *Purity* and *Holineſs* likewiſe ſeem to be comprehended in this: As may be gathered from the Apoſtle, *Coloſſ.* III. 10. For the new Man conſiſts *in Righteouſneſs, and true holineſs*, *Epheſ.* IV. 24. But though he was created with a Faculty to judge aright, and with a Power to govern his Appetite, which he could controul more eaſily than we can do now; yet he was not made immutably good, (*quia hoc Soli Deo cedit*, which belongs to God alone, as *Tertullian* excellently diſcourſes in that place,) but might, without due care, be induced to do evil, as we ſee he did. For an habituated, confirmed eſtate of Goodneſs, was even then to have been acquired by Watchfulneſs and Exerciſe: Whereby in proceſs of time, he might have become ſo ſtedfaſt, that he could not have been prevailed upon by any Temptation, to do contrary to his Duty.

And let them have dominion, &c.] Some have thought the *Image of God* conſiſted in this alone. (See *Greg. Nyſſen.* cap. 4. *De Opific. Hom.* p. 133.) Which rather follows upon Man's being made in God's Image, *viz.* An Intelligent Being; which gave him Do-

Dominion over other things, that are not indued with such Underſtanding. I conclude this Note with a very pertinent Obſervation of his in that Book, *cap.*16, That *Moſes* ſpeaks more magnificently of Man, than any *Philoſopher* ever did: For they could ſay nothing of him beyond this, That he was Μικρὸς Κόσμος, *a little World:* But according to the Churches account, his Greatneſs conſiſts not in his Likeneſs to the created World; but in his being made κατ' εἰκόνα τοῦ κτίσαντος φύσεως, *after the Image of the Nature of the Creator of all things.* Chapter I.

Over all the Earth.] Over all four-footed Creatures in the Earth, though never ſo wild; as *Bochartus* obſerves.

Ver. 27. *And God created Man in his own Image.*] From theſe words *Origen* gathers there is a great deal of difference between Εἰκὼν, *Image*, and Ὁμοίωμα, *Likeneſs*; becauſe, though God ſaid, *verſe* 26. *Let us make Man in our Image, and after our Likeneſs*, yet here he is ſaid to have made him only *in his own Image*; and not, for the preſent, *after his Likeneſs.* For that, ſaith he, (*Lib.* IV. *contra Celſum*) is reſerved to the other World; when, as St. *John* ſays, 1 *Epiſt.* III. 2. ὅμοιοι αὐτῷ ἐσόμεθα, *we ſhall be like him.* But this ſeems too curious. No doubt God made Man juſt as he deſigned, in ſuch a compleat reſemblance of himſelf, that there is no Creature like to Man, no more than God hath any equal to himſelf: As ſome of the *Hebrew* Doctors explain this Matter. And therefore *Moſes* repeats it again, *In the Image of God created he him:* To imprint upon the Minds of Men, a Senſe of the great Dignity of Humane Nature; which was foully debaſed by worſhipping any Creature. Verſe 27.

Male

Chapter I.

Male and Female created he them.] He made *Woman* the ſame Day he made *Man*; as he did both Sexes of all other living Creatures, and as he made Herbs and Plants with Seed in them to propagate their Species, on the ſame Day they were produced. It is plain by this alſo, That *Woman* as well as *Man* was made in the Image of God. And it ſeems to be pertinently obſerved by *Abarbinel*, That *Moſes* here again uſes the word *Create*, (and that three times) to denote the Original of Humane Souls; which are not *made* out of pre-exiſtent Matter, as our Bodies are; but by the Power of God, when they had no Being at all.

Verſe 28. Ver. 28. *And God bleſſed them*, &c.] The former part of this Bleſſing, *be fruitful and multiply*, God had beſtowed before (*verſe* 22.) upon other Creatures: Unto which he adds two things here, *repleniſh the Earth and ſubdue it.* He gives them the whole Earth for their Poſſeſſion, with a Power to *ſubdue it*: That is, to make it fit for their Habitation, by bringing under, or driving away wild Beaſts. For, *Secondly*, he gives them the Dominion (unto which he deſigned them in their Creation) over all other Creatures; whether in the Water, Air, or Earth. And he ſpeaks to them in the Plural Number; which is a demonſtration, that *Man* and *Woman* were both created, and received his Bleſſing, on the ſame Day.

Verſe 29. Ver. 29. *Behold, I have given you*, &c.] Here he aſſigns them their Food; and makes no mention at all of Beaſts, but only of Plants and Fruits of the Earth. For Beaſts being made by pairs, in their ſeveral Species, (we may well ſuppoſe) as Man and Woman were, and not being yet multiplied; the killing of Beaſts, Birds, and Fiſhes, would have been the

the Deſtruction of the kind: Whereas there were Plants innumerable, and great variety of Fruit for their Suſtenance. And therefore here being no grant made to them of Animals for their Food, though no prohibition neither, it is very probable they abſtained from eating Fleſh, till after the Flood, (when God expreſly gave them every living thing for Meat, as much as the Herbs, IX. 2.) unleſs it were upon ſome ſpecial occaſions: As, perhaps, when they ſacrificed living Creatures; which they did in proceſs of time, (IV. 4.) though not at the firſt. Chapter I.

Ver. 30. *And to every Beaſt*, &c.] Here he gives to the Beaſts, and Fowl, and Creeping things, all *Herbs* for their Food, but ſaith nothing of *Fruit*; from which we cannot well think the Birds would abſtain: And therefore they are included in the Phraſe, *of every green Herb.* Verſe 30.

Ver. 31. *Very good.*] From theſe words *Epiphanius* confutes the *Manichees*, *Hæreſ.* LXVI. *n.* 18. where there is an explanation of this Phraſe (*God ſaw that it was good*) throughout this whole *Chapter*. Where it being ſaid at the end of every Day's Work, *God ſaw it was good*; and particularly here on the Sixth Day, before he had quite ended the Work of it, he ſaith ſo of the formation of the Beaſts, *ver.* 25. *Abarbinel* will have this to relate particularly to the Creation of Man and Woman. But the beginning of the *Verſe* plainly ſhows that he ſpeaks of *every thing that he had made*: And therefore their Doctors in *Beriſcheth Rabba* (whom he mentions) ſay a great deal better, That Man is meant in the firſt and principal place, when *Moſes* ſays, *God ſaw every thing that he had made*; *and behold, it was very good.* Verſe 31.

CHAP.

CHAP. II.

MOSES having given a ſhort Account of the orderly Production of all Things, from the meaneſt to the nobleſt, explains more largely in this *Chapter* ſome things, which were delivered briefly in the foregoing, becauſe he would not too much interrupt the coherence of his Diſcourſe about the Works of the *Six Days*. Particularly he relates how *Eve* was made; and alſo further illuſtrates the Production of *Adam*, &c.

Verſe 1. Ver. 1. *Thus the Heavens, and the Earth.*] *i. e.* The viſible World.

Were finiſhed.] Brought to that Perfection wherein we ſee them.

And all the hoſt of them.] That is, all Creatures in Heaven and in Earth; which are called *Hoſt*, or *Army*, becauſe of their vaſt variety, and excellent order.

Verſe 2. Ver. 2. *And on the ſeventh Day God ended his Work.*] Or rather, *had ended*, (as it may be tranſlated) for he did not work on the Seventh Day: But, *reſted from all his Work which he had made*; having ſo compleatly finiſhed it, that there remained no more to be done. An Emblem of the Reſt that we ſhall have, when we have done our Work faithfully, and left none undone, as *Origen*'s words are, *L.* VI. *contra Celſum.*

Verſe 3. Ver. 3. *And God bleſſed the ſeventh Day, and ſanctified it.*] As God ſanctified *Jeremiah* in after-times from

from his Mother's Womb, (*Jer.* I. 5.) by ordaining him to be a Prophet: So he now determined and appointed the Seventh Day, from the very beginning of the World, to be obſerved in Memory of its Creation. And this ſetting it apart, and conſecrating it to that Holy Uſe, was his *bleſſing* it, or recommending it to be obſerved, as a Day of bleſſing and praiſing him, in all his Works of wonder: And (I know not why I ſhould not add) of his beſtowing Bleſſings upon all his pious Worſhippers. Chapter II.

There is no mention, indeed, made of *Adam*'s, or *Abel*'s, &c. obſerving this Day; which hath inclined many to conclude theſe words to have been written by way of *anticipation*: This Day being ſet apart in after-times by the Law of *Moſes* for God's Service; but, in their Opinion, not till then. To which I cannot agree; becauſe it ſeems to me far more reaſonable to think, That God took Care to preſerve the Memory of the Creation in the Minds of Mankind; and the Worſhip of Him, the One Only God, by whom it was created: Which could not be done by any means more effectually, than by ſetting apart this day for that purpoſe. Which if he had not appointed, yet Men being made Religious Creatures, I cannot but think they would have agreed upon ſome ſet time for the Exerciſe of their Religion, as well as ſome ſet place (though that be not mentioned neither) where to meet for Divine Service: And what time more proper, wherein to Honour their Creator, with their Sacrifices, Praiſes, and Thanksgivings, than this Day? Which *Philo* well ſtiles τὸ κόσμου γενέσιον, *the birth-day of the World*: Which was ſo much obſerved all the World over, (though they forgot the reaſon) that the Seventh

Chapter II.

Day, he obſerves, may be truly called Ἑορτὴ Πάνδημος, *the Univerſal Feſtival*, kept by all People. *Joſephus* ſpeaks to the ſame purpoſe, and there is a great deal more ſaid by *Ariſtobulus* a *Peripatetick* Philoſopher, out of *Heſiod*, *Homer*, and others, in *Euſebius* his *Præpar. Evang. L.* XIII. *c.* 12. concerning the Sacredneſs of the Seventh Day. Which though Mr. *Selden* (*L.* III. *de Jure N. & G. cap.* 17, &c.) endeavours to prove is meant of the Seventh Day of the *Month*, not of the Seventh Day of the *Week*; yet we may look upon that as a Remain of this ancient Tradition. Which, in time, Men forgot, as they did the moſt Natural Duties; having ſo corrupted their ways, (as we read *Gen.* VI. 10, 11.) that there was nothing good among the generality of them. And therefore no wonder if they did not regard the Service of God, every *Seventh* Day: To which I ſhall ſhow in due place, *Noah*, the only righteous Man among them, had ſome regard. Which continued in the Family of *Abraham* after the Flood: *Moſes* ſpeaking of it, not long after their coming out of *Egypt*, (where it is likely they were not ſuffered to obſerve it, having no time free from their intolerable Labours,) as a Day known to them before the giving of the Law at Mount *Sinai*, *Exod.* XVI. 23, 25, 26.

Which is not to be underſtood, as if the *Patriarchs* before and after the Flood, kept ſuch a Reſt, as God enjoyned the *Iſraelites* by *Moſes*: For that was proper to them, for a peculiar reaſon; becauſe they had been Slaves in *Egypt*; and therefore were commanded to keep the *Sabbath*, without doing *any manner of work* upon that Day, *Deut.* V. 15. Which is all the Chriſtian Fathers mean, when they ſay the

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Patriarchs did not *Sabbatizare*, keep the Sabbath as the *Jews* did. (See *Tertullian adv. Judæos*, *cap.* 2, & 4. *Irenæus*, and others.) For in Religious Offices I doubt not they obſerved the Seventh Day; as a proper time for that Sacred Hymn; which *Galen* himſelf (*L.* III. *de uſu partium*) ſays, we ſhould all ſing to the Creator of all; *if we our ſelves firſt know, and then tell others*; εἰ μὲν ὅτι τῶν σοφίαν, &c. *how wonderful he is in Wiſdom, how great in Power, and how rich in Goodneſs.* Chapter II.

Becauſe that in it he had reſted from all his Work.] This is the reaſon why this Day was diſtinguiſhed from the other Six; That a remembrance of God's reſting from all his Works on this Day, might be preſerved; by Mens laying aſide their other Employments ſo long as to praiſe him Solemnly, by whom this great World was made.

Which God created, and made.] Or, as the *Hebrew* phraſe is, *created to make*, i. e. reſted from all the Six Day's Work. For he *created* ſomething at the firſt, out of which to *make* all the reſt, in ſix Days ſpace; and now he ceaſeth from all.

Ver. 4. *Theſe are the generations*, &c.] That is, this is a faithful Account of the Original of the World. Which *Moſes* here repeats, more deeply to imprint on the Peoples Minds, that the World was not a God, but *the Work of God*: Which they were to acknowledge every Seventh Day. Verſe 4.

In the Day.] *i. e.* At that time (ſo *Day* often ſignifies) *when the* LORD *God made the Earth and the Heavens.* It is obſerved by *Tertullian*, That *exinde Dominus qui retrò Deus tantum*, &c. from henceforward (*verſe* 7, 8, 9, 15, &c.) he is called LORD, who hitherto was called only God: Of which he

Chapter II. endeavours to give a reaſon, *L. adv. Hermog. cap.* 3. The *Hebrew* Doctors obſerve, that *Jehovah Elohim* LORD God) joyned together, is *the full and perfect Name of God*: And therefore fitly reſerved till this place, when the Works of God were perfected, and not before.

Verſe 5. Ver. 5. *And every Plant in the Field, before it was in the Earth*, &c.] That is, before there was any Seed to produce them, God made them to ſpring up, with their Seed in them; as was ſaid before, in the firſt *Chapter*. And *Moſes* here mentions theſe alone, becauſe they were the firſt Productions out of the Earth; without which there had been no Food for living Creatures.

For the LORD God had not cauſed it to rain on the Earth, and there was not a Man to till the Ground.] Here are two Reaſons to confirm, that Plants were not produced, in the way they are now: For there had been no ſhowers of Rain; nor was there any Man to prepare the Earth to receive the Seed, (if there had been any) both which are neceſſary in the ordinary Method of Divine Providence, ever ſince the World was made. From hence ſome collect there was no *Præadamites*, (People before *Adam*,) for then *Moſes* could not have ſaid, *there was no Man to till the Earth.*

Verſe 6. Ver. 6. *But there went up a Miſt*, &c.] Many think this will beſt cohere with what went before, by tranſlating it, *nor did there* (taking the Particle אֹ *not*, from the foregoing *Verſe*, as is uſual) *a Miſt go up from the Earth.* See *Druſius*, Levit. X. 6. and *Hottinger* in *Hexapl. Pariſ. p.* 89. But I ſee no neceſſity of this; and think it more likely there did go up a *Vapour* or *Steam* out of the Earth, when it came reek-

reeking out of the Waters, (as was ſaid upon *Verſe* 9. of the 1. *Chap.*) to moiſten the Superficies of it; before any Clouds were raiſed, by the Power of the Sun, to give Rain. Chapter II.

Ver. 7. *Out of the Duſt of the Ground.*] Not dry, but moiſt Duſt, as the LXX. have it, τὸν ἄνθρωπον χοῦν ἀπὸ γῆς. From whence the Apoſtle calls him ἄνθρωπον χοϊκὸν, 1 *Corinth.* XV. 47. which teaches us this Duſt was mixt with Water: For ſo χοῦς ſignifies; *Limus*, as the *Vulgar Latin* hath it. Which agrees with the *Hebrew jatzar*, *formed*; which is uſed concerning Potters, who make their Veſſels of Clay, not of dry Earth. *Diodorus Siculus* ſeems to have had ſome Notion of this, when he ſaith Man was made out of *the Slime* or *Mud of* Nile. Upon which Original of Man's Body, the ancient Fathers make many Pious Reflections: But none better or ſhorter than that of *Nazianzen*'s, who ſays, it is to teach us, ἵν' ὅταν ἐπαιρώμεθα διὰ τὴν εἰκόνα, διὰ τὸν χοῦν συγκλώμεθα, that when we are apt to be lifted up becauſe we are made *after God's Image*, the thoughts *of the Dirt* out of which we were taken, may humble and lay us low. Verſe 7.

And God breathed into his Noſtrils the breath of life.] This being ſaid of no other Creature, leads us to conceive not only that the Soul of Man is a diſtinct thing, of a different Original from his Body; but that a more excellent Spirit was put into him by God (as appears by its Operations) than into other Animals. For though the ſimple Speech of *inſpiring him with the breath of Life* would not prove this, yet *Moſes* ſpeaking in the Plural Number, that God breathed into him *Niſchmath chajim*, the *Breath* or *Spirit of Lifes*, it plainly denotes not only that Spirit which makes

Chapter II. makes Man *breathe* and *move*; but *think*, alſo *reaſon* and *diſcourſe*.

And he became a living Soul.] This is the immediate reſult of the Union of the Soul with the Body. Which *Euſebius* thus explains, *L.* VII. *Præpar. Evang. cap.* 10. *Moſes* having laid the Foundations of Religion before-mentioned, *viz.* The Knowledge of God, and of the Creation of the World, proceeds to another Point of Doctrine moſt neceſſary to be underſtood; which is the Knowledge of a Man's ſelf; to which he leads him by ſhowing the difference between his Soul and his Body: His Soul being an Intelligent Subſtance, made after the Image of God; his Body, only an Earthly Covering of the Soul. To which *Moſes* adds a third, πνοὴν ζωῆς ἐνωτικήν τινα, καὶ συναπτικὴν δύναμιν, *&c.* A certain Vital Breath, whereby the other two are united and linked together by a powerful Bond, or ſtrong Tie. His Soul, it is manifeſt, did not come out of the Earth, or any power of Matter; but from the Power of God, who infuſed it into him by his Divine Inſpiration.

And this was the Original of *Eve*'s Soul alſo, though it be not mentioned: For if her Soul had been made out of *Adam*, as her Body was, he would have ſaid not only, She is Bone of my Bone, but *Soul of my Soul*; which would have mightily ſtrengthned the Bond of Marriage, and exceedingly heightned Conjugal Affection.

Verſe 8. Ver. 8. *And the LORD God planted.*] Or, *had planted*; for it doth not ſeem to be a new thing.

A Garden.] A moſt pleaſant part of the Earth.

Eaſtwards.] Or, as others tranſlate it, *before*, *in the beginning*. viz. On the Third Day, when he made all

all Vegetables. And it cannot be denied that *mikkedem* may ſignifie *time*, as well as *place*: But as the greateſt part of Interpreters, Ancient and Modern, take it here to ſignifie place; ſo *Moſes* himſelf uſes it in the following part of this Book, III. 24. XI. 2. XII. 8. XIII. 11. Chapter II.

In Eden.] A Country (as moſt underſtand it) ſo called, perhaps from its Pleaſure: Τόπον διάφορον φωτὶ, διαυγὲς ἀέρι λαμπρότατον, φυτοῖς παγκάλοις, as *Theophilus ad Autolyc* ſpeaks, *L.* II. Where *Eden* was, there are two or three places of Scripture, that give ſome direction to our ſearch, 2 *Kings* XIX. 12. *Iſa.* XXXVII. 12. *Ezek.* XXVII. 23. which ſhow there was a Country, that for many Ages after this, retained the Name of *Eden*: And that *Eaſtward*, as *Moſes* here tells us it was ſituated. That is, *Eaſtward* of *Judæa*, or of the Deſart of the *Amorites*, where he wrote theſe Books. For the Scripture calls thoſe People, *the Children of the Eaſt*, who dwelt in *Arabia*, *Meſopotamia*, and *Perſia*. But in what Country of the Eaſt *Eden* was, will be beſt underſtood from *ver.* 10.

And there he put the Man, whom he had formed.] He was formed we muſt ſuppoſe in ſome other place; and conducted hither by God, in Token of his ſingular Kindneſs to him. Where he declared him, ſaith a *Syriac* Writer mentioned by *Hottinger*, (in his *Diſſert. de Hexaplis*, *Pariſ. p.* 115.) an Heir of *Paradiſe*, and made him מלכא וכהנא ונביא a *King*, a *Prieſt*, and a *Prophet*.

Ver. 9. *And out of the Ground.*] Of that Garden before-mentioned. Verſe 9.

Made the LORD *God to grow every Tree*, &c.] The greateſt variety of the choiceſt Plants, Flowers, and

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and Fruit: For *Tree* comprehends every thing that grows out of the Earth.

Pleaſant to the ſight.] He gratified Man's Eye, as well as his Taſte, and his Smell.

The Tree of Life.] So called, becauſe there was a Virtue in it, as ſeveral of the ancient Fathers think, not only to repair the Animal Spirits, as other Nouriſhment doth; but alſo to preſerve and maintain them, and all the Organs of the Body, in the ſame equal Temper and State, wherein they were created, without any decay: Until Man ſhould have been fit to be tranſlated into another World. To this purpoſe *Irenæus*, St. *Chryſoſtom*, *Theodoret*, but eſpecially *Greg. Nazianzen* ſpeak, Ει μὲν ἐμείναμεν, &c. *If therefore we had continued what we were, and kept the Commandment, we ſhould have been what we were not by coming to the Tree of Life,* ἀπαθανατιζόμενοι καὶ Θεῷ πλησιάσαντες, *being made immortal, and approaching nigh to God. Orat.* XLIII. *p.* 699. *D.* And why we ſhould think it impoſſible or unlikely, that God ſhould make ſuch a Fruit, I do not ſee. Nay, it ſeems neceſſary there ſhould have been ſuch a kind of Food; unleſs we will ſuppoſe God would have preſerved *Adam* (had he continued innocent) from dying, by a continual Miracle: Which is a harder Suppoſition than the other.

But this Garden being alſo a Type of Heaven; perhaps God intended by this Tree to repreſent that immortal Life, which he meant to beſtow upon Man with himſelf, *Revel.* XXII. 2. And ſo St. *Auſtin* in that famous Saying of his, *Erat ei in cæteris lignis alimentum, in iſto autem Sacramentum, L.* VIII. *de Gen. ad Lit. cap.* 4. In other Trees there was *Nouriſhment* for Man; but in this alſo a *Sacrament*. For it was both

both a *Symbol* of that Life, which God had already bestowed upon Man, (who was hereby put in mind, that God was the Author of his Being, and all his Enjoyments,) and of that Life he was to hope for in another World, if he proved Obedient. Chapter II.

In the midst of the Garden.] This signifies either its Situation, or its Excellence: For that which is most Eminent in any place, the *Hebrews* say is *in the midst*, XXIII. 10.

The Tree of Knowledge of Good and Evil.] So called, as I take it, because God intended by this Tree to prove *Adam* and *Eve*, whether they would be good or bad: Which was to be made known, by their abstaining from its Fruit, or eating of it. It is generally thought indeed by Interpreters, (of which I leave the Reader to judge,) that it had this Name afterward; either because the Tempter pretended it would make them so wise, as to know all things, (for so *good and evil* may be expounded, (III. 5.) to signifie as much as *all things whatsoever*,) or because in the event, upon the eating of this Fruit, they did actually know by miserable experience, (which they would not learn without it,) the great difference between obeying, and disobeying God's Commands. That is, they who did not sufficiently attend to their Duty, nor consider what it was to Sin, and what the effect of it would be; presently, upon the eating of this Fruit, reflected upon both. For they saw how grievous it was to incur God's Displeasure, by believing a Creature rather than Him, and by being so ungrateful as not to acknowledge his Bounty in all the Blessings they enjoyed; without thinking Him envious in denying them one, as a proof of their Obedience.

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Some think it was ſo called, as a *Caveat* to them, not to ſtudy Craft and Subtilty; but to content themſelves in a ſimple, plain way of life, (wherein God made them,) without any Curioſity to know more than was needful for them. Which they think is confirmed by III. 6. *She ſaw it was good to make one wiſe*; i. e. cunning and wily.

Verſe 10.

Ver. 10. *And a River went out of Eden*, &c.] Theſe words affords us ſuch a Key to open to us the Place where this Garden was planted, that one can ſcarce doubt whereabout it was; though the preciſe ſpot of Ground be not marked out in this deſcription of it. For it lay in the Country of *Eden*; and we are directed to find that out by this remarkable Circumſtance, That *a River went out of it.* Which doth not ſignifie that the Spring of the River was in *Eden*; but that the River run through that Country into the Garden, to *water it.* The Garden therefore, it is propable, was a part of the Province of *Eden*; and was water'd by that River which came from it. The only difficulty is to find what River this was. Our Country-man Mr. *Carver*, in his learned Diſcourſe of the *Terreſtrial Paradiſe*, *chap.* VII. endeavours to prove, that the two great Rivers, *Euphrates* and *Tigris*, having but one and the ſame Fountain in *Armenia* the greater, run along for ſome time in one Stream called *Tigris*: Upon which he thinks this Garden was ſeated, before this River parted into two Streams, *Euphrates* and *Tigris*: This he confirms out of the Two Epiſtles of the *Neſtorian* Chriſtians written to *Rome* 1552. and tranſlated by *Maſius*; where they called *Tigris* the River of *Eden.* And there are indeed ſome ancient Authors, particularly *Lucan*, and *Boetius*, who ſay that theſe two Rivers come out of

of the ſame Spring: But their miſtake aroſe, its likely from hence, That they ſprung (as *Strabo* tells us out of one and the ſame Mountain, *viz. Niphates*, which is a part of *Taurus*: And *Euphrates* ſprung out of the Northern ſide of it, and *Tigris* out of the Southern; as *Salmaſius* obſerves upon *Solinus*, p. 621, &c. Certain it is, that the beſt Authors, both Ancient and Modern, make them to have different Springs, from whence they hold different Courſes, *Euphrates* toward the *Weſt*, and *Tigris* toward the *Eaſt*: And do not make one River, till (after they have run through many Countries) they meet and joyn together about *Apamia* according to *Ptolomy*. And then indeed they make for a long way, but one great Stream: Which I take to be the *River* here mentioned by *Moſes*, and run through the Country of *Eden*, which perhaps lay on both ſides of the River; as the Garden it is plain by *verſe* 8. did on the *Eaſtern* ſide of it; extending it ſelf to the place, where theſe united Rivers parted again. For ſo it follows.

And from thence.] *i. e.* Below the Garden.

It parted.] Or, was divided again, as it had been before into two other Streams. By which words we ſeem to have found the Place where the Garden ended; but being not told where it began, nor how far it ſpread it ſelf *Eaſtward* from the River ſide, I will not preſume to ſay what Country or Countries it included. Certain it is there was a Country, as I obſerved before, called *Eden* in after-times, which was part of the Kingdom of *Aſſyria*, 2 *Kings* XIX. 12. And that Kingdom then comprehended not only the Country anciently called *Aſſur*, but *Meſopotamia*, and *Babylonia*, &c. In ſome part of

Chapter II. which laſt Province it is probable this Garden was ſeated.

And became into four Heads.] He doth not ſay *was parted* into four Heads, but *became into* four Heads, (whoſe Names here follow,) two before they united, *viz. Tygris*, and *Euphrates*; and two after they again parted, *viz. Piſon*, and *Gihon*. Theſe he calls *Heads*, or Principal Rivers, as *David Chytræus*, I think, rightly underſtands it, *quatuor illuſtria & magna flumina efficiebant*, made four famous and great Rivers. For all Diviſions from the main Stream are called the *Heads* of a Water; as Sir *W. Raleigh* obſerves out of *Ulpianus*. And it is indifferent whether the Water come out of a Fountain, or out of a River, or a Lake: For that part of the River (ſuppoſe) where the Branch forſakes the main Stream, is called the *Head* of that Branch; which becomes a new River. In like manner may *Euphrates* and *Tigris* be called the *Heads* of that River which they made at their meeting: As where they part again, the *beginnings* (as the LXX. tranſlate the word) of the other two Rivers, *Piſon* and *Gihon*, are properly called the *Heads* of them.

Verſe 11. Ver. 11. *The name of the firſt is Piſon*, or *Phiſon.*] This is that Branch which runs *Weſterly*; and being neareſt to the place where *Moſes* wrote, on the other ſide of *Jordan*, is firſt mentioned by him. It is a long time ſince both this River and *Gihon* have loſt theſe Names: The *Greek* and *Roman* Writers calling them ſtill, after their parting, by the Names they had before they met, *Euphrates* and *Tigris*. But there was a remainder of the Name of *Piſon* preſerved in the *Eaſterly* River called *Paſitigris*, which is the ſame with *Oroatis*, as *Salmaſius* obſerves in his *Exerc.*

Exerc. Plinianæ in Solin. p. 701, 702. And is called (as Mr. *Carver* notes) by *Xenophon* ſimply *Phyſcus*; in which the Name of *Phiſon* is plainly enough retained. Which continued till the time of *Alexander* the Great: For. *Q. Curtius*, as he further notes, commonly calls *Tigris* it ſelf, by the Name of *Phaſis*, and ſays it was ſo called by the Inhabitants thereabouts. Which, in all probability, was at firſt the Name of this other River *Phiſon*; but loſt by the many alterations which were made, for a long time, in the courſe of it, as *Pliny* tells us. For he ſays, the *Orcheni*, and other neighbouring Nations, made great and deep Cuts or Canals to carry the Water of *Euphrates* (meaning this River) into their Fields; and ſo it loſt its courſe, and run through *Tigris* and the Marſhes into the Sea. *Strabo* ſaith the ſame, that from theſe διώρυγες, as he calls them, deep Trenches which carried the Water of *Euphrates* into *Tigris*, came the Name of *Paſitigris*; that is, *Piſon* mixed with *Tigris*. See *Salmaſius* in the fore-named *Exercitations*, *pag.* 703. where he ſhows this River was not perfectly reſtored to its Courſe till the times of *Alexander* the Great. Chapter II.

That is it, which compaſſeth the whole Land of Havilah.] By finding where this Country was, we certainly find the River *Phiſon*. Now *Moſes* makes mention of two *Havilah's*; one deſcended from *Cuſh*, *Gen.* X. 7. and the other from *Joctan*, *ver.* 29. The latter of theſe cannot be here meant, for his Poſterity were planted *Eaſtward*; but the former, who were a more *Weſtern* People, in that part of *Arabia Fœlix* which bordered upon this Stream. For the *Iſhmaelites* (who inhabited *Arabia Deſerta*) are deſcribed by *Moſes*, XXV. 18. as bounded by *Shur* towards

Chapter II. wards *Egypt*, and by *Havilah* in the way to *Aſſyria*. And *Saul* found *Havilah* in after-times in the very ſame ſituation, 1 *Sam.* XV. 7. And ſtill, much later, *Strabo* mentions the Χαυλοταῖοι (which are certainly the Poſterity of *Chavilah*) among the People of *Arabia*. See *Bochart*'s *Phaleg. L.* IV. *c.* 11.

Where there is Gold.] Nothing is more famous than the Gold of *Arabia*: Where *Diodorus Siculus* ſays it is digged up in great Lumps, as big as a Cheſnut, *L.* II. *p.* 93. *Edit. H. Steph.*

Verſe 12. Ver. 12. *And the Gold of that Land is good.*] *i. e.* Is excellent: For the fore-named Author ſays, it is of ſuch a flaming Colour, that it adds much to the Luſtre of precious Stones, that are ſet in it.

There is Bdellium.] The *Hebrew* word being *Bedolach*, ſome have thought *Bdellium* to come from thence, which is an *Aromatick* Gum. Others think *Bedolach* to be *Chryſtal*, others *Amber*; but *Bochart* rather thinks it ſignifies *Pearl*: Which he proves (in his *Hierozoic. P.* II. *L.* V. *c.* 25.) from the Country it ſelf here mentioned, *viz. Havilah*, which he looks upon as that Part of *Arabia*, which lies upon the *Perſian Gulph*: Where, at *Catipha*, there is a great *Pearl-fiſhing*. The *Manna* alſo wherewith the *Iſraelites* were fed in the Wilderneſs, is deſcribed *Numb.* XI. 7. to be round like *Coriander-Seed*, and of the Colour of *Bedolach*. Now in his former Deſcription *Moſes* ſays it was *white*, *Exod.* XVI. 14. which agrees to *Pearls*, as alſo doth roundneſs, but not to the ſweet Gum called *Bdellium*: Of which ſee *Salmaſius* in his *Exerc. Plin. p.* 1150.

And the Onyx Stone] This Country alſo was famous for precious Stones; as appears by the Report which *Nearchus* (*Alexander*'s Admiral) made of the *Weſtern*

Weſtern Coaſt of the *Perſian Gulph*, in *Strabo*, *L.* XVI. But *Braunius* (*L.* II. *De Veſtitu Sacerd. Hebr. cap.* 18.) thinks *Schoham* ſhould rather be tranſlated the *Sardonyx*. Which ſoever it be, *Arabia* was famous both for the *Onyx* and *Sardonyx*, as *Salmaſius* obſerves out of *Pliny*, *Ib. p.* 562, 563. Chapter II.

Ver. 13. *The name of the ſecond River is Gihon.*] There are no footſteps of this Name remaining that I can find; but we are directed, by the Country it is ſaid to compaſs, to take it to be the *Eaſtern* Stream that aroſe from the parting of *Euphrates* and *Tigris*; as *Piſon* I ſaid was the *Weſtern*. Verſe 13.

Compaſſeth, or *runneth along by the whole Land of Æthiopia.*] Or *Cuſh*: Who was ſeated more *Eaſtward* than his Sons, *Havilah*, *Seba*, and the reſt, (mentioned *Gen.* X. 6, 7.) upon the Borders of this River. For when People firſt began to ſpread themſelves, they kept as near to great Rivers as they could; for the better communion one with another, and affording mutual Succour and Aſſiſtance. It is probable that he gave Name to the Country of *Suſiana*; which the *Greeks* called Κίσσια, and is now called by the *Perſians Chuzeſtan*, i. e. The Province of *Chus*. And when his Poſterity multiplied, they went more *Weſtward* toward the *Arabian* Sea: From whence his Brother *Mitzraim* paſſed into *Egypt*. Our Tranſlators follow the LXX. in rendring the *Hebrew* Name *Cuſh*, by *Æthiopia*: Not meaning that in *Africa*, but this in *Aſia*. For the Ancients frequently mention a double *Æthiopia*, as many have obſerved; particularly *Job Ludolphus*, who herein juſtifies the LXX. in great part, *L.* II. *Comment. in Hiſtor. Æthiop. Cap.* III. *n.* 16.

Ver.

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Ver. 14. *The name of the third is Hiddekel.*] Which River being called by *Daniel*, X. 4. *the great River*; cannot be, as many have fanſied, *Nahar-malca*: For that was but a Cut, made by *Trajan* to waft his Army out of *Euphrates* into *Tigris*, (as *Ammian. Marcellinus* tells us,) and therefore *Hiddekel*, is *Tigris* it ſelf. Which, as *Pliny* ſays, was called *Diglito*, in thoſe Parts where its Courſe was ſlow; and where it began to be rapid, it took the Name of *Tigris*. And ſo the *Arabians* call this River *Deglat*, and *Degela*, from the *Hebrew* word *Hiddekel*. Which *Salmaſius* derives from *Hadda*, or *Chadda*, ſharp pointed; and *Kal*, ſwift; becauſe of its very quick and haſty Motion: And thence the *Greeks* he obſerves derive the Name of *Tigris*, ἀπὸ τῆς ὀξύτητος, *Exerc. in Solin. p.* 694. *Rauwolff* in his Travels, *P.* II. *c.* 9. ſays, That when he was at *Caruch*, on the Confines of *Media*, (which was about an hundred Years ago,) *Tigris* was ſtill called in their Language *Hiddekel*.

Which goeth toward the Eaſt of Aſſyria.] If it make a great bend *Northward*, (as *Pliny* ſaith it doth about *Apamia*, it muſt needs run toward the *Eaſt* of *Aſſyria*, for ſome time. But this is not the Courſe of the River; and therefore the LXX. tranſlate the word *Kidmath*, which we Engliſh *toward the Eaſt*, ſimply *toward*: And it is certain *Tigris* did run by *Aſſyria*; for *Nineveh*, the chief City of *Aſſyria*, ſtood upon the *Eaſt* ſide of this River, as *Bochart* hath demonſtrated in his *Phaleg. L.* IV. *cap.* 20.

The fourth River is Euphrates.] None doubt that the River called here in the Hebrew *Perah* or *Phrath*, is the ſame that hath been called for many Ages *Euphrates*. The Courſe of which was ſo well known

known in thoſe Days, that *Moſes* gives no Deſcription of it. Chapter II.

Ver. 15. *And the* LORD *God took the Man.*] After ſuch a manner as he *took David* from the Sheepfolds, (*Pſalm* LXXVIII. 70.) by an extraordinary Motion. For as a Prophet was ſent from God to anoint him; ſo God himſelf, I ſuppoſe, appeared to *Adam*, in a viſible Glorious Majeſty, which the *Jews* call the *SCHECHINAH*, (as was noted before, I. 3.) becauſe it was a *Token of God's ſpecial Preſence, and by it he dwelt among his People.* It ſeems to have been a *very ſhining Flame*, or *amazing Splendour of Light*, breaking out of a thick Cloud: Of which we afterward read very often, under the Name of *the Glory of the* LORD; which at firſt appeared to *Moſes*, as a *flame of Fire* out of the midſt of a Buſh, *Exod.* III. 2. To this I cannot think our firſt Parents to have been Strangers; but look upon it as highly probable, that this *Divine Majeſty* conducted *Adam* from the place where he was formed, into the Garden of *Eden.* Verſe 15.

And put him.] Or, placed him there.

To dreſs it, and to keep it.] To preſerve it by his Care and Labour, in the Condition wherein he found it. *Theophilus Antiochenus* thinks it is not without a Myſtery, that God's putting Man into *Paradiſe* is twice mentioned, (here, and *verſe* 8.) to ſignifie that after Man was caſt out of one *Paradiſe*, he ſhould ſtill have a right to another: *By being well inſtructed in his Baniſhment, and prepared for a Reſtitution, at the general Reſurrection and new Creation*, L. II. *ad Autolycum.*

Ver. 16. *And the* LORD *God commanded the Man.*] This is a further Indication, that the *Divine* Verſe 16.

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Majeſty appeared to *Adam* and ſpake to him; as he did to *Moſes*, out of the flame in the Buſh, *ſaying*,

Of every Tree in the Garden thou maiſt freely eat.] A very liberal Conceſſion; which was abundantly ſufficient to demonſtrate that it was not Envy (of which the Divine Nature is not capable) which moved their Creator to abridge our firſt Parents Liberty, in one particular.

Verſe 17. Ver. 17. *But of the Tree of the Knowledge of Good and Evil*, (why ſo called ſee *ver.* 9.) *thou ſhalt not eat of it.*] This ſmall reſtraint it was fit to lay upon *Adam*, to make him ſenſible, that though he had Dominion over all things, yet he was not their *Lord*; but a *Servant* to the moſt High: Who required this Abſtinence in token of his Subjection, and to prove his Obedience to him. This Account many of the Fathers give of it; particularly *Tertullian*, who calls this the *Primordial Law*; which was, *quaſi matrix omnium præceptorum Dei*, (*adv. Judæos*, *cap.* 2.) including, as it were, in its Womb, all the Natural Laws of God. For, as in obſerving this Law he had teſtified his unſpotted Love and Obedience to God; ſo in violating it, he threw off the Divine Government, and oppoſed his own Will to God's. But ſtill ſome ask, Why ſhould his Obedience be tried, in ſuch an Inſtance as this? Not conſidering that an Experiment of it, could ſcarce have been made in any of the Moral Precepts: Which there was no occaſion to violate. For what ſhould tempt him to Idolatry, or to take God's Name in vain, or to murder his Wife? How was it poſſible to commit Adultery, when there was no Body but he and ſhe in the World? How could he Steal, or what room was there then for Coveting, when God had put

put him in poſſeſſion of all things? It had been in vain to forbid that, which could not be done; and it had not been Vertue to abſtain from that to which there was no Temptation; but from that which invited them to Tranſgreſs. I ſpeak in the Plural Number; becauſe it muſt be remembred that this Prohibition was given not only to *Adam* but to *Eve* alſo, (III. 1, 2.) An Account of whoſe Production immediately follows. Chapter II.

Theophilus Antiochenus in the place before-named, hath ſeveral pretty Reflections upon this Prohibition; and this among the reſt: That *Adam* and *Eve* being but newly brought into the World, were in ſimplicity, to be wholly ordered and governed by the Will and Pleaſure of their Heavenly Parent; and not affect much Knowledge, (as not agreeable to their Infant State,) but to grow up in it by degrees, and not ὑπὲρ τὴν ἡλικίαν φρονεῖν, to aim at Wiſdom above their Age. To which purpoſe *Greg. Nazianzen* alſo diſcourſes in many places: *Orat.* XXXVIII. *p.* 619. *Orat.* XLII. *p.* 681. and *Carm. Arcan.* VII. *p.* 162. And indeed many excellent Meditations may be raiſed from hence; particularly, That Chriſtians new-born ſhould not be ſo greedy of Knowledge, as careful and ſolicitous of well-doing: For many have been ruin'd by early Speculations. Which, if one could pick any good Senſe out of ſuch ſtuff as the *Valetinians* uttered, I ſhould think they intended to repreſent; when they ſaid, The laſt of their *Æons*, whom they called *Wiſdom*, labouring to comprehend the Βύθος, or *Depth*, (*i. e.* the Father of all) had like to have loſt it ſelf, till it was helpt by Ὅρος, or *Limit*. That is, *we are preſerved by ſetting ſome Bounds to our Deſires after Knowledge.*

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Thou ſhalt ſurely die.] In the *Hebrew*, *dying thou ſhalt die*; to ſhow the certainty of it, as we rightly tranſlate it. Which doth not ſignifie, as appears by the event, that he ſhould inſtantly die; but *become Mortal*; loſe the Immortality wherewith he was inveſted, *Gen.* III. 19. And, as *Athanaſius* thinks, the doubling the Expreſſion denotes, Μὴ μόνον ἀποθνήσκειν, ἀλλὰ καὶ ἐν τῇ τοῦ θανάτου φθορᾷ διαμένειν, (*L. De Incarn. Verbi,*) he ſhould *not only die, but remain in the Corruption of Death*; as we ſhould all have done, had not the *Second Adam* obtained for us an happy Reſurrection.

I need not add, That Diſeaſes, Sickneſſes, and Pains, the fore-runners of Death, are included in this Threatning.

Verſe 18. Ver. 18. *And the LORD God ſaid.*] Or, *had ſaid*, as it is by ſome tranſlated; the better to ſhow that the foregoing Precept was given to both. And to *ſay* in this place, is as much as to *reſolve* and decree: As *Melanthon* well explains it, in one of his Epiſtles, Dicere, *hoc loco ſignificat, miranda ſapientia ſancire, & nobis hoc decretum tradere*; *to ſay*, here ſignifies to eſtabliſh with wonderful Wiſdom, and to deliver this Decree to us. *L.* I. *Epiſt.* 126. Where he again repeats it, *The LORD ſaid*, that is, *by his wiſe Counſel and immutable Decree, he eſtabliſhed this Order.*

It is not good that the Man ſhould be alone.] Uncomfortable to want Society, and unfit there ſhould not be an increaſe of Mankind. Concerning which *Plato* hath left theſe wonderful Words, *L.* VI. *De Legibus:* This is the Encouragement to Marriage, not only that humane Race may be perpetuated; but a Man may, παῖδας παίδων ἀεὶ τῷ Θεῷ ὑπηρέτας ἀνδ-

ἀντὶ

ὑπὸ παραδιδόναι, leave Childrens Children behind him when he is gone, to ſerve God in his ſtead. Chapter II.

I will make him an help.] For all the Neceſſities and Uſes of Life.

Meet for him] In whoſe Company he ſhall take Delight; ſo the *Hebrew* Phraſe, *as before him*, imports; being as much as, anſwerable to him, every way fitted for him; not only in likeneſs of Body, but of Mind, Diſpoſition, and Affection: Which laid the Foundation of perpetual Familiarity and Friendſhip. Or, as the Author of *Cether Schem Tobh*, mention'd by *Hackſpan*, interprets it, *She ſhall always be ready to obſerve and ſerve him.* For to *ſtand before* any one, in the *Hebrew* Language, ſignifies to do what is deſired. See more on *verſe* 25.

Ver. 19. *And out of the Ground the LORD God formed.*] Or, *had formed*, I. 20. 25. Verſe 19.

Every Beaſt of the Field, &c.] The *Ground* here muſt be underſtood to comprehend the Water alſo; out of which the *Fowl* were made.

And brought them unto ADAM.] It is commonly thought that this Name of *Adam*, given to the firſt Man, ſignifies as much as *red Earth.* But *Job Ludolphus* hath made it far more probable, that it imports *Elegant*, or *Beautiful.* See his *Hiſtor. Æthiop. L.* I. *cap.* 15. *n.* 17, 18. and his Commentaries upon that Chapter, *N.* 107. How the Beaſts and Birds were brought to him, we are not told: But, it is likely, by the Miniſtry of Angels; who were perpetual Attendants upon the *SCHECHINAH*, or *Divine Majeſty.*

To ſee what he would call them.] To exerciſe and improve his Underſtanding.

And

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And whatever Adam called, &c.] God approved of it.

Verse 20.

Ver. 20. *And Adam gave Names*, &c.] Or, *though Adam gave Names*, to all Creatures; yet among them all, when they were brought before him, there was not a fit Companion found for him. It doth not follow from his *giving Names*, that he knew the *Nature* of all those Creatures: For the Names of them in Scripture (which they who are of this Opinion generally suppose were the Names given by *Adam*) are taken from their Voice, their Colour, their Magnitude, or some such External Difference, and not from their Nature. Therefore this imposing Names upon them, denotes rather his Dominion, than his Knowledge. The *Anonymous* Author of the *Chron. Excerpta* before *Joh. Antiochenus Malala* says, That *Adam* imposed Names upon all Creatures, καλὰ κέλευσιν Θεοῦ, by the Commandment of God, τὸ δ' αὐτοῦ ὄνομα καὶ ἡ γυναῖκα αὐτοῦ Ἀγγέλου Κυρίου εἶπεν αὐτοῖς, but his own Name and his Wife's were told him by an Angel of the Lord.

Verse 21.

Ver. 21. *And the LORD God caused a deep sleep*, &c.] Whereby he was made less sensible of the Pain, which otherwise he would have felt in the opening his Side; if his Mind had not been wholly intent upon something else. As it was in this *Sleep*; which was accompanied with an *Ecstasie*, (so the LXX translate this Word, and it is agreeable to what we read *Job* IV. 13.) wherein was represented to his Mind, both what was done to him, and the Mystery of it; as appears by *verse* 23,24. Vid. *Epiphan. Hæres.* XLVIII. *n.* 4, 5, 6.

And he took one of his Ribs.] *Tho. Bartholinus*, a late famous Physician, thinks it probable that *Adam* had

had XIII Ribs on each Side, and that God took away one pair, with the Muſculous Parts that adhere to them; and out of them made *Eve*. For commonly Men have but XII Ribs, though ſometimes there have been found (as *Galen* and *Riolanus* upon him teſtifie) thoſe who have had XIII. and, very rarely, ſome who have had but XI: As *Bartholin* himſelf obſerved in a luſty ſtrong Man whom he diſſected. *An.* 1657. who had but XI on one ſide, and a ſmall appearance of a XIIth on the other. *Hiſtor. Anatom. & Medic. Centur.* V. *cap.* 2. It is fit here to be obſerved, That God did not form *Eve* out of the Ground, as he had done *Adam*; but out of his Side: That he might breed the greater Love between him and her, as the Parts of the ſame Whole. Whereby he alſo effectually recommended Marriage to all Mankind, as founded in Nature; and as the re-union of Man and Woman. It is likewiſe obſervable, That there is no mention here of his breathing a Soul into her, as into him: For *Moſes* only explains what was peculiar to *Eve*, (which was her being made out of his Side,) the reſt is ſuppoſed in thoſe Words, *verſe* 19. I will make him an help *meet for him*; which the vulgar *Latin* rightly tranſlates *ſimile ei*, like unto him. For ſo the *Hebrew* word *Kenegdo* is uſed by the *Jewiſh* Writers, particularly by *Benjamin* in his *Itinerary*; where, ſpeaking of the *Jews* at *Germuda*, and naming ſeveral, he ſays there were many more *Kenegdem*, like unto them. And ſo the word ἀντὶ among the *Greeks* denotes *likeneſs* and *ſimilitude*, as well as contrary. Of which ſee *Conſt. L' Empereur, Annot. in Benj. Tudel. p.* 138. The Woman therefore was in all things like him; only he made out of the Earth, ſhe out of him: That he might cleave

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to

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to her with the deareſt Love and Affection. It was alſo ſaid before this, I. 27. That both Man and Woman were made *in the likeneſs of God.*

And cloſed up the Fleſh, inſtead thereof.] Made the Fleſh as firm, as it was before.

Verſe 22. Ver. 22. *And the Rib,* &c. *made he Woman.*] Which was as eaſie for the Divine Power to do; as to make the Man himſelf out of the Earth.

And brought her to him.] Not merely by conducting her to the ſame place where he was; but the *Divine Majeſty* (which now appeared to *Eve*) preſented and gave her to him, to be his Wife. God himſelf made the Eſpouſals (if I may ſo ſpeak) between them, and joyned them together in Marriage.

Verſe 23. Ver. 23. *And Adam ſaid,* &c.] Now indeed I have found, what I could not ſee before among all God's Creatures, *another ſelf.*

She ſhall be called Woman, &c.] Partake of my Name, as ſhe doth of my Nature. For he called her *Iſſcha,* as he was called *Iſſch.* From whence *Sepher Coſri,* and *Abarbinel* endeavour (in a very long Diſcourſe) to prove the *Hebrew* to be the Primitive Language. And *Abarbinel* obſerves the Chriſtians to be of the ſame Opinion, quoting for a proof of it, St. *Auſtin*'s Book, *De Civitate Dei.*

Verſe 24. Ver. 24. *Therefore ſhall a Man leave his Father and Mother, and cleave to his Wife.*] Cohabit with her, rather than with his Parents, (if they cannot all dwell together,) and be joyned to her in the cloſeſt and moſt inſeparable Affection: As if they were but one Perſon, and had but one Soul and one Body. That's the meaning of the next words.

And

And they ſhall be one Fleſh.] Moſt intimately conjoyned in entire and inſeparable Love. Which aroſe from the ſingular Union of the Fleſh of our firſt Parents; one of them being taken out of the other. From whence *Maimonides* and other *Hebrew* Doctors infer all mixture with Beaſts to be contrary to Nature; who are neither one Fleſh with us, nor one with another. For in this our Bodies, as well as our Souls, have a preheminence above theirs; which were not made one Fleſh after ſuch a manner as Man and Woman were. They hence alſo conclude all inceſtuous Marriages, *&c.* to be unlawful, as may be ſeen in Mr. *Selden*, *D. Jure N. & G. Lib.* 5. *cap.* 2. Their Obſervation is more pertinent who take notice, That God creating and joyning together but one Man and one Woman in the beginning; intended Mankind ſhould be ſo propagated, and not by *Polygamy*. Which in proceſs of time indeed became the general practice; but *from the beginning it was not ſo*, as our Saviour ſpeaks in the Caſe of Divorces. Which he concludes, from theſe very words, were againſt the Divine Inſtitution, which made *two to be one Fleſh*, (*Matth.* XIX. 5, 6, 8.) So he interprets theſe words, (and St. *Paul* doth the ſame, 1 *Cor.* VI. 16.) *they ſhall be one Fleſh:* And ſo doth *Jonathan*'s Paraphraſe, and the *Samaritan* Code, as Mr. *Selden* obſerves in the place now named. Chapter II.

Ver. 25. *And they were both naked, the Man and his Wife.*] They did not yet find any neceſſity of Cloths. Verſe 25.

And they were not aſhamed.] Did not bluſh; no more than little Children do, when they behold one another naked and embrace with an innocent Affection. Beſides, there was no Body but they two

Chapter III. (who in effect were as One) to behold them: And therefore they had no more reaſon to bluſh, than a Man doth when he is naked alone by himſelf.

CHAP. III.

Euſebius obſerves, (*L.* VII. *Præpar. Evang. cap.* 9, 10.) That *Moſes* having ſettled the great Doctrines of the *Creation of the World*, and the *Dignity of Man*, made in the Image of God; proceeds very wiſely to inſtruct the *Iſraelites*, that there are none ſo happy, but without due Care and Watchfulneſs, may become moſt miſerable: There being Πονηρὸς δαίμων, (as his words are) a wicked Dæmon at every Man's Elbow, βάσκανος καὶ μισόκαλος καὶ τῶν ἀνθρώπων ἀρχῆθεν ὑπάρχων σωτηρίας, envious, a hater of thoſe that are good, and from the beginning a wily underminer of Mens Salvation.

Now this following immediately after the relation of the formation of *Eve*, hath made ſome fanſie, that our firſt Parents fell the very ſame day they were made. And thus much, I think, muſt be ſuppoſed, That they did not continue very long in their happy ſtate: For, if they had perſiſted ſtedfaſtly in their Duty, for a conſiderable time; they would have acquired ſuch an habit of well-doing, as would not have been ſo eaſily loſt. But that they continued longer than a Day, there are many Circumſtances to induce us to believe. For it required ſome time for *Adam* to be acquainted with all other Creatures, and to impoſe Names upon them: And there being

being none of them a meet help for him, he ſlept ſome time, till *Eve* had taken her Beginning out of him. Whom, when he ſaw, he received, and own'd her for his Wife; and no doubt made more Reflections upon God's Wiſdom, Power, and Goodneſs, than are ſet down in this Sacred Story. They both alſo received a Command from God, not to eat of one Tree in the Garden: Into which, when they were brought, we cannot but think they walk'd about it, and took ſuch a view of it, as to be convinced, by the bountiful Proviſion God had made for them, they had no reaſon to complain of the ſmall Reſtraint he laid upon them. All which could not be performed ſo ſpeedily as ſome have imagined; for though God can do what he pleaſes in an inſtant, yet Man cannot; and God himſelf did not in one Day create the World. And, beſides, that ſome time was neceſſary for tranſacting all theſe things; it is not likely the Devil would immediately ſet upon *Eve*, as ſoon as the Command was laid upon them; but rather let it be a little forgotten. And if the time be obſerved when he aſſaulted her, it will much confirm this Opinion, which was in the abſence of her Husband; for that we cannot eaſily believe to have been upon the ſame Day they were created. The extraordinary Kindneſs they had one for the other, will ſcarce allow us to think it poſſible, they ſhould be ſo ſoon ſeparated. It is plain alſo, God *ſanctified the ſeventh Day* before their fall: Which it is highly probable they ſpent in admiring and praiſing the Almighty Goodneſs.

Chapter III.

Ver. 1. *Now the Serpent.*] Or, *that Serpent* (as ſome think it ſhould be tranſlated) which the Tempter made uſe of, as his Inſtrument to deceive.

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Was more ſubtil.] The whole Species of Serpents is noted by *Ariſtotle* (*L.* I. *Hiſtor. Animal. c.* 1.) to be μάλιστα ὕπουλον, extremely inſidious: But this was extraordinary wily. What ſort it was, is not here expreſſed: But all agree there is now none like it; the Curſe of God having degraded it. St. *Baſil* in his Book of *Paradiſe*, (*p.* 627.) ſaith it was not a frightful Creature, as it is now, ἀλλὰ πραότητος ἐν ἥμερον, but mild and gentle: Not crawling and winding about, in a terrible manner, upon the Ground, ἀλλ' ὑψηλὸς ὅτι πόδων βεβηκώς, but lofty, and going upright upon its Feet. Several of the *Jews* have been of this Opinion; and our famous Mr. *Mede* inclines to it, *Diſcourſe* XXXVIII. *p.* 291, &c. But I take the conjecture of another very learned Perſon, now a Biſhop of our Church, to be far more probable: Which I ſhall endeavour to ſtrengthen. There were (and ſtill are in the *Eaſtern* and *Southern* Parts of the World,) Serpents having Wings, and ſhining very brightly, like to Fire. So we read, *Iſai.* XIV. 29. of *a flying fiery Serpent.* Which *fiery Serpents* are called *Seraphims*, in *Numb.* XXI. 6, 8. and termed *fiery*, not merely with reſpect to their Venom, which made ſore Inflammations in the Bodies of thoſe who were bitten by them; but becauſe they appeared ſhining like Fire, when they flew in the Air.

Whence *Seraphim* is the Name alſo of the higheſt ſort of Angels, (called the *Angels of the Preſence*,) *Iſai.* VI. 2, 6. Who appeared, I ſuppoſe, in ſome ſuch form with flaming Wings. For otherwiſe, I cannot think *Serpents* would have been honoured as Sacred things in ſo many Countries, as we find they anciently were; unleſs they had been the Symbols of *Angels*

Angels. The Devil therefore, I conceive, made uſe of ſome ſuch Serpent, (but of a more ſurpaſſing brightneſs, than any now extant,) that he might reſemble one of the moſt illuſtrious Angels, who appeared ſometimes in the like ſhape. Which moved *Eve* the more readily to hearken unto the Voice of the Serpent; taking it to be one of the heavenly *Seraphims*, which ſhe had ſeen ſometime, in ſuch a ſplendid form, attend upon the Divine Glory, or Majeſty: For the Angels always made a part of the *SCHECHINAH*. And thus, one would think, *Tertullian* underſtood this matter, when he ſaid in this Book *De Præſcript. Hæret. C.* XLVII. *Iſtum fuiſſe Serpentem, cui Eva, ut filio Dei crediderat*, this was the Serpent, to whom *Eve* gave credit, as to the Son of God. Which if any one take to be the words of the Hereticks he is there ſpeaking of; yet thoſe are not, which we find in this Book againſt the *Valentinians*, *cap.* 2. where he ſaith the Serpent was *a Primordio Divinæ imaginis prædo*, an Uſurper of the Divine Image from the beginning. See Bp *Teniſon* of *Idolatry*, *p.* 356. To which that paſſage in *Epiphanius* may be added, who mentions ſome Hereticks (who might have ſome Truth among them) that ſaid, the Woman liſtned to the Serpent, ἠ ἐπείθη ὡς ὑῷ Θεῷ, and *believed him*, or was perſuaded by him, *as the Son of God*, *Hæreſ.* XXXVII. *n.* 25. And, one would think, *Rabbi Bechai* had this Notion in his Mind, when he ſaid (upon the 14th *Verſe* of this *Chapter*,) *this is the Secret* (or *Myſtery*) of the Holy Language, *that a Serpent is called* SARAPH, *as an Angel is called* SARAPH. For which he quotes the fore-named place, *Numb.* XXI. 6. and then adds, The Scripture calls Serpents *Seraphim*, becauſe they were

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were *Toledoth hanacaſh hakadmoni*, the off-ſpring of this old Serpent: *Underſtand this*, (ſo he concludes, as our Saviour ſpeaks in another Caſe, *whoſo readeth, let him underſtand*,) as a Matter of great concernment. Which can have no other meaning, I think, but this; That the Devil (whom St. *John* alſo calls the *old Serpent*, *Revel.* XII. 9.) in this Serpent here ſpoken of, counterfeited a glorious *Seraphim*, and thereby ſeduced *Eve* to give Credit to him.

However this be, it is moſt reaſonable to ſuppoſe, it was ſome beautiful Creature, whom *Eve* thought an Angel, who wiſh'd them well, diſcourſed with her: For ſhe was not ſo ſimple as to think that Beaſts could ſpeak; much leſs, that they knew more of God's Mind than her ſelf. Nor doth it ſeem at all credible to me, that ſhe ſhould have been otherways deceived, but by ſome Creature which appeared ſo gloriouſly, that ſhe took it for an heavenly Miniſter; who, ſhe thought, came to explain to them the meaning of the Divine Command.

Yea, hath God ſaid.] This doth not look like the beginning of a Diſcourſe, but the concluſion: As the *Jews* themſelves have obſerved. And, it is not improbable, that the Tempter, before he ſpake theſe words, repreſented himſelf as one of the heavenly Court; who came, or was ſent, to congratulate the happineſs that God had beſtowed upon them in *Paradiſe*: Which was ſo great, that he could not eaſily believe he had denied them any of the Fruit of the Garden. He deſired therefore to be ſatisfied from her own Mouth, of the Truth of what he pretended to have heard; or to know how they underſtood the Command of God. For ſo theſe words may be tranſlated, *Is it true indeed, hath God ſaid, Ye ſhall not eat of*

of every Tree, &c. Which is a very ancient Interpretation, and more probable than theirs, who would have the *Hebrew* Particles, *aph ki*, ſignifie as much as *ut ut: Although God hath ſaid, ye ſhall not eat, notwithſtanding ye ſhall not die.* So they ſuppoſe he was going to add, but before he had ſpoken the latter part of the Sentence, *Eve* interrupted him ſaying, *We may eat of the Fruit of the Tree of the Garden.* This had been too groſs, flatly to contradict what God had ſaid: Whereas the beginning of the *Verſe* tells us, he went more *ſubtily* to work. Chapter III.

Ver. 2. *And the Woman ſaid unto the Serpent, We may eat of the Fruit of the Trees of the Garden.*] She ſeems to have underſtood him, as if he thought God had forbid them to eat of any Fruit in the Garden. And indeed the foregoing Queſtion is ambiguous; like thoſe Oracles of his which made him be called Λοξίας, (oblique or crooked) by the ancient Heathen; becauſe they had two meanings. She truly therefore reports the Sence of God's Prohibition, in this and the following *Verſe*. Though there are thoſe who think, ſhe pronounced theſe words, *We may eat of the Fruit*, &c. with ſome admiration, that they ſhould be reſtrained from one Fruit, when God had moſt liberally granted them all the reſt. The reaſon of which ſhe did not know, and ſhowed her deſire perhaps to underſtand it. Verſe 2.

Ver. 3. *But of the Fruit of the Tree, which is in the midſt of the Garden, God hath ſaid, ye ſhall not eat of it, nor touch it, leſt ye die.*] Some fanſie the Woman here began to prevaricate in *two* things: *Firſt*, In ſaying they might not *touch it*: *Secondly*, In ſaying only there was danger, if they meddled with it, and not an abſolute threatning. Of which the Devil, they Verſe 3.

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they think, took advantage; and immediately aſſured her, there was no danger at all. This laſt they ground upon the *Hebrew* Particle *pen*, which we tranſlate *leſt*, and expreſſes a doubting. But I do not think either of theſe Obſervations are ſolid: For that Particle doth not always imply a Doubt, as we may learn from the Second *Pſalm*, the laſt *Verſe*, and many other places: And the *touching* of the Fruit, ſignifies the plucking it off from the Tree, in order to eat it: Which was expreſly forbidden.

Verſe 4. Ver. 4. *Ye ſhall not ſurely die.*] You are under a miſtake: Death will not be the certain Conſequence of your eating this Fruit. For God is too Good to inflict ſuch an heavy Puniſhment, for ſo ſmall a Fault.

Verſe 5. Ver. 5. *For God*, &c.] The Particle *ki*, which we tranſlate *for*, ſignifies here as much as *but*, (as *Abarbinel* and others obſerve,) juſt as in *Pſalm* CXV. 1. So the meaning is, you ſhall be in no danger, but quite contrary, be great gainers by taſting of this Fruit: As God himſelf knows, who only keeps you in Awe by his Threatning, but will not be ſo ſevere as to execute it; when he ſees you much improved, not impaired by eating it.

Then your Eyes ſhall be opened.] For you will immediately diſcover abundance of things, whereof you are now ignorant.

And ye ſhall be as Gods.] Like unto us, the Angels of God: Who are frequently called *Elohim*, *i. e.* Gods, in Scripture. Thus *Maimonides* underſtands it. *More Nevoch. Pars* I. *c.* 2. and *Onkelos*, who tranſlates it *Princes*, meaning Angels, who are called Ἀρχαὶ, *Principalities and Powers*, &c.

Knowing

Knowing Good and Evil.] *i. e.* All manner of things. Or, as ſome of the *Hebrews* underſtand it, *know what is fit for you to do, without any Advice or Inſtruction, and without any Reſtriction; being ſubject to none*, but *enjoy freely what you pleaſe.* For to *know* is ſometimes as much as to *enjoy*, in the Scripture-Language: So that according to this Interpretation, he promiſes them likeneſs to God himſelf; who is abſolutely free, and ſubject to none. Chapter III.

But in this Suggeſtion the Devil proved, what our Saviour ſays of him, That he was *a Lyar from the beginning*: For there are no leſs than *four* Lyes (as ſome reckon them) in theſe two *Verſes*. Which makes it ſeem ſtrange that *Eve* ſhould give Credit to theſe Suggeſtions, which were very fooliſh: It being incredible that God ſhould envy them any thing, who had given them their Beings, and innumerable Bleſſings. I can give no account of it, but this: that when we are ſearching after the Reaſon of things (as ſhe, I ſuppoſe, was of this Prohibition) and cannot find it; if one be ſuggeſted to us, which never came into our Mind before, though in it ſelf unlikely, we are ready to catch at it, and to be pleaſed with it. For when the Mind is weary with enquiring, it is ſatisfied with a falſe Reaſon, rather than have none. The Promiſe alſo of Knowledge was very tempting; eſpecially of ſuch Knowledge as he gave her hope would raiſe and advance her, to a more noble Condition. And it is likely ſhe thought an heavenly Miniſter (as ſhe took him to be) might underſtand God's meaning better than her ſelf.

Ver. 6. *And when the Woman ſaw the Tree was good*, &c.] This *Verſe* gives a further account of that which ſeems very ſtrange, the Diſobedience of our Verſe 6.

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firſt Parents. She look'd ſo long upon the forbidden Fruit, till ſhe not only had an Appetite to it, as *excellent Food*, but was taken with its *beautiful* Colour; and was alſo ſtrongly poſſeſſed, by the perſuaſion of the old Serpent, that her Mind would be no leſs pleaſed than her Palate, by an increaſe in Knowledge and Wiſdom. Theſe are powerful Temptations, (expreſſed in theſe words, *good for Food, pleaſant to the Eyes, and to be deſired to make one wiſe,*) and ſhe could ſee no Evil in the thing it ſelf; it being the mere Pleaſure of God, of which ſhe did not apprehend the Reaſon, that made the eating of it a Crime. This Fruit alſo was planted, not in an obſcure place, but *in the midſt of the Garden, (Verſe 3.)* near to the Tree of Life: Which made it the more inviting; by its being always in her Eye, as well as very beautiful; and raiſed, perhaps, the greater wonder in her, that God ſhould forbid a thing, which he had made ſo eminent for its Beauty. Hereupon ſhe yielded, and (as it follows) *took of the Fruit thereof and did eat.*

And gave unto her Husband with her.] Who returned to her, it is likely, as ſhe was eating the Fruit; and was ſoon perſuaded to bear her company; for it immediately follows, *and he did eat.*

It is a queſtion whether he debated the Matter with her, till he was ſatisfied with the Arguments that moved her to eat; or, his great Affection to her drew him in, to do as ſhe did: Without any other Conſideration, perhaps, than this; That he choſe rather to die, than out-live one, whom he loved moſt paſſionately. To this laſt, the Apoſtle's words ſeem to incline, 1 *Tim.* II. 14. *Adam was not deceived*: Though they do not neceſſarily ſignifie, it muſt be con-

confeſſed, That he was not ſeduced by the Tempter's Arguments, but only that *Eve* was firſt ſeduced, and then help'd to ſeduce him. So that he might be wrought upon, both by thoſe Arguments, and by his Affection alſo to his Wife: But could have been deceived by neither, had he not been firſt guilty of a great ἀπροσοχία and ῥᾳθυμία, (as St. *Chryſoſtom* calls it) *heedleſneſs* and *non-attention*, ariſing from *ſloth* and *negligence*. The Reflection which *Gregor. Nazienzen* makes upon her gazing upon the beautiful Fruit, is this; Φεύγωμεν τὰς εὐχροίας εἰς ἡμᾶς αὐτὰς βλέπωμεν, &c. *Orat.* XLVIII. *p.* 700. *D.* Chapter III.

Ver. 7. *And the Eyes of them both were opened.*] Not in the Senſe the Serpent promiſed, but a very much different: For they ſoon ſaw their Folly, and made ſad Reflections upon what they had done. Verſe 7.

And they knew (or felt) *that they were naked.*] A cold ſhivering ſeized on them; and they perceived alſo that they were ſtript of their intellectual Ornaments, (as *Athanaſius* expounds it, *contra Gentes*, *p.* 4.) and bluſh'd alſo at their Bodily Nakedneſs, of which they were not before at all aſhamed.

And they ſewed Fig-leaves together.] Or, twiſted the young Twigs of the Fig-tree, with the Leaves on them: Which are very broad in the *Eaſtern* Countries. *Pliny* reckons this among the Trees that have the largeſt Leaves, *L.* XVI. *cap.* 24, and *cap.* 26. where he ſaith, it hath *folium maximum*, *umbroſiſſimúmque*, the greateſt and moſt ſhady Leaf of all other.

And made themſelves Aprons.] A Covering, which they girt about them.

Ver. 8. *And they heard the Voice of the* LORD *walking in the Garden.*] The Sound of the *Majeſtatick Preſence*, or the *Glory of the* LORD, approaching Verſe 8.

Chapter III. nearer and nearer unto the place where they were. For the *walking* may be referred to *Voice*, as well as to the LORD: Signifying that the *Sound*, as I ſaid (for ſo *Voice* is often uſed in Scripture) of the *Divine Majeſty's* approach, came ſtill nearer, and made a louder Noiſe, to terrifie them. For thus the word *walk* is applied to the *Voice*, (*i. e.* Sound) *of the Trumpet* at the giving of the Law, when *Moſes* ſays of it, (*Exod.* XIX. 19.) הולך וחזק *it walked* or *increaſed, and grew ſtronger.*

Juſt ſo, I conceive, the Sound which the Motion of the *SCHECHINAH* made, did at this time. And that,

In the cool of the Day.] When the Wind began to riſe, (ſo it is in the Hebrew, *in the wind of the Day,*) that is, towards the Evening, as moſt underſtand it: For then there was wont to be a gentle breath of Wind; as *Ariſtotle* obſerves of his Country, τὸ Ζέφυρον πρὸς τὸ δείλαιον πνεῖν, the Weſt Wind was wont to blow towards the cloſe of the Day. Which being a ſoft and gentle Gale, the Sound they heard was the more aſtoniſhing, which ſeemed to threaten a dreadful Storm.

Onkelos thus paraphraſes the firſt words, *they heard the Voice of the WORD of the LORD:* That is, of the Son of God; who appeared in *very glorious Clouds*; or rather, *in flaming Fire*, of ſuch an amazing Brightneſs, that they were not able to endure the ſight of it. For ſo it follows:

Adam and his Wife hid themſelves from the preſence of the LORD God, &c.] It's plain by this there was the appearance of an extraordinary Preſence: Which affrighted them, and made them run *among the Trees of the Garden*, i. e. into the Thickets, or the cloſeſt places they could find there.

I

I cannot but think the *SCHECHINAH*, or *Divine Majeſty*, appeared quite otherwiſe than formerly: That is, not in ſo mild a Luſtre as when they were firſt acquainted with him; but in a more terrible burning Light, as if it would conſume them. For ſo we read in after-times, that the ſame LORD who appeared unto *Moſes* in *a flame of Fire* out of the midſt of a Buſh, (*Exod.* III. 2.) came down in a more dreadful manner, at the giving of the Law, from Mount *Sinai*. When the Mountain was *altogether on a ſmoak*, (Exod. XIX. 18.) *becauſe the LORD deſcended upon it in Fire*: And that Fire ſo great, that it flamed *unto the midſt of Heaven*, (Deut. IV. 11.) *with darkneſs, clouds, and thick darkneſs.* Chapter III.

Ver. 9. *And the LORD God called unto Adam.*] As he did to *Moſes* out of the Buſh, *Exod.* III. 4. and to *Iſrael* out of the midſt of the Fire, *Deut.* IV. 12. Verſe 9.

And ſaid unto him.] With a Majeſtick Voice, againſt which he could not ſtop his Ears.

Where art thou?] Why doſt thou run into Coverts, like the wild Beaſts? Such Queſtions do not argue Ignorance in him that asks them; but are intended to awaken the Guilty to a confeſſion of their Crimes. As appears from IV. 10. *Where is Abel thy Brother?* Of whom *Cain* ſtubbornly refuſing to give an account, the LORD ſaid immediately, (to ſhow h needed not to be informed,) *the Voice of thy Brother's Blood crieth unto me, from the Ground.*

Ver. 10. *And he ſaid, I heard thy Voice, and I was afraid, becauſe I was naked*, &c.] The very Sound of the approach of thy Preſence, ſo affrighted me, becauſe I found I had loſt my Innocency, that I hid myſelf from thee. This was a fooliſh and vain attempt; but Verſe 10.

Chapter III. but as Guilt makes Men fearful, ſo that bereaves them of all Conſideration.

Verſe 11. Ver. 11. *And he ſaid, Who told thee that thou waſt naked?*] Diveſted of thoſe noble Endowments, which I beſtowed on thee.

Haſt thou eaten, &c.] Tranſgreſſed my Commandment?

Verſe 12. Ver. 12. *And the Man ſaid, The Woman whom thou gaveſt*, &c.] I confeſs my Guilt; into which I was drawn by her, whom thou gaveſt me for an help. Thus we are apt to excuſe and palliate our Faults; by laying that Load upon others, with which we ought to charge our ſelves.

Verſe 13. Ver. 13. *And the LORD God ſaid unto the Woman*, &c.] What moved thee to violate my Command?

And ſhe ſaid, The Serpent beguiled me.] My Weakneſs was deceived, by the Cunning of the Devil. Thus ſhe alſo threw the blame upon another. But God, no doubt, convinced them both, of the greatneſs of their Guilt, and the miſerable Condition into which they were faln by their Tranſgreſſion; before he ended this Diſcourſe with them. Which ſhows the Infinite Mercy of the Creator of all, who would not abandon them; but ſought after them, to ſave them, when they had loſt themſelves.

Verſe 14. Ver. 14. *And the LORD ſaid unto the Serpent, Thou art curſed*, &c.] It is obſerved by *Tertullian*, That though God inflicted Puniſhments on *Adam* and *Eve*, yet he did not *curſe* them, as he did the Serpent, *ut reſtitutionis candidatos*, they ſtanding fair for a Reſtitution to his Favour, *L.* II. *adv. Marcion*, *c.* 25. And I may add, God did not begin with them; but firſt Sentences the Serpent, before he proceeds to Judgment upon

upon them: Which denotes that he (the old Serpent) was the great Offender, being the first Mover to Sin; which made his Crime more grievous than theirs. Chapter III.

Now, to be *Curſed*, is to be deprived of what was before enjoyed, and doomed to a miſerable wretched Condition of life: The particulars of which follow. The only Difficulty is, Why the *Serpent* (literally ſo called) ſhould be curſed, as it manifeſtly is, (though the Devil alſo, I ſhall ſhow is intended) being but an Inſtrument which the Evil Spirit uſed; and had neither Will to Sin, nor yet underſtanding or Knowledge of what the Devil did? It is commonly anſwered, That this is no more than the Curſe which God inflicted upon the Earth, (which was not capable of Sinning) for *Adam*'s ſake, *verſe* 17. But ſtill the Reaſon of that Curſe is required; which is evident enough: Man himſelf being puniſhed by the Curſe upon the Earth: Which did not yield its Fruit ſo plentifully and ſo eaſily, as it had done before his Tranſgreſſion. And the Reaſon of this Curſe upon the *Serpent*, may be the better diſcerned by another Inſtance which we find *Exod.* XXI. 28. where an Ox which gored a Man or a Woman, that they died, is ordered *to be ſtoned, and his Fleſh not to be eaten.* This ſure was to ſhow the great value God ſet upon Man's Life: Which he ſecured alſo by this Puniſhment; which moved all Owners to look well to their Beaſts that might indanger it. Even ſo was the Serpent condemned, in Mercy to *Adam* and his Wife, (whom, it is manifeſt by what follows, God intended to reſtore into his Favour,) that they might be ever mindful of the foulneſs of their Gilt, and excited to Repentance; by ſeeing a noble Creature, (who

was

Chapter III. was but the Inſtrument of it,) ſo extreamly debaſed into a moſt vile Condition.

Upon thy Belly ſhalt thou go.] This ſhows the *Serpent* was a more noble Creature before this Fact: But changed after it, from a flying *Seraph* (as the word is *Numb.* XXI. 6.) into a foul creeping Serpent; not moving aloft in the Air, but crawling upon the Earth, and licking the Duſt. So it follows.

And duſt ſhalt thou eat, all the days of thy life.] There is no viler Food than this: Which doth not ſignifie the Serpent ſhould feed upon nothing elſe: But that creeping on the Ground it cannot but lick up much Duſt together with its Food, whatſoever that be.

All this is literally the Curſe of the *Serpent*: But as the *Devil* lay hidden under the Covert of the *Serpent*, though he be not named; ſo *his* Curſe is intended in this Curſe of the *Serpent*, though it be not ſeparately mentioned. As appears by the following *Verſe*, which hath a peculiar reſpect to the Devil, under the Name of the Serpent. And the Devil's Curſe in general was this; to be thruſt down further than before, from his ancient Heavenly Habitation; and condemned to live in the lower ſmoaky Region of the Air: Where he hath loſt all reliſh of Celeſtial Enjoyments, and pleaſes himſelf only in his vile Endeavours to make Mankind as wicked as himſelf.

Verſe 15. Ver. 15. *I will put enmity between thee and the Woman, and between thy Seed and her Seed.*] An irreconcileable Feud, throughout all Generations. Which is true of the Serpent, literally underſtood, between whom and Mankind there is ſuch an Antipathy, that it diſcovers it ſelf both in the *natural* and *ſenſitive* Faculties

Faculties of them both: Their Humours being Poiſon to each other; and Man being aſtoniſhed at the ſight of a Serpent more than any other Creature; and the Serpent in like manner at the ſight of a Man, eſpecially (if Naturaliſts ſay true) of a *naked* Man. Thus Mr. *Mede*, *Diſcourſe* XXXIX. *p.* 295. But this is far more true and certain of the *Spiritual Serpent*, the Devil, and his Angels, (who joyned with him in his Apoſtaſie,) and the Woman and her Seed, in whom theſe words are more literally fulfilled. For *Maimonides* juſtly admires, that the Seed of the *Woman* ſhould be only mention'd, and not of *Adam*, (without whom *ſhe* could have no Seed; which therefore muſt be *his* Seed,) and that it ſhould be ſaid of *her* Seed, not of *his*, that it bruiſed the Serpent's Head. *More Nevochim*, P. II. *cap.* 30. *This*, ſaith he, *is one of the Paſſages in Scripture which is moſt wonderful, and not to be underſtood, according to the Letter; but contains great Wiſdom in it.* In which Words he wrote more Truth than he was aware; but was not able to unfold this hidden Wiſdom, as we Chriſtians, bleſſed be God, are able to do. For this *Seed* here ſpoken of is Chriſt, as both the *Targums* (that aſcribed to *Jonathan*, and that called the *Hieruſalem*) expound it; and as we are taught to underſtand it, by God's Words to *Abraham*, when he renewed this Promiſe: *In thy Seed* (that is Chriſt, ſaith the Apoſtle) *ſhall all Nations be bleſſed*, Gen. XXII. 18. Gal. III. 8, 16. For he vanquiſhed the Devil, who had now vanquiſhed Mankind. So it here follows. Chapter III.

It ſhall bruiſe thy Head.] i. e. *That* SEED of the Woman ſhall deſpoil thee of thy Power, (meaning the Devil,) and aboliſh thy Tyranny. For in the Head of the Serpent (to which there is here an alluſion)

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ſion) lies his ſtrength: As *Epaminondas* repreſented to the *Thebans*, when he exhorted them to ſet upon a Band of *Lacedæmonians*, by ſhowing them the Head of a vaſt Snake, which he had cruſhed, (τὴν κεφαλὴν τὸ δράκοντος συντετριμμένην.) ſaying, *Look ye, the Body can do no hurt, now the Head is gone:* Meaning, That if they routed the *Lacedæmonians*, the reſt of the Confederates would ſignifie nothing. *Polyæn. L.* II. *Strateg.* And therefore Mr. *Mede* hath rightly interpreted the *Serpent's Head*, to ſignifie *the Devil's Soveraignty*, (*Diſcourſe* XXV. *p* 143. and XXXIX. *p.* 298.) and that Soveraignty, is the Power of Death: Which Headſhip of the Devil, the *Seed of the Woman* (that is *Chriſt the Lord*) hath broken in pieces, and at laſt will utterly deſtroy, 1 *Cor.* XV. 25, 26.

There is a notable Example of this Enmity, in the ſtruggle between Chriſt and the Devil for the Empire, in *Rev.* XII. 7, 8. where Chriſt deſtroyed the Soveraignty of the Serpent in the *Roman* Empire ſo effectually; that there was *no more place found, for the Dragon and his Angels, in Heaven*; i. e. The Devil utterly loſt his Soveraignty in that State; as Mr. *Mede* interprets it.

And thou ſhalt bruiſe his Heel.] This Victory over the Devil was not to be gotten without Blood: For the Devil did all that he was able to deſtroy *this Seed.* But that was impoſſible to be done; he could only aſſault his lower part, (called here the *Heel,*) *viz.* His Body or Fleſh: Which, by his Inſtruments, he perſecuted, deſpitefully uſed, and at laſt crucified. By which very means (ſo admirable was the Wiſdom and Goodneſs of God) the *Seed of the Woman* conquered the Devil as the Apoſtle ſhows, *Heb.* II. 14, 15. For it muſt be here noted, That Chriſt was pro-

properly and literally the *Seed of the Woman*, and not at all of the Man: Being born, without him, of a pure Virgin. The tender Mercy of God alſo muſt here be acknowledged; which gave our firſt Parents hope of a recovery, as ſoon as they were faln: By making them this moſt gracious Promiſe. Which, though here ſomething obſcurely delivered, grew clearer and clearer, in every Age, till Chriſt came. Chapter III.

It cannot be denied likewiſe, but that by *Seed*, may be underſtood (*collectively*) all the Faithful, who by the Power of the Lord, vanquiſh all the Power of their Spiritual Enemy. (See *Luke* 10. 19.) Yet ſo, that we muſt confeſs, there was *one Eminent Seed* here primarily intended, by whom they overcome. Unto whom another *Seed* is not here oppoſed in this laſt part of the *Verſe*, (as in the former part,) but the Serpent himſelf: Which points at a ſingle Combate (as I may call it) between this promiſed *Seed* and the Devil. But if we will take in the other Sence alſo, underſtand by *Seed*, Chriſt with all his Members, then the *bruiſing their Heel* ſignifies, (as Mr. *Mede* expounds it,) the Devil's deceit and guile in aſſaulting us unawares: As they do who *come behind* others, when they do not obſerve them, and catch hold of their Heel. For that this is an Emblem of guile and deceitful dealing, appears from the Story of *Eſau* and *Jacob*; the latter of whom had his Name from catching his Brother by the Heel at his Birth, which *Eſau* took for an indication of his *beguiling him*, as he did two times. See *Diſcourſe* XXXVII. *p.* 184.

It is fit, I think, here to note further, (what the learned Mr. *Alix*, hath obſerved,) That God in this Promiſe did a particular Kindneſs to our Father

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Adam. Who having been ſeduced by his Wife to eat the forbidden Fruit, it might have occaſioned a Breach between them; had not God taken Care to prevent it, by making this gracious Promiſe of a Redeemer, to depend upon this Union with his Wife: From whom, he aſſures them, one ſhould deſcend, that ſhould repair their Loſſes.

The time likewiſe when this Promiſe was made is remarkable: Which was, before God had rejected *Cain* and preferred *Seth* to him; and long before any reſtriction made to *Noah*'s Family, or *Sem*'s, (who derived from him,) that all the World might look upon the *MESSIAH* as a common Benefit to all the Sons of *Adam*.

Verſe 16. Ver. 16. *Unto the Woman he ſaid.*] Next to the Serpent, *the Woman* receives her Sentence, (as Mr. *Mede* well notes,) becauſe ſhe was more in the fault than *Adam*: Being guilty, as his words are (*Diſcourſe* XXXVIII. *p.* 287.) both of her own perſonal Sin, and of her Husband's alſo. Whence it is that he, who had only ſinned himſelf, and not cauſed others to ſin, had his Judgment laſt of all. This ſhould be a little more conſidered than it is, by all thoſe, who not only do Evil themſelves, but draw others into the ſame Guilt.

I will greatly multiply thy ſorrow and conception,] *i. e.* Thy ſorrow in thy Conception: Which includes all the time of Womens going with Child; when they frequently naufeate all their Food; or have troubleſome Longings; and endure many other things which are very grievous to them; eſpecially when they are in danger to miſcarry of their Burden.

In

In ſorrow ſhalt thou bring forth Children.] Brute Creatures are obſerved to bring forth their Young, with far leſs pain, and difficulty, and danger, than Women commonly have in their Labour. Who, after they are delivered of their Children, are ſtill in danger, by many Accidents: Eſpecially when that ſtays behind which ſhould follow the Birth, (as it ſometimes doth from various Cauſes, noted by *Bartholinus*, in his *Hiſtor. Anotom. & Medic. Cent.* V. *Hiſt.* XXXII. *n.* 3.) which occaſions ſore Torments, and puts their Lives in the greateſt hazard. Chapter III.

And thy deſire ſhall be to thy Husband.] That is, it ſhall be ſubject to him; as the *Vulgar Latin* and *Aben Ezra* expound this Phraſe: Which is ſo uſed, IV. 7.

And he ſhall rule over thee.] Have Power to controll thy Deſire. This looks like putting her more under the Will of her Husband, than was intended in her firſt formation: Becauſe ſhe had not given a due regard to him; but eaten the forbidden Fruit, without ſtaying to conſult him and ask his Advice.

Ver. 17. *And unto Adam he ſaid, Becauſe thou haſt hearkned to the voice of thy Wife*, &c.] Been ſo weak, as to mind her more than me. Verſe 17.

Curſed ſhall the Ground be.] It ſhall not bring forth ſo plentifully, nor ſo eaſily as it did.

For thy ſake.] Becauſe of thy Sin; which ſhall be puniſhed partly by its barrenneſs.

In ſorrow ſhalt thou eat of it.] It ſhall coſt thee a great deal of Labour and Toil, before thou reapeſt the Fruits of it.

All the days of thy life.] Every part of the Year, ſhall bring along with it new weariſom Labours.

Ver.

Chapter III. Verse 18.

Ver. 18. *Thorns and Thiſtles*, &c.] It ſhall coſt thee abundance of Pains to root up the Thorns, Thiſtles, and unprofitable Weeds; which ſhall come up in ſtead of better Plants.

And thou ſhalt eat the Herb of the Field.] Be content with ſuch things as the common Field produces; inſtead of the delicious Fruits of *Paradiſe*. Here the *Rabbins* cry out *Menſura pro menſura*, behold the Juſtice of God, who ſerved Man in his kind. He was not ſatisfied with the choice Fruits of the Garden in which God put him; and therefore he took them from him, and ſent him to eat the ordinary Food of Beaſts; and that not without hard Labour. *Maimon. More Nevoch. P. I. cap.* 2.

Verſe 19.

Ver. 19. *In the ſweat of thy face*, &c.] Some conclude from hence, that the Earth brought forth, before the Fall, without any Pains to cultivate it. And indeed there needed none; all things being produced at the firſt, by the Divine Power, in full Perfection. But what Labour would have been neceſſary in time, if Man had continued Innocent, we do not know: only theſe words ſignifie, that leſs Toil would have ſerved than Men muſt now take for their Suſtenance.

Some of the *Jews* reckon up *Nine* Puniſhments beſides Death, which God inflicted upon *Adam*; and as many upon *Eve*. See *Pirke Elieſer*, *cap.* XIV. and *Vorſtius* upon him.

Till thou return to the Ground.] *i.e.* Till thou dieſt, and mouldreſt into Duſt.

For out of it thou waſt taken.] From whence thou waſt taken, as it is explained, *verſe* 23. which ſhows the Particle *ki* is not always to be tranſlated *for*; but ſometime *whence*, or *whom*, as IV. 25. *God hath given*

given me another Seed inſtead of Abel, כי הרגו *whom Cain ſlew.* Chapter III.

The reſt of this *Verſe* needs no Explication.

Ver. 20. *Called her name Eve.*] Some think ſhe was called *Iſſcha* before, and now he changed her Name into *Eve:* In belief that God would make her the Mother of all Mankind; and of the promiſed Seed particularly; by whom (as *D. Chytræus* adds) he hoped to be raiſed from the Dead, to immortal Life. Verſe 20.

Mother of all living.] Of all Men that ſhould live hereafter, or of him that ſhould give Life to Mankind. So *Havah* may be interpreted, *viva* or *vivificatrix:* Becauſe ſhe was the Mother of all Mankind, or becauſe Mankind, now ſentenced to death, were by her *Seed*, to be made alive.

Ver. 21. *Unto Adam and his Wife, did the* LORD *God make coats of ſkins,* &c.] The firſt Cloaths of Mankind were of the *Leaves of Trees*, which they made themſelves; being ready at hand, woven by Divine Art. The next were of the *Skins of Beaſts*; which were much warmer, and better able to defend them from the injury of the Cold and Weather: And theſe were made by God's Direction. Who having made a moſt gracious Covenant with our firſt Parents, (*verſe* 15.) it ſeems not unreaſonable to ſuppoſe, that he alſo ſignified to them, they ſhould, for the confirmation of it, offer to him Sacrifices: By the Blood of which, Covenants were ratified in after-times, from this Example. For it is not likely, that the Beaſts, of whoſe Skins theſe Coats were made, died of themſelves; or, that they were killed merely for this uſe, or for their food. And therefore what is ſo probable, as that, by God's Order, they were Verſe 21.

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were ſlain for a Sacrifice to him, (the better to repreſent to them their Guilt, and that the promiſed Seed ſhould vanquiſh the Devil, and redeem them, by ſhedding his Blood,) and that of the Skins of thoſe Beaſts God directed Coats to be made, to cloath them? But whether, by dreſſing them and making Leather of them; or, only by drying them, and letting the Hair ſtill continue on them, we cannot tell. Certain it is, that this was a very ancient ſort of Cloathing; as we learn not only from Profane Authors, but from the Sacred: Particularly, *Heb.* XI. 37. The *Jewiſh* Doctors have carried this Matter ſo far, as to ſay, That *Adam* being a Prieſt, theſe were his Prieſtly Garments. The Skin indeed of the Burnt-Offering under the Law, is given to the Prieſt, *Lev.* VII. 8. but not to make him Cloaths: And *Eve*, if this were true, muſt have been a Prieſt alſo; for ſhe had a Coat made of Skins, no leſs than *Adam*. Who, they fanſie, left this Coat to his Poſterity; ſo that *Noah*, *Abraham*, and all the reſt of the *Patriarchs* (as *Abel* they ſaid did) ſacrificed in the very ſame Coat; till *Aaron* was made High-Prieſt, and had ſpecial Garments appointed him by God. Among which, one being called by this very Name of כתנת (*Exod.* XXVIII.) it gave ground to this idle Conceit.

Verſe 22.

Ver. 22. *Behold the Man is become*, &c.] *Man*, in this place, includes *Woman*: And theſe words are generally thought to be ſpoken *Sarcaſtically*; to reprove their great Folly, in thinking to encreaſe their Knowledge, whether God would or no.

Like one of us.] Theſe words plainly inſinuate a Plurality of Perſons in the Godhead; and all other Explications of them, ſeem to be forced and unnatural:

tural: That of Mr. *Calvin*'s being as disagreeable to Chapter the *Hebrew* Phrase, as that of *Socinus* to the Excellency of the Divine Nature. This, I think, is well proved by *Theodorick Hackspan, Disput.* IV. *De Locut. Sacris, n.* 15, &c. III.

And now, lest he put forth his Hand, &c.] This seems an abrupt kind of Speech; something being kept back: As, let us turn him out, (or some such like words,) *lest he take also of the Tree of Life, and live for ever.* Which many of the ancient Fathers look upon as a merciful Dispensation; that Man might not be perpetuated in a State of Sin. So *Iræneus, L.* III. *cap.* 37. and *Greg. Nazianzen. Orat.* XXXVIII. *p.* 619. God thus ordered, Ἵνα μὴ ἀθάνατον ἡ τὸ κακὸν, ἡ γνώμη φιλανθρωπία ἡ τιμωρία, &c. *That Sin might not be Immortal; and the Punishment might be a Kindness.* Which he repeats, *Orat.* XLII. *p.* 681. So *Epiphanius* also, *Hæres.* XXXVII. *n.* 1. *When Man had spoiled himself, God unmade him, that he might make him better.* And *Methodius* in him, *Hæres.* XLIV. *n.* 24, 25, &c. and 29. where he proceeds so far as to say, That Death was not sent upon Man, ὅτι κακῷ τινὶ, out of any evil Design to him, but as a Mercy.

Ver. 23. *Therefore God sent him forth,* &c.] Or, Verse 23. cast him out; and that with reproach and disgrace; as *Aben Ezra* observes the *Hebrew* word, in this form, to signifie. And so cast him out, that he should not return again.

To till the Ground, from whence he was taken.] This confirms what I said upon the *Second Chapter, ver.* 8. That *Adam* was made in another place, and thence brought into *Paradise:* From whence being now expelled, he was sent back to the place, where he

Chapter III. was first formed; there to labour in all the Toils of Husbandry. Though it must be confessed, these words may signifie no more, than those *Verse* 19. of this *Chapter*, That he had his Original from the Earth: By the tilling of which he was put in Mind of his return thither.

Verse 24. Ver. 24. *So he drove out the Man.*] (With his Wife) or, as *Aben Ezra* translates it, *After he had driven him out, he placed*, &c. This word גרש is that which the *Hebrews* properly use in Divorces: And therefore denotes, they think, that the Lord put him away from his Presence, as a Man did his Wife, to whom he gave a Bill of Divorce: Or, as a Prince banishes a Subject that hath rebelled against him, whom he sends into Exile out of his own Country.

And he placed at the East of the Garden.] This shows the Entrance into *Paradise*, was from the *East*: At which Entrance *Adam* being cast out, it is likely he afterwards inhabited some of the *Eastern* Countries. *Eutychius*, Patriarch of *Alexandria*, saith a Mountain in *India*, which the *Mahometans* commonly call *Sarandib*, as Mr. *Selden* observes, *L. I. De Synedr. cap. 2. p. 452*, &c. But *Aben Ezra*'s Conjecture seems more reasonable, That he dwelt in some Country, not far from *Paradise*.

Cherubims.] Some of the heavenly Ministers, that waited upon the Divine Majesty: Who were called by this Name in *Moses* his time, when he wrote this History in the Wilderness, after the giving of the Law. For the *Glory of the LORD*, I take it, here appeared, at the expulsion of *Adam* and *Eve*, in a most dreadful manner; to deter them from attempting to come near this place again; for fear of being consumed.

And

And a flaming Sword.] Or, *flame of a Sword.* Concerning which *Maimonides* thus diſcourſes, *P.* I. *More Nevoch cap.* 4. Our wiſe Men underſtand by *lahat* (*flame*) an Angel: According to that of the *Pſalmiſt*, *He maketh his Angels Spirits: His* Miniſters (*lohet*) *a flaming Fire*, Pſalm CIV. 4. That is, one of the *Seraphims*, or a flaming Angel, in the form of a flying fiery *Saraph*, (or Serpent,) whoſe Body moving in the Air, reſembled the vibrations of a Sword, was appointed, with the *Cherubims*, to guard the Entrance of the Garden. For the *Cherubims and Seraphims*, are frequently mentioned in Scripture, as Attendants upon the *SCHECHINAH*, or *Divine Majeſty*: Which appeared here in great Glory, at the Paſſage into the Garden of *Eden*; as it did in after-times at the Door of the Tabernacle of the Congregation of *Iſrael*, to their great aſtoniſhment. Chapter III.

Which turned every way.] Angels ſays *Maimonides*, in the fore-named place, can turn themſelves into all forms and ſhapes: Some of which ſtrike greater Terror into thoſe that behold them, than others do. But I take this Expreſſion, not to ſignifie mutation of Shapes, but the motion of the Angel: Which was ſo very ſwift and glittering, that devouring Flames ſeemed to come ſtreaming out on every ſide.

To keep the way of the Tree of Life.] To ſecure the Paſſage into the Garden of *Eden*, where this Tree was; that none ſhould dare to attempt a re-entrance. But *Adam* was ſo far from thinking of this; that, if the *Eaſtern* Traditions were to be credited, I ſhould add, He plunged himſelf into the deepeſt Sorrow for a long time; bewailing his Sin, begging Pardon, *&c.* till God diſpatcht an Angel to comfort him, and further aſſure him of his Favour. Which being but

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probable Conjectures, I ſay no more of ſuch Matters. Nor can I aſſert with any degree of Confidence, what our great Primate of *Ireland* ſays in his *Annals*, That it ſeems to have been the *tenth* Day of the World's Age, when *Adam* was caſt out of *Paradiſe*: In Memory of which Calamity, the Solemn Day of Expiation, and the great Faſt was inſtituted in after-times, wherein all were to afflict their Souls, *Lev.* XVI. 29. This indeed is the Doctrine of the *Jews*, who ſay, *The great Day of Expiation* (which was on the *tenth* of *September*) *was appointed and ſanctified from the Creation of the World*: But there is no other Authority for it.

It will be more uſeful, I think, to obſerve what Footſteps there are of theſe things remaining in the *Gentile* World. I will mention but two. One of which is noted by *Euſebius*, who ſhows (*L.* XII. *Præpar. Evang. cap.* 11.) that *Plato* in his *Sympoſium* hath preſerved the Memory of *Paradiſe*: His κῆπος Διὸς, *Garden of* Jupiter, being the ſame with this *Garden of God*, in which Man was at firſt placed. The other by St. *Auſtin*, who ſays *Pherecydes*, the Scholar of *Pythagoras*, called the Beginner of Evil, Ὀφιονέα: That is, a Dæmon in the Shape of a Serpent. So *Heideggerus* obſerves out of him, *Exercit.* IV. *De Adamo & Eva*, *n.* 82.

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Ver. 1. *AND Adam knew Eve his Wife*, &c.] After they were thrown out of *Paradiſe*; not before, (whatſoever ſome of the *Jewiſh* Doctors fanſie to the contrary;) nay, as ſome will have it, after they had ſpent ſome time in Acts of Repentance, which is not an improbable Opinion. Verſe 1.

I have gotten a Man from the LORD.] *i. e.* The promiſed *Meſſiah*; which ſhe imagined would have been her Firſt-born. For the words of the Promiſe, (III. 15.) might as well be expounded of the firſt *Seed* the Woman had, as of any of his Poſterity.

Ver. 2. *She bare his Brother Abel.*] But gives no reaſon of his Name, which ſignifies *Vanity*; as ſhe did of *Cain*'s, which ſignifies *Acquiſition*, or *Poſſeſſion*. Nor is it ſaid who gave this Second Son the Name of *Abel*: But it ſeems they made no account of him, in compariſon with the Firſt-born. *Quod non poſuerunt in eo ſpem factæ promiſſionis de Semine, ut in Kain*, (as *Joh. Forſterus* judiciouſly ſpeaks, in his *Lexicon*, on the word *Hevel*,) *becauſe they did not place in him their hope of the promiſed Seed, as they did in* Cain. Verſe 2.

And Abel was a keeper of Sheep, &c.] The younger Son was a *Shepherd*; and the elder an *Husbandman* and *Planter*. For this laſt ſeems to have been *Adam*'s chief Imployment, both before and after his Fall, (*Gen.* II. 15. III. 23.) and therefore, either choſen by *Cain* in Imitation of his Father, or put upon him by his direction, as the more noble of the two.

Whence

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Whence the *Eaſtern* People gave him the Name of *Abdalcariths*; which ſome miſtook for another Son of *Adam:* But in truth was another Name of *Cain*, ſignifying *a tiller of the Field*, as Mr. *Selden* ſhows, *L.* V. *De Jure N. & G. cap.* 8.

The Patriarchs indeed after the Flood, at leaſt in *Abraham*'s Family, choſe to feed Cattle: But that was becauſe it was leſs Laborious, and more ſuitable to that unſettled Condition wherein they lived for many Years, removing like the ancient *Nomades*, from one Country to another.

Verſe 3. Ver. 3. *In proceſs of time.*] In the *Hebrew*, the words are, *in the end of Days:* That is, in the concluſion of the Year; or, after Harveſt. So *Days* ſignifie in many other places, particularly, *Judg.* XI. 4. where, *after Days*, is *after a Year.* This was a very ſeaſonable time to make their grateful acknowledgments to God; who had given them a fruitful Year, and bleſſed them with increaſe. Accordingly God ordained in future times, that the *Iſraelites* ſhould keep a ſolemn Feaſt, in the Years end, to thank him for the ingathering of their Fruits, *Exod.* XXIII. 16. XXXIV. 22. But in what Year of the World it was that *Cain* and *Abel* brought theſe Sacrifices, we have no means to know. It was, no doubt, when they were grown Men; and perhaps had more Brothers and Siſters beſides themſelves. See *Verſe* 17.

Cain brought of the Fruit of the Ground, an offering unto the LORD.] Theſe were the moſt ancient Sacrifices among the *Gentiles*, both *Greeks* and *Romans*, as their Authors tell us; and therefore it is moſt likely that *Adam* began with theſe Oblations, of *Herbs*, *Flowers*, *Frankincenſe*, *Meal*, &c. in which *Cain* followed him; being of the ſame Profeſſion, and provided

vided with ſtore of ſuch things. Now as there were ſome *ſolemn Times* of making their devout Acknowledgments to God: So, I doubt not, there were ſome *ſet Places*, where they met for that purpoſe. For the word in *Hebrew* for *brought*, is never uſed about Domeſtick or Private Sacrifices; but always about thoſe Publick Sacrifices, which were brought to the Door of the Tabernacle of the Congregation, to be offered by the Prieſt. As *Lev.* IV. 4. *He ſhall bring the Bullock to the door*, &c. Which occurs all along, eſpecially in the *ninth Chapter* of that Book. Chapter IV.

And therefore, I ſuppoſe, they *brought* theſe Sacrifices here mentioned, to ſome fixed Place; looking towards the *SCHECHINAH*, or *Glorious Preſence of God*, at the Entrance of the Garden of *Eden*, from which *Adam* had been expelled. For there being, no doubt, ſome ſettled Place, where they performed Sacred Offices; it is moſt reaſonable to think it had reſpect to the *SCHECHINAH*, or *Divine Majeſty*. Whereſoever that appeared, there they *appeared* (as the Scripture ſpeaks) *before God*: Becauſe there he manifeſted his ſpecial Preſence, which moved them to go thither to Worſhip him, to give him Thanks, or to *enquire of him*, as we read *Rebekkah* did, XXV. 22.

What kind of Sacrifices theſe were, is a Queſtion among learned Men. The *Talmudiſts* are of Opinion they were *whole Burnt-Offerings*, and that there were no other before the Law was given, (which I ſhall not now examine,) nor would the *Jews*, after the giving of the Law, permit the *Gentiles* to offer any other at their Temple.

It is their Opinion alſo, That *Cain* and *Abel* brought theſe Sacrifices to *Adam*, to be offered by him. For which

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which I ſee no convincing Reaſon: But, rather, they themſelves ſeem to have offered them. And then this place effectually confutes their Opinion, who ſay the *Firſt-born*, were ſeparated to the Office of Prieſthood: For by theſe words it is plain, the youngeſt ſacrificed, as well as the eldeſt. And ſo they did in following Ages; when we find *Jacob* performing the Office of a Prieſt, *Gen.* XXVIII. 18. XLVI. 1. Which proves their Opinion rather to be true, who ſay, That every Man anciently had the Power, in his own Family, to do the Office of a Prieſt, as *Job* did, I. 5. But when Families combined together, under one Head, Prince, or Governor, he had the ſole Right of Sacrificing devolved to him, as their common Father. Thus *Melchizedeck* was both *King* of *Salem*, and *Prieſt* of the moſt High God. All which was taken away by the Law of *Moſes*, which permitted none to officiate among the *Iſraelites*, but the Family of *Aaron*; and no Sacrifices to be offered, but at the Tabernacle of the Congregation, *Lev.* XVII. 3, 4, 5.

It is a much harder Queſtion, How they came to ſacrifice at all; either *Meal* or *Beaſts*: Since we read of no Command from God requiring them to bring him ſuch Oblations: Which had led ſome to conclude, That Men did this out of a grateful Inclination, to return him ſome of his own Bleſſings; though they had no Directions from him about it. But if this were true, how came *Abel* to believe that his Sacrifice of a Beaſt, would be ſo acceptable to God, as the Apoſtle ſays it was *by Faith?* Heb. XI. 4. That *Faith* had ſomething elſe to warrant it, than barely his own Reaſon. *Adam*, in all likelihood, had received ſome order concerning it; and began to ſacrifice

Sacrifice (as I noted before, III. 21.) by direction from the *SCHECHINAH*, or *Divine Majesty:* From whence a Voice ſpake to him upon ſeveral occaſions, II. 16, 17. III. 8, 9, *&c.* This Order indeed is not recorded, no more than many other things which *Moſes* in this ſhort Hiſtory omitted, (as *Enoch*'s Prophecy, *Noah*'s Preaching, the *Peopling of the World*, &c. See *Verſe* 15.) but it doth not ſeem probable that *Adam* would have preſumed to invent a way of Worſhip, by killing Beaſts, and burning their Fat: Eſpecially ſince one cannot perceive any Inclination to it in Nature. And therefore *Euſebius* very judiciouſly reſolves, in my opinion, that this way of Worſhip was not taken up by chance, or by a Humane Motion, κατὰ θείαν δ' ὑπόνοιαν ἐπιβεβλημένον, but ſuggeſted to them by a Divine Intimation, *L.* I. *Demonſtr. Evang. Cap.* 10. Of which *Plato* one would think had ſome Notion, when he forbids his *Law-maker* (in his *Epinomis*) to make any alteration in the Rites of Sacrificing, becauſe, ὃ δυνατὸν εἰδέναι τῇ θνητῇ φύσει περὶ τοιούτων περὶ, it is not poſſible for our Mortal Nature to know any thing about ſuch Matters. Chapter IV.

Ver. 4. *And Abel he alſo brought of the Firſtlings of his Flock*, &c.] Many have fanſied from hence, that *Cain*'s Guilt lay in this, that he did not bring the *firſt of his Fruit*, as he ought to have done, and as the Heathens ever did, or were bound to do by their Pontifical Laws, (as Mr. *Selden* obſerves, Chap. I. of his *Hiſt. of Tythes*) in their *Præmeſſum*, i. e. the Firſt-fruits of their Corn, or their *Calpar*, which was the richeſt of their Wine. For it is only ſaid, he brought *of the Fruit of his Ground*, when *Abel* brought *of the Firſtlings of his Flock*. And *Moſes* alſo adding, Verſe 4.

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that *Abel* brought *of the Fat thereof*, that is, the very beſt; they think *Cain*'s Fault was, that he brought not the fulleſt Ears of Corn, (which he kept for himſelf,) but the lankeſt, or brought them with a niggardly Hand, or a grudging Mind. Thus *Palladius* in his Life of St. *Chryſoſtom* ſays, *He was the firſt that taſted the Firſt-fruits, and kept the beſt things for his own Belly.* Τῶν ἀπαρχῶν ἀπεγεύσατο πρῶτος, τῇ ἑαυτοῦ λαιμαργίᾳ τὰ πρωτεῖα φυλάξας, p. 108. But there is no certainty of this; and the Apoſtle to the *Hebrews* hath directed us to a better account, XI. 4. *Abel* offered with a pious Mind; *Cain* without a due Senſe of God, and ſincere Affection to him. He offered the Fruit of his Ground; but did not devote himſelf to God. Therefore it follows,

The LORD had reſpect unto Abel and his Offering.] He graciouſly accepted them: and his Offering was accepted, becauſe he himſelf was accepted. It is a Metaphor from thoſe who when a Preſent is made to them, look kindly upon the Perſon that brings it, if they like him and his Preſent; or turn away their Face, if they diſdain them.

How God teſtified his Acceptance of *Abel*'s Sacrifice, is the only difficulty: Which the Jews ſay was by Fire coming from Heaven (or rather, I think, by a Stream of Light, or a Flame from the *SCHECHINAH*, or glorious Preſence of God, to whom it was offered) which burnt up his Sacrifice. Thus *Theodotion* of old tranſlated theſe Words, Ἀπέβλεψεν ὅτι τὰς θυσίας Ἀβὲλ, καὶ ἀνέπρησε; *He looked upon* Abel's *Sacrifices, and ſet them on Fire.* Which St. *Hierom*, and other ancient Writers approve. The Footſteps of which we meet withal in *Gen.* XV. 17. and

and Examples of it very many, in future times: When *Moſes* offered the firſt great Burnt-offering according to the Law, *Lev.* IX. 24. When *Gideon* offer'd upon the Rock, *Judg* VI. 21. And *David* ſtayed the Plague, 1 *Chron.* XXI. 26. and *Solomon* conſecrated the Temple, 2 *Chron.* VII. 13. and when *Elijah* contended with the *Baalites*, 1 *Kings* XVIII. 38, *&c.* Whence the *Iſraelites*, wiſhing all Proſperity to their King, pray that God would *accept* (in the Hebrew, *turn into Aſhes*) *his burnt Sacrifice*, *Pſal.* XX. 4. And we find ſome Relicks of this among the Heathen. For when the *Greeks* went on Shipboard to the *Trojan* War, *Homer* repreſents *Jupiter* promiſing them good ſucceſs in this manner, *Iliad.* 2. *v.* 354. Chapter IV.

Ἀσεράων ὑπάνδιξι εὐαίσιμα σήματα φαίνων,

by *lightning on the Right-hand of them* (as it may be tranſlated) or *ſhining graciouſly* upon them, (as the ancient *Scholiaſt* expounds it) *and making favourable Tokens appear to them.* In like manner he gave the ſame encouragement to the *Trojans*, when they were going to ſet upon the *Greeks*, *Iliad.* X. *v.* 236, 237.

Ζεὺς δ' ὅγε σφιν Κερανίδης ἐνδέξια σήματα φαίνων,
Ἀσεράπτει ——————

Jupiter giving them good ſigns, lightned upon them. And Thunder ſometimes accompanying theſe Flaſhes of Lightning (as it did on Mount *Sinai*) *Virgil* makes him to have eſtabliſhed Covenants in that manner, *Æneid.* XII. *v.* 200. Where after *Æneas* had cal-

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led the *Sun* to witneſs, *&c.* *Latinus* lifts up his Eyes and Right-hand to Heaven, ſaying,

Audiat hæc genitor, qui fœdera fulmine ſancit.

Let the (Heavenly) *Father hear what I ſay, who eſtabliſhes Covenants with Thunder.*

If ſuch Paſſages as theſe were attended, no conſidering Man would think the Books of *Moſes* to be of leſs Antiquity than they pretend to; they opening to us the very Fountains of things, particularly of the ancient Religion.

Verſe 5. Ver. 5. *But unto Cain and his Offering he had not reſpect.*] He did not ſo much as ſhine upon his Sheaves; much leſs make them aſcend up to Heaven in a Smoak: Though he were the Elder Brother, and brought his Offering firſt.

And Cain was very wroth.] This highly incenſed him againſt *Abel*: When he ſhould have made ſevere Reflections on himſelf, and conſidered what it was that provoked God to ſlight his Sacrifice; that ſo he might amend it, and procure his favour. Unto which he had not a Title by his Birthright, but by his Piety. It is poſſible indeed that *Eve* might have inſtilled an Opinion into him, that he being the Firſt-born, was the Bleſſed Seed which God had promiſed. And then this may be conceived to have enraged him the more againſt his Brother; when he ſaw ſuch a diſtinguiſhing mark of God's ſpecial Favour to him in the very act of Sacrificing. Which made him look upon *Abel* with a jealous Eye, and tempted him to kill him; that he might not ſupplant him in his hope, of being the Fulfiller of the Oracle before-mentioned, III. 15.

And

And his Countenance fell.] He did not meerly look dejectedly through grief; but knit his Brows, and had a down-look (as we ſpeak) lowring and cloudy: Like thoſe who have evil Deſigns in their Heads, and meditate nothing but Revenge. Chapter IV.

Ver. 6. *And the LORD ſaid unto Cain*, &c.] He did not intend wholly to caſt off *Cain*, by refuſing his Sacrifice, it is plain, I think, by this Queſtion. Which was, in effect, to tell him, He had no reaſon to be angry, or out of humour; but only to become a better Man: And then God would have reſpect unto him alſo. So it follows, Verſe 6.

Ver. 7. *If thou doſt well, ſhalt thou not be accepted?* &c.] There are vaſt varieties in the Interpretation of this Verſe, with which I ſhall not trouble the Reader. (See *Theodorick Hackſpan*, L. I. *Miſcel. C.* 4. *Mercer*, and *L. de Dieu*, different from all, with Dr. *Lightfoot*) but only give the Sence of our Tranſlation. *If thou doſt well, ſhalt thou not be accepted?* Canſt thou doubt that I have an impartial Reſpect to true Goodneſs, whereſoever I find it? Verſe 7.

But if thou doſt not well, Sin (that is, the Puniſhment of Sin, as *Verſe* 13. XIX. 15. and many other places) *lieth at the door.*] Is ready to follow the Offence.

And unto thee ſhall be his deſire, and thou ſhalt rule over him.] He is ſtill thy younger Brother, and ſhall be ſubject to thee, (See III. 16.) and thou ſhalt be his Superiour. So here are *Three* things ſuggeſted to *Cain*, to appeaſe his Anger againſt his Brother. *Firſt*, That the reaſon of his not being reſpected, was not in his Brother, but in himſelf: Who, if he would do well, as *Abel* had done, ſhould find favour no leſs than he. *Secondly*, That there was no reaſon he

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he that did ill ſhould fare like him that did well; but quite contrary, ſhould feel the marks of God's Diſpleaſure. And yet, *Thirdly*, This ſhould not alter his civil right, nor give *Abel* any Authority over him: But he ſhould ſtill retain the Priviledge of his Birth-right; and need fear no harm from his Brother, who was his inferiour.

Verſe 8.

Ver. 8. *And Cain talked with Abel his Brother.*] Asked him in a friendly manner (as one Brother ſpeaks to another) if he would walk into the Fields. This ſeems more likely to me, than that he told him how the LORD had chidden him, (as *Aben Ezra* interprets it) or that he diſputed with him about the other World, and the Judgment to come, as others of them expound it. Which Mr. *Selden* very judiciouſly concludes to have ariſen from *Onkelos* his Paraphraſe on the foregoing Verſe, which is this; *If thou amend thy Worſhip* (or Service of me) *ſhalt thou not be pardoned? but if thou doſt not amend it, thy Sin ſhall remain to the day of Judgment, in which thou ſhalt be puniſhed, if thou doſt not repent.* Upon which follows in ſome Editions of the *Pentateuch*, the diſpute which *Cain* had with *Abel* about the Day of Judgment, as a traditional Explication of this 8 *Verſe*. *L.* VII. *de Jure N. & Gent. cap.* 4.

When they were in the Field.] When he had drawn him from Company, and had him alone.

Cain roſe up againſt Abel his Brother.] Aſſaulted him on a ſudden; took him at an Advantage.

And ſlew him.] Gave him a ſtab; or ſome other way wounded him; ſo as to ſhed his Blood. *Verſe* 11.

Verſe 9

Ver. 9. *The LORD ſaid unto Cain, Where is thy Brother?*] Which is not ſpoken, as if he was Ignorant;

norant; but to awaken *Cain*, and make him ſenſible, Chapter
that he knew what had paſſed. IV.

And he ſaid, I know not.] I can give no account of him.

Am I my Brother's Keeper?] Was he committed like a little Child, to my care; to look after him, and ſee he took no harm? Rage made him rude; and not mind what he ſaid, nor to whom he ſpake. *Salvian* indeed (*L.* I. *de gubern. Dei*) thinks this Speech proceeded from *Atheiſm*; and that, in thoſe early days the Opinion ſprung up, which, in his time, had infected many, *Deum terreſtria non reſpicere*, &c. That God did not mind what we do on Earth; but the fouleſt Fact may be covered with a Lye. But this Conceit is confuted by the very queſtion which is put to *Cain*.

Ver. 10. *And he ſaid, What haſt thou done?*] Con- Verſe 10.
ſider, what an heinous Crime thou haſt committed; which cannot be concealed from me. For,

The Voice of thy Brother's Blood cryeth, &c.] Calls for ſpeedy and ſevere Vengeance. In the *Hebrew* it is *Bloods*, in the Plural Number; becauſe, ſay the Hebrew Doctors, he killed *Abel* and all his Poſterity, which were in his Loins: According to what we read 2 *Kings* IX. 26. *I have ſeen the Blood of Naboth, and the Blood of his Sons*, (though we read of no body ſtoned but *Naboth* himſelf) *ſaith the* LORD, *and I will requite thee in this Plat*, &c. See *Sanhedrim*, Cap. IV. and *Excerpt. Gemara*, Cap. VI. N. 7. *à Joh. Coch.*

Ver. 11. *And now thou art curſed from the Earth,* Verſe 11.
which hath opened, &c.] I paſs a Sentence of perpetual baniſhment upon thee, from this Country; which hath drunk in the Blood of thy Brother. Hitherto

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therto *Adam* and his Children had lived together; but now, as *Aben Ezra* well obſerves, *Cain* was baniſhed into a Region far off from his Father: Who dwelt in the Neighbourhood of Paradiſe.

Verſe 12. Ver. 12. *And when thou tilleſt the Ground*, &c.] And whereſoever thou ſhalt flee, the Earth, which thou tilleſt, ſhall be barren; and not bring forth anſwerable to thy Labour.

A Fugitive and a Vagabond ſhalt thou be in the Earth.] In that ſtrange Country thou ſhalt have no reſt; but wander up and down unquietly, and not know where to ſettle: Or as the LXX. tranſlate the Words, go about *groaning and trembling*, full of Anguiſh in thy Mind, and with a continual ſhaking in thy Body. Thus St. *Baſil* in his *Homily* againſt Drunkenneſs underſtood it, when he ſaid, *A Drunkard draws upon himſelf the Curſe of Cain*, Τρέμων καὶ περιφερόμενος διὰ παντὸς βίου. *Staggering and turned about uncertainly all his life long.* *Hen. Valeſius* thinks his Brother's Ghoſt haunted him whitherſoever he went: Which made him run from place to place to avoid its Perſecution. So he paraphraſes theſe Words, (*Annot. in L.* III. *Euſeb. Hiſt. Eccleſ.* Cap. 6.) *Umbra fratris tui quem occidiſti, perſequeter te ubique, & aderit infeſta.* And ſo he interprets the foregoing Words, *The Voice of thy Brother's Blood cryeth to me from the Ground.* Thy Brother, whom thou haſt impiouſly ſlain, requires me to avenge him, and exact the Puniſhment of thee, which is due for his Murder. And indeed it was a Notion, not only among the *Pagans* but among the *Jews* alſo (as he ſhows) that the Ghoſt of thoſe who were murdered, perſecuted their Murderers, and required Puniſhment of them.

Ver.

Ver. 13. *My puniſhment is greater than I can bear.*] This is too heavy a Puniſhment, for I ſink under the weight of it. Others interpret it, (as appears by the Margin of our *Bible*,) *My ſin is unpardonable*; or, too great to be forgiven. Thus he, who at firſt was not ſo ſenſible of his Sin as to confeſs it, now thinks it to no purpoſe to beg Mercy. Chapter IV. Verſe 13.

Ver. 14. *Behold, thou haſt driven me this day from the face of the Earth.*] Baniſhed me (as was ſaid before, *Verſe* 11.) from my own Native Country. Verſe 14.

And from thy Face ſhall I be hid.] And more than that, I am baniſhed from thy bleſſed Preſence, (as appears from *verſe* 16.) and ſhall not have the liberty to come before thy Glorious Majeſty. With reſpect to which he may be ſaid to have been *Excommunicated*, though not in the full ſence of that word, as Mr. *Selden* ſhows, *L.* I. *de Synedr. cap.* 2. *p.* 446, 455, &c.

And I ſhall be a Fugitive, &c.] Wandring up and down in unknown Regions.

And it ſhall come to paſs that every one that findeth me, ſhall ſlay me.] I ſhall be look'd upon as a Common Enemy: So that whoſoever lights upon me, taking me for a dangerous Perſon, will kill me. To *find* another, in Scripture-language, ſignifies to fall upon him by chance or unawares; without any precedent hatred: As *Bochart* obſerves from 1 *Sam.* XXIV. 14. and other places, *L.* II. *Hierozoic. P.* I. *cap.* 21.

Ver. 15. *And the* L O R D *ſaid unto him, Therefore whoſo ſlayeth Cain*, &c.] Or, (as the word we tranſlate *therefore* may be rendred,) *not ſo*: It ſhall not be as thou ſuſpecteſt. But *Lud. de Dieu* gives many Inſtances where this word לכן is uſed as an Affirmative, Verſe 15.

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firmative, ſignifying as much as *ſurely*. So the meaning is, Take it for a certain Truth, that if any Man ſlay *Cain*, *he* (that is *Cain*,) *ſhall be avenged ſeven fold*; or, rather, *through ſeven Generations*. God will puniſh the ſlaughter of *Cain* a long time: For the Number *ſeven* is ἀορίστου πλήθους σημαντικὸν, (as the *Chronic. Except.* before *Joh. Antiochenus* ſpeak,) an Indication of an indeterminate, but great Number; ſignifying as much, as he ſhall endure many Puniſhments. For God intended the Life of *Cain* ſhould be prolonged, in a miſerable eſtate, as an Example of his Vengeance; to deter others from committing the like murder.

And the LORD *ſet a mark upon Cain*, &c.] What this *Mark* was, we muſt be content to be ignorant. Some think God ſtigmatized him with a Letter of his Name, in his Forehead; (or, rather, I ſhould think, ſet ſuch a Brand upon him, as ſignified him to be accurſed;) others, that he look'd moſt frightfully, ſo that every Body avoided him; or, that his Head ſhaked continually; or, (as others) he had a trembling in his whole Body; or, his Face, perhaps, was blaſted by Lightning from the Preſence of the LORD. Certain it is, that it was ſome notorious Mark of God's Diſpleaſure: Which made Men ſhun him. For we muſt not imagine there was no Body in the World, at this time, but *Adam*, *Eve*, and *Cain*: But conſider that the Deſign of this Holy Book is not to give us a particular Account of the whole Race of Mankind deſcended from *Adam*, (who, no doubt, had a great many more Children than *Cain* and *Abel*; and they alſo had Children before this hapned,) but only of thoſe Perſons who were moſt remarkable; and whoſe Story was neceſſary to be known, for the under-

underſtanding of the Succeſſion down to *Moſes* his time. Accordingly we read, preſently after this, that *Cain* had a Wife; and more than that, he built a City: Which ſuppoſes a great Company of People to inhabit it, *verſe* 17. And here, by the way, we need not wonder, there is no mention made of the Inſtitution of Sacrifices; when the firſt Peopling of the World is only ſuppoſed, not related. Chapter IV.

Ver. 16. *And Cain went out.*] Not voluntarily, but by the force of the Divine Curſe. Verſe 16.

From the preſence of the LORD.] There was a *Divine Glory*, called by the *Jews* the *SCHECHINAH*, which appeared from the beginning, (as I have often ſaid before,) the ſight of which *Cain* never after this enjoyed; but was baniſhed from it: And God withdrawing his gracious Preſence from him, (ſo St. *Chryſoſtom*,) he was alſo forſaken by him, and put out of his ſpecial Protection. If *Cain*, after this, turned a down-right Idolater (as many think) it is very likely he introduced the Worſhip of the *Sun*, (which was the moſt ancient ſort of Idolatry,) as the beſt reſemblance he could find of the *Glory of the* LORD: Which was wont to appear in a flaming Light. And in after-times they worſhipped *Fire* in the *Eaſtern* Countries; as the beſt Emblem of the *Sun*, when it was abſent.

And dwelt in the Land of Nod.] At laſt he ſettled in a Country, which had the Name of *Nod*; from his wandring up and down, like a Vagabond, till he fixed here. Where it ſeems, he ſtill continued reſtleſs, moving from one part of the Country to another, till, in concluſion, *he built a City*, (for his ſecurity, ſome think,) as we read in the *Verſe* following.

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Some tranſlate it, *in the Land of Vagabonds:* And *R. Solomon* fanſies the very Ground ſhak'd under him, and made People run away from him, ſaying, *This is the cruel Man, that killed his Brother.*

On the Eaſt of Eden.] He ſtill went *Eaſtward* from that Country, where *Adam* ſettled after he was thruſt out of *Paradiſe.* See III. 24. Which *Junius* thinks was in that Tract of Ground where the *Nomades* afterwards dwelt, bordering upon *Suſiana.* Which is far more probable than the Conceit of the Author of the Book *Coſri,* (*Pars* II. § 14.) who would have *Cain*'s going *from the preſence of the* LORD nothing elſe, but his Expulſion out of the Land of *Canaan,* where *Adam* dwelt after he was thruſt out of *Paradiſe:* And, conſequently, the Land of *Nod* was not far from the Land of *Canaan.* Nothing can be more ungrounded than this; which overthrows alſo all that *Moſes* ſaith of *Eden,* and the Garden planted there, from whence *Adam* went out on the *Eaſt ſide,* and therefore not toward *Canaan* which was *Weſtward.*

Verſe 17.

Ver. 17. *And Cain knew his Wife.*] There hath been no mention hitherto of any Woman in the World but *Eve,* much leſs of *Cain*'s having a Wife. And therefore it is uncertain whether this were a Wife he took before he killed his Brother, or after. It is moſt probable before; becauſe we may well think all the World abhorred the thoughts of Marriage, with ſuch an impious Murderer, whom God alſo had accurſed. But whether it were before or after; I ſee no reaſon to conclude that this Wife was his Siſter: There being Women enough in the World beſide, before this time, as we ſaid before, *verſe* 15. For even in our Country, in the Age before us, there ſprung

ſprung from two Perſons, *Three hundred ſixty ſeven* Children, within the ſpace of *eighty* Years. And therefore, the World being now (when *Cain* ſlew *Abel*) an *Hundred and twenty eight*, or an *Hundred and thirty* Years old, according to Archbiſhop *Uſher*, and *Jac. Capellus*'s Chronology, we cannot but conceive there were a great Number of People in it, deſcended from all thoſe Sons and Daughters which *Adam* begot, *Chap.* V. 4. We are not told how many, but ſome of the ancient *Eaſtern* Traditions (in *Cedrenus*) ſay, he had *thirty three* Sons, and *twenty ſeven* Daughters. Chapter IV.

It is true indeed, That at the firſt *Cain* could marry none but his own Siſters. Which was then Lawful, becauſe abſolutely neceſſary: But prohibited by God, when that Neceſſity ceaſed. Of which the *Eaſtern* People were ſo ſenſible, that they took care to have it thought, that *Cain* and *Abel* did not marry thoſe who were neareſt of Kin to him, but thoſe that were at ſome diſtance. For their Tradition is, That *Eve*, at her two firſt Births, brought Twins, a Son and a Daughter, *viz. Cain* with his Siſter *Azron*, and *Abel* with his Siſter *Awin*; as *Saidus Patricides* Patriarch of *Alexandria* reports. Now, ſuch was their Caution, not to match with thoſe that were neareſt in Blood, but with thoſe further off, as much as was then poſſible; *Cain* was not ſuffered to marry his Twin-Siſter, nor *Abel* his: But *Adam* gave *Awin* to *Cain*, and *Azron* to *Abel*. I cannot vouch the truth of this Story: Which I mention only to ſhow, That Mankind have had a Senſe, that all poſſible Care ſhould be uſed, to avoid Marriages with the neareſt Relations: For though this Story was derived, perhaps, from the *Jews*, yet it was believed by other People. Verſe 17.

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People. See Mr. *Selden*, *L.* V. *De Jure N. & G. c.* 8. Whence *Diodorus Siculus* says, *Lib.* I. it was κοινὸν ἔθος τῶν ἀνθρώπων, *the common use of Mankind*, that Brothers and Sisters should not be joyned in Marriage. And *Plato* (*L.* VIII. *de Legib.*) calls such Marriages μηδαμῶς ὅσια οὐδὲ θεομισῆ, *by no means holy, but hateful to God.* For though they were not so in the beginning of things, they became so afterwards: That being natural *in one state* of things (as *Grotius* well observes, *Lib. de Jure B. & P. c.* 10.) which is unnatural *in another state.*

And he built a City.] Not as soon as he came into this Country; but when he had a numerous Progeny, able to People it: And consequently in his old Age. His end in building it, some think, was to cross the Curse of wandring too and fro: Others, to defend himself against those whom his guilty Conscience made him fear; or, to secure the Spoils which by force and violence (as *Josephus* relates, *L.* I. *Antiq. c.* 3.) he had taken from others. There are those, who imagine, that when he attempted to build the City, he often broke off the Work, out of a panick fear: Such an one as *Romulus* felt, after he had killed his Brother *Remus.*

And called the Name of the City, after the Name of his Son.] Some think he declined his own Name, because he knew it to be odious every where. But it is more likely, it was for that reason, which moved Men in after-times to do the same. For it hath been a very ancient Usage, for great Men to call the Cities which they built by the Name of their Sons, rather than their own: Out of the great Love they bare to their Children. Thus *Nimrod* called *Nineveh* after the Name of his Son *Ninus.* Which the *Psal-*

mist

miſt notes as a piece of the Vanity of Mankind, *to call their Lands* (that is, the *Houſes* where they dwelt, as *R. Solomon Jarchi* interprets it) *by their own Names*, to be a laſting Monument of them and of their Family. Chapter IV.

Enoch.] There were an ancient People called by *Pliny*, *Heniochi*; by *Mela*, *Eniochi*; and by *Lucan*, *Enochii*: Some of which lived ſo far *Eaſtward*, that Sir *W. Raleigh* fanſies they might be the Poſterity of this *Enoch*.

Ver. 18. *And unto Enoch was born Irad*, &c.] It is remarkable, that though *Moſes* gives us ſome account of the Deſcendants of *Cain*; yet he ſaith not a word of the Years that they lived, and carries their Genealogy but a little way. Whereas he deduces the Genealogy of *Seth* down to the Flood, and ſo to his own time, *&c.* And alſo relates particularly, (*Chap.* V.) to what Age the Life of his principal Poſterity was prolonged. It ſeems, he look'd upon *Cain*'s Race, as ſuch a Reprobate Generation, that he would not number them in the Book of the Living; as St. *Cyril* ſpeaks. Verſe 18.

Ver. 19. *Lamech took unto him two Wives.*] By a ſmall tranſpoſition of Letters, *Lamech* being the ſame with *Malech*, which ſignifies a *King*; ſome of the *Jews* fanſie him to have been a great Man: For none but ſuch, they ſay, had two Wives in thoſe ancient Times: Though they hold it was lawful (as *Selden* ſhows, *L.* V. *De Jure N. & G. cap.* 6.) for any Body that could maintain them, to have had more. But it is more likely that *Lamech* was the firſt, that adventured to tranſgreſs the Original Inſtitution: Which was obſerved even by the *Cainites* till this time. When, perhaps, his earneſt deſire of ſeeing Verſe 19.

that

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that *bleſſed Seed* which was promiſed to *Eve*, might induce him to take more Wives than one: Hoping, by multiplying his Poſterity, ſome or other of them might prove ſo happy as to produce that *Seed*. And this he might poſſibly perſuade himſelf was the more likely; becauſe the Right that was in *Cain* the Firſt-born, he might now conclude was revived in himſelf: Who being the *Seventh* from *Cain*, had ſome reaſon to imagine the Curſe laid upon him, of being puniſhed, *ſevenfold*, i. e. for *ſeven* Generations, was now expired; and his Poſterity reſtored to the Right of fulfilling the Promiſe.

Verſe 20. Ver. 20. *He was the Father.*] The *Hebrews* call him the *Father* of any thing; who was the firſt Inventer of it; or, a moſt excellent Maſter in that Art. Such was *Jabal* in the Art of making Tents, folding Flocks, and all other parts of Paſtorage. Which though begun by *Abel*, was not by him brought to Perfection: Or, if it were, *Jabal* was the firſt in the Family of *Cain*, that was Eminent in the following Inventions.

Of ſuch as dwell in Tents.] Taught Men to pitch Tents; which were movable Houſes, that might eaſily be carried from place to place, when there was occaſion to remove for new Paſture. Under this is comprehended all that belongs to the Care of Cattel, in their breeding, feeding, and preſerving, as appears by what follows.

And of ſuch as have Cattel.] In the *Hebrew* the words are, *and of Cattel.* Where the copulative *Vau*, which we tranſlate *and*, ſignifies as much as *with*: And ſo the words are to be here tranſlated, *ſuch as dwelt in Tents, with Cattel.* Thus *Bochartus* obſerves it is uſed, 1 *Sam.* XIV. 18. *The Ark of God was at that*

that time, with the Children of Iſrael; as we, with the Ancients, truly tranſlate it. And ſo it ſhould be tranſlated, *Exod.* I. 5. *All the Souls that came out of Jacob's Loins were ſeventy Souls, with Joſeph.* For *Joſeph* is not to be added (as we ſeem to underſtand it) unto the *Seventy*; but made up that Number, as appears from *Gen.* XLVI. 27. So that the Sence of this whole *Verſe* ſeems to be, That though Men fed Cattel before in good Paſtures; yet *Jabel* was the firſt that, by the Invention of Tents, made the more Deſart Countries ſerviceable to them: Where, when they had eaten up all the Graſs in one place, they might in a little time take up their Tents, and fix them in another. To this purpoſe *R. Solomon Jarchi.* And in theſe Tents, it's likely, he taught them to defend their Cattel, as well as themſelves, from Heat and Cold, and all other Dangers to which they were expoſed in thoſe Deſart Places. Chapter IV.

Ver. 21. *Father of ſuch as handle the Harp and Organ.*] The firſt Inventer of Muſical Inſtruments, and that taught Men to play upon them. What *Cinnor* is, (which we tranſlate *Harp*,) ſee in *Bochartus* his *Canaan*, *L.* II. *cap.* 7. *p.* 808. I believe the firſt word includes in it all *Stringed*, the latter all *Wind* Muſical Inſtruments. Verſe 21.

It is poſſible that *Apollo*, or *Linus*, or *Orpheus* (for there are all theſe various Opinions) might be the Inventer of the Harp among the *Greeks*: But it was their Vanity that made them fanſie ſuch Inſtruments had their Original, in their Country.

Ver. 22. *Tubal-Cain.*] The *Arabians* ſtill call a Plate of Iron or Braſs, by the Name of *Tubal*, (as *Bochartus* obſerves out of *Avicenna*, and others, *L.* III. *Phaleg. cap.* 12.) who as it follows in the Text, was Verſe 22.

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An Inſtructer of every Artificer in Braſs and Iron.] *i. e.* Found the Art of melting Metals, and making all ſorts of Weapons, Arms, and other Inſtruments of Iron and Braſs. Many think that *Vulcan* is the ſame with *Tubal-Cain*, (their Names being not unlike,) particularly *Gerh. Voſſius*, *De Orig. Idolol. L.* I. *cap.* 16.

His Siſters Name was Naamah.] Whom *Voſſius*, (*Ib. cap.* 17.) takes to have been the Heathen *Minerva*, or *Venus*. Her Name ſignifies Beautiful, or Fair, one of a *ſweet Aſpect*: And the *Arabians* ſay, ſhe invented *Colours* and *Painting*, as *Jabal* did Muſick. See *Elmacinus*, *p.* 8.

Verſe 23. Ver. 23. *And Lamech ſaid unto his Wives*, &c. *Hear my Voice, ye Wives of Lamech, hearken unto my Speech.*] Something had preceded theſe Words, which was the occaſion of them: But it is hard to find what it was. *Jacobus Capellus* indeed (in his *Hiſtoria Sacra & Exotica*) hath a Conceit that *Lamech* was now in a vapouring Humour, being puffed up with the glory of his Son's Inventions; to whoſe *Muſick* and other Arts, he endeavoured to add *Poetry*: Which he expreſſed in the following Words, that ſeem to him a *Thraſonical Hymn*, wherein he brags what Feats he would do. For ſo he reads the Words, (with *Eben Ezra*) not *I have ſlain*, but *I will kill* a Man with one blow of my Fiſt, *&c.* But I can ſee no warrant, for this Tranſlation, without a Violence to the *Hebrew* Text, and therefore we muſt ſeek for another Interpretation.

I have ſlain a Man to my wounding, &c.] Theſe words would have a plain Expoſition, (which otherwiſe are difficult,) if we could give Credit to the *Hebrew* Tradition; which St. *Hierom* ſays ſeveral Chriſti-

Chriſtians followed: That *Lamech* being informed by a certain Youth, as he was a Hunting, that there was a wild Beaſt lay lurking in a ſecret place, went thither; and unawares killed *Cain*, who lay hid there: And then, in a Rage at what he had done, fell upon the Youth that had occaſion'd this Miſtake, and beat him to Death. But, as there is no certainty of this; ſo it doth not agree with the next *Verſe*: Which ſeems to ſuppoſe *Cain* to be now alive. Therefore *Lud. de Dieu*, following *Onkelos*, reads the Words by way of Interrogation; *Have I ſlain a Man? Or, ſo much as a Boy?* that you ſhould be affraid of my Life? It ſeems the uſe of Weapons being found out by one of his Sons, and grown common; his Wives apprehended that ſome Body or other might make uſe of them to ſlay him. But he bids them comfort themſelves, for he was not guilty of ſlaying any Body himſelf; and therefore might reaſonably hope, no Body would hurt him. Chapter IV.

And then the Meaning of the next *Verſe* is eaſie.

Ver. 24. *If Cain ſhall be avenged ſeven fold, truly Lamech ſeventy and ſeven fold.*] If God hath guarded *Cain* ſo ſtrongly, who was a Murderer, as to threaten great and long Puniſhments to thoſe that ſlay him; he will puniſh them far more, and purſue them with a longer Vengeance, who ſhall ſlay me, being a guiltleſs Perſon. Verſe 24.

There are divers other Interpretations, which I ſhall not mention; becauſe this is moſt pertinent to the preceding Diſcourſe.

Ver. 25. *Bare a Son.*] The *Jews* think he was born a Year after *Abel* was killed. Verſe 25.

And called his Name Seth.] Mothers anciently gave Names to their Children, as well as the Fathers.

Chapter IV.

And *Eve* gave this Son, the Name of *Seth*; becauſe ſhe look'd upon him as *appointed* (ſo the word ſignifies) by God, to be what *Cain*, ſhe thought, ſhould have been; till God rejected his Sacrifice, and he ſlew *Abel*. In whoſe room ſhe believed God had ſubſtituted this Son, to be the Seed from whom the Redeemer of the World ſhould come.

The *Arabians* ſay, (particularly *Elmacinus*, *p.* 7.) That *Seth* was the Inventer of *Letters* and *Writing*, (as *Jubal* was of Muſick, and *Tubal-Cain* of Arms,) which ſo much ſurpaſſed all other Inventions, that ſome (as *Cedrenus* tells us) called him, *a God*; *i. e.* the higheſt Benefactor to Mankind. Which, if it were true, we might think that thence his Children were called *the Sons of God*, VI. 1. But it is moſt likely this miſtake aroſe from *Symmachus* his Tranſlation of the laſt Words of the next *Verſe*, which, if we may believe *Suidas*, was thus, *Then began Seth to be called by the Name of God.* For which there is no Foundation either there, or any where elſe in Scripture. For though it be ſaid that *Moſes* was made a *God to Pharaoh*, yet he is never ſimply called a God, as *Jacobus Capellus* well obſerves. Nor is any King, or Prince called by that Name particularly, in Scripture, though in general it ſays of them all, *That they are Gods.*

Verſe 26.

Ver. 26. *To him alſo was born a Son.*] When he was an Hundred and five Years old, as we read, V. 6.

And he called his Name, Enos.] Signifying the weak and miſerable Condition of Mankind; which he ſeemed, by giving him this Name, to deplore.

Then

Then began Men to call upon the Name of the LORD.] This doth not import that Men did not *call upon the LORD* (which includes all his Worſhip and Service) before this time: But that now (as *Jac. Capellus* conceives) they were awakened, by the Conſideration of their Infirmity before-mentioned, to be more ſerious and frequent in Religious Offices: Or, rather, (as others underſtand it,) they began to hold more Publick Aſſemblies. For Families being now multiplied, to which Religion was before confined, they joyned together and met in larger Societies and Communion, for the ſolemn Worſhip of God by Sacrifices, and other Religious Services. For, *to call upon God*, comprehends, as I ſaid, all Religion: Which conſiſts in acknowledging him to be the LORD of all; in lauding all his Glorious Perfections; giving him Thanks for his Benefits, and beſeeching the Continuance of them. Chapter IV.

But it being ſcarce credible, that Publick Aſſemblies were not held long before this, (it being probable that even when *Cain* and *Abel* ſacrificed, their Families joyned together to worſhip God,) it hath moved ſome Men of Note, (ſuch as *Bertram* and *Hackſpan*,) to follow our Marginal Tranſlation; *then began Men* (*i. e.* the Children of *Seth*,) *to call themſelves by the Name of the LORD*: That is, the Servants or Worſhippers of the Lord; in diſtinction from the *Cainites*, and ſuch prophane Perſons, as had forſaken him.

And indeed a great number of the *Jewiſh* Writers, with whom Mr. *Selden* joyns, in his *De Diis Syris*, *Prolegom.* 3. would have the Words expounded thus, to ſignifie that Apoſtaſie; *then was there Prophanation, by invoking the Name of the LORD.* For the word

hachal,

Chapter IV.

hochal, which we here tranſlate *began*, ſignifying *prophaned*, in *Lev.* XIX. 12. (*Thou ſhalt not prophane the Name of the* LORD *thy God*,) they take *Moſes* his meaning to be, *That the moſt Holy Name which belongs to the Creator and Poſſeſſor of Heaven and Earth alone, was now impiouſly given unto Creatures:* Particularly to the Sun. And thus the *Arabick* Interpreter, in *Erpenius* his Edition, *Then began Men to apoſtatize from the Worſhip of God.* But a great Number of very Learned Men have oppoſed themſelves to this Interpretation; and with much Judgment: *Moſes* being here ſpeaking of the Pious Family of *Seth*, and not of Impious *Cain*'s: And the word *hochal* (as *Hakſpan* obſerves) with the Prepoſition *le* following in the next word, being conſtantly uſed in the Senſe of *Beginnings*, not of *Prophanation*. And therefore they content themſelves with our Marginal Tranſlation: Or, elſe think that God was now firſt called upon by the Name of *Jehovah*: Or, that *Liturgies*, as we call them, or Publick Forms of Worſhip were now appointed, at ſet Hours: Or, ſome other conſiderable Improvements made in Religious Offices. For the *Arabian* Chriſtians repreſent this *Enos* as an excellent Governor: Who, while he lived, preſerved his Family in good order, and when he died, called them all together; and gave them a Charge to keep God's Commandments, and not to aſſociate themſelves with the Children of *Cain*. So *Elmacinus*.

CHAP.

CHAP. V.

Ver. 1. *This is the Book of the Generations of Adam.*] *i. e.* Here follows a Catalogue of the Poſterity of *Adam*. So the word *Book* ſignifies, *Matth.* I. 1. An Account of thoſe from whom Chriſt the *Second Adam* came; as here, an Account of thoſe who came from the *Firſt Adam*. Yet not of all, but of the principal Perſons, by whom in a *Right* Line, the Succeſſion was continued down to *Noah*, &c. As for the *Collateral* Lines, which, no doubt, were very many, by the other Sons and Daughters which the Perſons here mentioned begot, they are omitted: Becauſe no more than I have ſaid, was pertinent to *Moſes* his purpoſe. Verſe 1.

In the Day that God created Man.] This is repeated again, only to imprint on their Minds, that *Adam* was not produced, like other Men, by Generation, but by Creation.

In the likeneſs of God created he him.] This alſo is again mentioned; to remember Men how highly God had honoured them, and how ſhamefully they had requited him.

Ver. 2. *Male and Female created he them*, &c.] Of different Sexes, to be joyned together in Holy Marriage: As *Moſes* had ſhown, *Chap.* II. 22, 23, &c. Verſe 2.

Called their Name Adam.] The common Name to both Sexes; like *Homo* in *Latin*, &c.

Ver.

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Ver. 3. *And Adam lived an hundred and thirty Years.*] This doth not aſſure us he had no Children but *Cain* and *Abel* till now: But only acquaints us with his Age, when *Seth* was born.

And begat a Son in his own likeneſs, after his image.] Not ſo perfect as himſelf, when he was created; but with thoſe Imperfections which impaired him, after he had eaten the forbidden Fruit: That is, inclined to Sin, and ſubject to Death. For *his own Likeneſs and Image*, wherein this Son was begotten, ſeems to be oppoſed to *the Likeneſs and Image of God*, wherein *Adam* was made, I 26. which, though not quite loſt, was lamentably defaced.

Maimonides will have this to refer to *Seth*'s Wiſdom and Goodneſs; he proving truly a Man like to his Father *Adam*: Whereas the reſt before him proved rather Beaſts. *More Nevochim*, *Par.* I. *c.* 7.

Called his Name Seth.] He intends to give here an Account of thoſe deſcended from *Seth* alone, not of his Poſterity by *Cain*, (who are only briefly mentioned in the foregoing Chapter, *verſes* 17, 18.) becauſe in *Seth* the Poſterity of *Adam* were preſerved, when all the Children of *Cain* periſhed in the Deluge.

Verſe 4. Ver. 4. *And he begat Sons and Daughters.*] After the Birth of *Seth* he begot more Children, (as he had done, it's probable, many before) whoſe Names are not here recorded: Becauſe *Moſes* ſets down only that Race of Men, from whom *Noah* and *Abraham*, (the Father of the Faithful,) and the *Meſſiah* were derived.

Verſe 5. Ver. 5. *Lived nine hundred and fifty Years.*] It is not reaſonable to take a meaſure of the length of the Lives of the *Patriarchs*, by the ſhortneſs of ours. For,

For, as *Joſephus* well obſerves, (*L.* I. *Antiq. cap.* 4. and out of him, *Euſebius*, *L.* IX. *Præpar. Evang. cap.* 13.) they being Men much beloved of God, and newly made by him, with a ſtrong Conſtitution, and excellent Temper of Body, and uſing better Diet, the Vigor of the Earth ſerving at the firſt, for the Production of better Fruits: All theſe things, joyned with their Temperance, conſtant Exerciſe and Labour, a ſweet Temper of Air, their Knowledge in the Nature of Herbs and Plants, *&c.* might well contribute very much, to as long a Life as is here mentioned. Which was but neceſſary alſo, (and therefore God's Providence took ſpecial Care of them,) that the World might be the ſooner peopled; Knowledge and Religion more certainly propagated, by the Authority of Living Teachers; Arts and Sciences brought to a great Perfection, which could not have been effected in a ſhort Life, like ours. And therefore *Joſephus* ſhows, that herein *Moſes* hath the Teſtimony of all the *Greeks* and *Barbarians* alſo: Who have wrote about ancient Affairs: Of *Manethus* (for inſtance) who wrote the *Egyptian* Hiſtory; *Beroſus*, who wrote the *Chaldæan*; *Mochus*, *Heſtiæus*, &c. who wrote the *Phœnician*; with a great Number of *Greek* Writers whom he mentions: Who all ſay, Men lived anciently a *thouſand* Years. None indeed came up to that full Summ; but ſome ſo near it, that they who were not exactly acquainted with the Sacred Story, might well ſpeak in that manner. Chapter V.

And this ought not to ſeem incredible to us in theſe Days, when we conſider how long ſeveral have lived in the later Ages of the World; as *Pliny* reports in his *Natural Hiſtory*, *L.* VII. *cap.* 48. Nay, in

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Times nearer to us, there are Instances of this kind, as the Lord *Bacon* observes in his *Hist. Vitæ & Mortis*; and *Bartholin.* in his *Histor. Anatom. Rariorum, Cent.* V. *Hist.* 28.

But nothing is more remarkable than that which *Gassendus* reports in the Life of *Nicol. Peireskius*, *L.* V. That he received a Letter from *Aleppo*, no longer ago than the Year 1636. of a Man then in *Persia*, known to several Persons worthy to be believed, who was *Four hundred* Years old: *Idque ipsis omninò esse exploratum, atque indubium:* And the Persons that wrote this, were fully assured of the undoubted Truth of it.

Such Instances indeed are rare; and there is one that thinks Men did not generally live to such a great Age in the old World. For *Maimonides* is of Opinion, That none attained to so many Years as are here mentioned; but only the particular Persons expresly named by *Moses:* All the rest of Mankind, in those Days, living only the ordinary term, which Man did in after-times. Or, in other words, this extraordinary length of Days, was the Priviledge only of these singular Individuals; either from their accurate way of Living and Diet, or God's special Favour in Reward of their eminent Vertue and Piety, *More Nevoch. Pars* II. *cap.* 47. But *Nachmanides* (another great *Jewish* Doctor) opposes this with much Reason; For that their eminent Vertue was not the Cause they only had this Priviledge, appears by *Enoch*, the most holy Man of them all, who did not live to the Age of *Four hundred* Years. And as there is no ground to believe these were the only Persons who lived exactly Temperate in all things: So it is manifest *Moses* doth not design to give us an Account

count of thoſe that lived longeſt, but of thoſe from whom *Noah* deſcended, and it is incredible that they alone ſhould be very long lived, and no Body elſe, though deſcended from the ſame Parents. Chapter V.

Ver. 6. *And Seth lived an hundred and five Years, and begat Enos.*] We muſt not think he lived ſo long, before he begat any Children; No more than that *Adam* had none till he was an *Hundred and thirty* Years old, when he begat *Seth*, (*verſe* 3.) for we know he had *Cain* and *Abel*, and, in all likelihood, many others before. Therefore to explain this and other things that follow, *verſe* 18. and 28. which ſeem more ſtrange (for *Jared* is ſaid to have lived an *Hundred ſixty two* Years, before he begat *Enoch*; and *Lamech* an *Hundred eighty two* Years before he begat *Noah*,) we muſt conſider, as was noted, *verſe* 4. that *Moſes* ſets down only thoſe Perſons by whom the Line of *Noah* was drawn from *Seth*, and *Abraham*'s Line from *Noah*, by their true Anceſtors; whether they were the Eldeſt of the Family or no. *Seth* it's likely had many other Children before *Enos* was born, as *Noah*, we may be confident had before he begat *Sem*, *Ham*, and *Japhet*: Which was not till he was *Five hundred* Years old, *verſe* 32. As *Lamech* alſo had ſeveral before *Noah* was born: Though *Moſes* doth not mention them; becauſe he was here concerned only to inform us, who was the Father of *Noah*. Verſe 6.

Begat Enos.] The *Arabian* Chriſtians, as I obſerved before, (IV. 26.) make him to have been a Man of ſingular Goodneſs.

Ver. 9. *Begat Cainan.*] The ſame Writers repreſent him to have been like to his Father; and ſay, he gave his Children a Charge not to mingle with the Verſe 9.

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Seed of *Cain*. So *Elmacinus*. Yet there is but little difference between his *Name*, and that of *Cain*'s; no more than between *Irad* and *Jared*, and ſome other of *Sem*'s Poſterity and *Cain*'s. Which may teach us, ſays *Jac. Capellus*, (in his *Hiſtor. Sacra & Exotica*,) *Ne fatale neſcio quod omen nominibus propriis effingamus*; that we ſhould not fanſie there is, we do not know what, fatal Omen in Proper Names. The Wickedneſs of *Judas Iſcariot* did not make the other *Judas*, called by that Name, to think the worſe of it. And therefore *Jared* feared not to call his Son *Enoch*, by the very Name of *Cain*'s eldeſt Son, IV. 17. And *Methuſelah* alſo gave his Son *Lamech*, the Name of one of *Cain*'s Grand-children, IV. 18.

Verſe 12.

Ver. 12. *Begat Mahalaleel.*] This Name imports as much as *a Praiſer of God*: Which *Cainan* impoſed upon this Son of his, (as *Jacobus Capellus* fanſies,) becauſe he was born after he had lived *ten Weeks* of Years, (*i.e.* when he was Seventy Years old) in the beginning of the *Sabbatick* Year: Which was the Eighth *Jubilee* from the Creation. For, as there were *Sacrifices*, and a diſtinction of *clean* Beaſts and *unclean*; ſo he conceives there might be a diſtribution of Years by *Sevens* or *Weeks*, (as they ſpake in after-times,) from the very beginning of the World. But there is no certainty of this: Nor of what the fore-named *Arabian* Writers ſay of this *Mahalaleel*, that he made his Children ſwear, by the Blood of *Abel*, (ſo *Patricides*,) not to come down from the Mountainous Country where they dwelt, to converſe with the Children of *Cain*.

He is mentioned alſo by the *Mahometans*, as *Hottinger* obſerves in his *Hiſtor. Orient.* p. 20.

Ver.

Ver. 15. *Begat Jared.*] The ſame *Arabian* Writers make him alſo a ſtrictly Pious Man, and an excellent Governor: But ſay, That in his Days ſome of *Seth*'s Poſterity, (about an *hundred* in number,) notwithſtanding all his Perſuaſions to the contrary, would go down and converſe with the Children of *Cain*; by whom they were corrupted. And thence they fanſie he was called *Jared*, (which ſignifies *deſcending*;) either becauſe they went down from the Holy Mountain, as they call it, where *Seth*'s Poſterity dwelt; or Piety, in his time, began very much to decline. See *Hottinger*'s *Smegma Orient. L.* I. *cap.* 8. *p.* 235, &c. Chapter V. Verſe 15.

Ver. 18. *Begat Enoch.*] Whom the *Arabians* call *Edris*; and repreſent him as a very learned Man, as well as a Prophet: And eſpecially skilled in *Aſtronomy*. See *Hottinger*, *Hiſtor. Orient. L.* I. *c.* 3. and *Smegma Orient. p.* 240. The *Greeks* anciently had the ſame Notion of him, as appears by a Diſcourſe of *Eupolemus*, which *Euſebius* quotes out of *Alexand. Polyhiſtor. L.* IX. *Præpar. Evang. c.* 17. where he ſays *Enoch* was the firſt who taught the knowlege of the Stars, and that he himſelf was taught, ὑπ' Ἀγγέλων Θεοῦ, *by the Angels of God*; and was the ſame Perſon whom the *Greeks* call *Atlas*. Certain it is his Story was not altogether unknown to the ancient *Greeks*; as appears in what they ſay of Ἀννακὸς, or Καννακὸς, which is the ſame with *Enoch*, whoſe Name in *Hebrew* is *Chanoch*. For *Stephanus* in his Book *De Urbibus* ſays, that this *Annacus* lived above Three hundred Years, and the Oracle told the People, that when he died they ſhould all periſh; as they did in the Flood of *Deucalion*: In which he confounds the Hiſtory of *Enoch* and *Methuſelah*, as *Bochart* well obſerves, *L.* II. *Phaleg. c.* 13. Verſe 18.

Ver.

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Verse 21.

Ver. 21. *Begat Methuſelah.*] *Enoch* being a Prophet, (as we learn from St. *Jude*,) and foreſeeing the Deſtruction that was coming upon the Earth by a Deluge, immediately after the Death of this Son of his, gave him this Name of *Methuſela*, which imports as much. For the firſt part of it, *Methu*, evidently carries in it the Name of Death; being as much as, *he dies:* And *ſela* ſignifies, *the ſending forth of Water*, in *Job* V. 10. And therefore *Methuſela*, is as much, as *when he is dead, ſhall enſue an emiſſion or inundation of Waters*, to the deſtruction of the whole Earth. Which ingenious Conjecture of *Bochartus*, in his *Phaleg*, *L.* II. *c.* 13. is far more probable than any other Account of his Name.

Verſe 22.

Ver. 22. *Enoch walked with God after he begat Methuſelah.*] Of all the reſt *Moſes* only ſays, they *lived after they begat* thoſe Sons here mentioned; but of this Man, that he *walked with God:* i. e. Was not only ſincerely Obedient to God, (as we ſuppoſe his Fore-fathers to have been,) but of an extraordinary Sanctity, beyond the rate of other Holy Men; and held on alſo in a long courſe of ſuch ſingular Piety, notwithſtanding the wickedneſs of the Age, wherein he lived. And the very ſame Character being given of *Noah*, VI. 9. it may incline us to believe, That as *Noah* was *a Preacher of Righteouſneſs*; ſo *Enoch*, being a *Prophet*, was not only Exemplary in his Life, but alſo ſeverely reproved the Wickedneſs of that Age, by his Word.

Verſe 24.

Ver. 24. *And Enoch walked with God.*] Perſevered in that Courſe before-mentioned, to the end of his Days.

And was not.] He doth not ſay, that he *died*, (as he doth of the reſt in this *Chapter*, both before and after,)

after,) but that he *was not*, any longer among Men in this World. For, Chapter V.

God took him.] Tranſlated him to another place. Which plainly ſignifies the different manner of his leaving this World; in ſo much that the Apoſtle ſaith, he *did not ſee death*, Heb. XI. 5. Which confutes the Conceit of *Aben Ezra*, and *R. Solomon*, and others, who would have this word *took* to ſignifie, that he was ſnatcht away by an untimely death. Contrary to the Opinion of their other better Authors, particularly *Menachem*; who in his Commentary on this place ſaith; that *God took from Enoch his bodily Cloaths, and gave him Spiritual Raiment.*

But whither he was tranſlated we are not told. The Author of the Book of *Eccleſiaſticus*, Chap. XLIV. (according to the Vulgar Tranſlation,) ſaith *into Paradiſe.* And upon this Suppoſition, the *Æthiopick* Interpreter hath added theſe words to the Text: *God tranſlated him into Paradiſe*, as *Ludolphus* obſerves, *L.* III. *Commentar. in Æthiop. Hiſt. Cap.* V. *n.* 40. And accordingly we find in the *Calendar* of that Church, a Feſtival upon *July* XXV. called, *The Aſcenſion of* Enoch *into Heaven*, (for they were not ſo fooliſh as to underſtand by *Paradiſe* a place upon Earth, but a Heavenly Manſion,) unto which he was advanced, δι' ἄκρον ἀρετῆς πλεῖσαν, (as *Euſebius* ſpeaks, *L.* VII. *Prepar. Evang. cap.* 8.) becauſe of his conſummate Vertue.

And it is no unreaſonable Conjecture, That God was graciouſly pleaſed to take him unto himſelf at this time, to ſupport and comfort Mankind in their State of Mortality, (*Adam*, the Father of them all, being dead not above *fifty ſeven* Years before,) with the hope of a better Life, in the other World. For which

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which reaſon it is not improbable, that he was tranſlated in ſome ſuch viſible manner, as *Elijah* afterward was, by a glorious Appearance of the *SCHECHINAH*, from whence ſome heavenly Miniſters were ſent to carry him up above.

Verſe 25. Ver. 25. *Begat Lamech.*] The ſame Name with one of *Cain*'s Poſterity, IV. 18. But, as he was of another Race, ſo he was the Grand-child and the Father of the beſt Men in thoſe Days, *viz. Enoch* and *Noah.*

Verſe 27. Ver. 27. *All the days of Methuſelah*, &c.] What was wanting in the Days of his Father, God, in ſome ſort, made up in his Age: Which was extended to the longeſt term of all other Men. He died in the very Year of the Deluge, according to the import of his Name. See *Verſe* 21.

Verſe 29. Ver. 29. *He called his Name Noah.*] Which ſignifies *Reſt*, or *Refreſhment*; which proceeds from Reſt and Quiet. Becauſe, ſays he,

This ſame ſhall comfort us, concerning our work and toil of our Hands.] He expected, ſome think, that he ſhould be the *bleſſed Seed*, promiſed III. 15. Or, that it ſhould ſpring immediately from him. But the laſt words, *toil of our hands*, ſeem to import ſome inferiour Conſolation, which he expected from *Noah:* And the *Hebrew* Interpreters generally expound it thus; *He ſhall make our Labour in tilling the Earth, more eaſie and leſs toilſome to us.* Which agrees to what follows.

Becauſe of the Ground which the LORD hath curſed.] There was a general Curſe upon it, for the Sin of *Adam*; and a particular upon ſome part of it, for the Sin of *Cain*: Now God, he foretells, would take them both off in great meaſure; and bleſs

bleſs the Earth to the Poſterity of *this ſame Man:* Who perfected the Art of Husbandry, and found out fitter Inſtruments for plowing the Earth, than had been known before. When *Men* being chiefly employed in digging and throwing up the Earth with their own Hands, their labour was more difficult: Which now is much abated, becauſe the pains lie more upon *Beaſts* than upon *Men.* And indeed *Noah* is called, IX. 20. *Iſch haadamah*, a Man of the Ground (which we tranſlate *an Husbandman*) one that improved *Agriculture*, as other famous Men had done *Paſtorage*, and found out other Arts, IV. 20, &c. Chapter V.

In the ſame place alſo (IX.20.) we read that *Noah* planted a *Vineyard:* With reſpect to which, if he was the firſt Inventer of making Wine, he might well be ſaid here, to *comfort them concerning their work and toil of their hands:* Wine chearing the Heart, and reviving the Spirits of Men, that are ſpent with Labour.

But if the laſt Words of this Verſe be expounded of the *LORD's Curſing the Ground*, by ſending a Flood upon it, as *Enoch* had foretold; then *Noah* is here called their *Comforter*, with reſpect to his being the Reſtorer of the World, after it had been diſpeopled by that Inundation. And ſo *Jacobus Cappellus*, not unreaſonably interprets them to have relation to both Curſes, *à maledictione, quam Terræ inflixit, & inflicturus eſt Deus.* He ſhall give Men reſt from the Curſe which God hath inflicted, and intends further to inflict upon the Earth. *Hiſt. Sacra & Exot. ad A. M.* 1053.

Ver. 32. *And Noah was Five hundred Years old.*] See *Verſe 6.* where I have ſaid enough to ſhew, it is not reaſonable to think he had no Children till this Age of his Life. Verſe 32.

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And Noah begat Shem, Ham, and Japhet.] Here ends the Line of *Adam*, before the Flood. For though these Three were married, it appears (VII. 13.) before the Flood came; yet they either had no Children, or they did not live: For they carried none with them into the Ark.

It doth not follow that *Shem* was the Eldest of these Three, because he is here, and every where else in this Book, mentioned first: For I shall shew plainly in its due place that *Japhet* was the Eldest. (X. 21.) *Scaliger* indeed would have this a settled Rule, that, *Hunc Ordinem Filii in Scripturâ habent, quem illis natura dedit.* That Children are placed in Scripture, according to the Order which Nature hath given them. But it is apparent from many Instances, that the Scripture hath regard to their Dignity otherways, and not to the Order of their Birth. As *Abraham* is mentioned before *Nahor* and *Haran*, *merito excellentiæ*, with respect to his Excellence (as St. *Austin* speaks) to which God raised him, though he was not the Eldest Son of *Terah*, *Gen.* XI. 28. Thus *Jacob* is mentioned before *Esau*, *Mal.* I. 1. and *Isaac* before *Ishmael*, 1 *Chron.* I. 28. Thus *Shem*'s Eminence in other respects, placed him before *Japhet*, to whom he was inferiour in the order of Nature: As appears even from their *Genealogy*, both in *Gen.* X. and 1 *Chron.* I. where *Shem*'s Posterity are placed below those of both his other Brothers.

CHAP.

CHAP. VI.

Ver. 1. *When Men began to multiply.*] To encreaſe exceeding faſt; for they were multiplied before, but not ſo as to fill the Earth. Or the Word *Men* may be limited to the Children of *Cain*, (ſee *Verſe* 2.) who now began to be very numerous. Verſe 1.

And Daughters were born to them.] In great numbers: For Daughters no doubt they had before; but now ſo many more Daughters than Sons, that they had not Matches for all: No, though we ſhould ſuppoſe they followed the ſteps of *Lamech*, (IV. 19.) and took more Wives than one.

Ver. 2. *The Sons of God.*] There are two famous Interpretations of theſe Words, (beſides that of ſome of the Ancients, who took them for *Angels.*) Some underſtand by the *Sons of God*, the great Men, Nobles, Rulers, and Judges, whether they were of the Family of *Seth* or of *Cain:* And ſo indeed the word *Elohim* ſignifies in many places, *Exod.* XXI. 6. XXII. 28, *&c.* and the ancient *Greek* Verſion, which *Philo* and St. *Auſtin* uſed, perhaps meant no more, where theſe words are tranſlated, οἱ ἄγγελοι τοῦ Θεοῦ, *The Angels of God*, his great Miniſters in this World; who in after-times were miſtaken for *Angels in Heaven.* Theſe great Perſons were taken with the Beauty of the *Daughters of Men*, *i. e.* of the meaner ſort, (for ſo ſometimes *Men* ſignifies, *Pſal.* XLIX. 2, *&c.*) and *took*, by Force and Violence, as many as they pleaſed; being ſo potent as to be able to do any thing Verſe 2.

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with impunity. For they that ſhould have given a good Example, and puniſhed Vice, were the great Promoters of it.

But there are other ancient Interpreters, and moſt of the latter, who by the *Sons of God* underſtand the Poſterity of *Seth*, who were the Worſhippers of the true God. IV. *Ult.*

They ſaw the Daughters of Men.] Converſed with the Daughters of *Cain*. So *Tho. Aquinas* himſelf interprets it. *Pars* I. *Q.* 51. *Art.* 3. *ad* 6.

That they were Fair.] Being exceedingly taken with their Beauty.

And they took them Wives.] Made Matches with them, and perhaps took more than one apiece.

Of all that they choſe.] Whomſoever they liked, (ſo the word *chuſe* is uſed in many places, *Pſal.* XXV. 12, *&c.*) without regard to any thing elſe but their Beauty. Some of the *Hebrews* by *Daughters* underſtand *Virgins*, which they diſtinguiſh from *Naſim*, *Wives* or married Women; whom they alſo took and abuſed as they pleaſed. But there is no evidence of this. The plain Sence is, that they who had hitherto kept themſelves (unleſs it were ſome few, ſee *Verſe* 15.) unmingled with the Poſterity of *Cain*, according to a Solemn Charge which their godly Forefathers had given them, were now joined to them in Marriage, and made one People with them. Which was the greater Crime, if we can give any credit to what an *Arabick* Writer ſaith, mentioned firſt by Mr. *Selden* in his Book *de Diis Syris*, *Cap.* 3. *Prolegom.* & *de Jure N.* & *G. L.* V. *Cap.* 8. *f.* 578.) that the Children of *Seth* had ſworn by the Blood of *Abel*, they would never leave the mountainous Country which they inhabited, to go down into the Valley where the Children

Children of *Cain* lived. The ſame Author (*viz. Patricides* with *Elmacinus* alſo) ſays, that they were inveigled to break this Oath, by the Beauty of *Naamah* before-mentioned, IV. 22. and the Muſick of her Brother *Jubal*. For the *Cainites* ſpent their time in Feaſting, Muſick, Dancing, and Sports: Which allured the Children of *Seth* to come down and marry with them. Whereby all manner of Impurity, Impiety, Idolatry, Rapine and Violence, filled the whole Earth, and that with Impunity, as *Euſebius* obſerves, *L.* VII. *Præpar. c.* 8. This *Moſes* here takes notice of, that he might give the reaſon, why the whole Poſterity of *Seth*, even thoſe who ſprang from that holy Man *Enoch* (except *Noah* and his Family) were overflown with the Deluge, as well as the race of *Cain*: Becauſe they had defiled themſelves with their curſed Affinity; and thereby were corrupted with their wicked Manners. Chapter VI.

Ver. 3. *And the* LORD *ſaid.*] Reſolved with himſelf. Verſe 3.

My Spirit.] Either ſpeaking by his Prophets, ſuch as *Enoch* had been, and *Noah* was: Or working inwardly in all Men's Hearts.

Shall not always ſtrive with Man.] Chide and Reprove them, and thereby endeavour to bring them to Repentance; but proceed to puniſh them. There are ſeveral other Interpretations, which may be ſeen in all Commentators: Which to me ſeem more forced than this.

For that he alſo is Fleſh.] For that beſides his wicked Actions, he is grown wholly Fleſhly in his Inclinations and Affections. He favours nothing but carnal things; and conſequently is incurable. Or, as others expound it, even the beſt of them (the Children of *Seth*) are become fleſhly Men.

Yet

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Yet his days ſhall be an Hundred and twenty years.] I will not deſtroy Mankind preſently; but have patience with them ſo long, that it may appear I would willingly have ſaved them.

Verſe 4.

Ver. 4. *There were Giants in the Earth.*] Men of vaſt Stature and Strength, which tempted them to oppreſs others by Violence: For ſo ſeveral of the Ancients tranſlate the *Hebrew* word *Niphilim* by Βιαῖοι, *Violent Men*, who carried all before them by main force: *Tyrants* who filled the World with Rapines and Murders, and all manner of Wickedneſs, having ſociety with the Devil, (as *Euſebius* underſtands it, *L.* VII. *præpar. c.* 8.) in infernal Arts, which they introduced. *Joſephus* calls them ὑβριςὰς καὶ παντὸς ἐπιφόπτας καλοῦ, inſolent Contemners of all the Laws of God and Man. Which made *Origen* look upon them only as *impious Atheiſts:* But, no doubt, the extraordinary Bulk and Strength of their Body is alſo intended.

In thoſe days.] *i. e.* Before the *Sons of God* married with the *Daughters of Men.* For theſe *Giants* were produced by thoſe who went down and mixed with the Poſterity of *Cain* in the days of *Jared:* As both *Elmacinus* and *Patricides* underſtand it.

And alſo after that, when the Sons of God came in unto the Children of Men, and they bare Children to them.] The word *Children* is not in the *Hebrew:* and it better agrees with what goes before to tranſlate it, *Even they bare Giants unto them.* Beſides thoſe which were before, there was a new Race of Gigantick Perſons begot by the *Sons of God* on the *Daughters of Men.*

The ſame became mighty Men.] Of great Power, as well as Strength of Body.

Which

Which were of old] This may refer either to what goes before, or to that which follows. Chapter VI.

Men of renown.] Of great Undertakings, and adventurous Actions: Which got them a great Name in Ancient time. But they were no leſs famous for their Wickedneſs, than for their valorous and great Exploits; for by their means all Mankind were overrun with Impiety, as it follows in the next Verſe.

Ver. 5. *God ſaw the Wickedneſs of Man that it was great*, &c.] All ſorts of Wickedneſs in an high degree overſpread the whole Earth. Verſe 5.

And that every imagination of the thoughts of his heart, &c.] And that there were no hopes of their amendment; their very Minds being ſo ſet upon Wickedneſs, that they thought of nothing elſe but how to ſatisfie their Luſts. In the Margin it is, *their whole imagination*, *i.e.* all the Deſigns, and Contrivances of all the Men of that Age, and this *continually*, Day and Night, were only Rapine, Filthineſs, and all manner of Evil.

Ver. 6. *And God repented*, &c.] God can neither properly *repent*, nor be *grieved*: But ſuch Expreſſions ſignifie he reſolved to do, as Men do; who when they repent of any thing, endeavour to undo it. And ſo it here follows. Verſe 6.

Ver. 7. *The LORD ſaid, I will deſtroy Man whom I have created*, &c.] Though they be my Creatures, I am reſolved to have no pity upon them, but to aboliſh them, and all things elſe upon the Earth. For that ſort of Puniſhment which God intended, would in its own nature ſweep all away. Verſe 7.

For it repenteth me that I have made them.] See *Verſe 6.* This repreſents how highly God was offended, that he would leave nothing of the old World

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World remaining, but only to preſerve the Seed of a new one.

Verſe 8. Ver. 8. *But Noah found Grace*, &c.] This ſingle Perſon God reſolved to ſpare, becauſe (as it follows) he continued untainted in the midſt of an univerſal Contagion.

Verſe 9. Ver. 9. *Theſe are the generations of Noah.*] An account of his Family. Or as *Paulus Fagius* (who upon XXXVII. 2. expounds the Word we tranſlate *Generations*, to ſignifie *Events*) *Theſe are the things which befel Noah and his Family.* Which way ſoever we expound this, the next Words are inſerted by a *Parentheſis* as a Character of *Noah*, who was,

A juſt Man.] Free from that Violence, which the reſt committed.

And perfect in his generations.] Not guilty of any of thoſe other Sins, which every where abounded.

And Noah walked with God.] Not only did well, but was addicted (as we ſpeak) to it; continuing conſtant in the way of Righteouſneſs.

Verſe 10. Ver. 10.] *And Noah begat three Sons*, &c.] *V.* 32.

Verſe 11. Ver. 11.] *The Earth alſo was corrupt before God.*] The *Jewiſh* Doctors ſay, That by *Corruption* is always underſtood either *Filthineſs* (or forbidden mixtures) or elſe *Idolatry.* Some take the firſt to be here meant, and then the next words, *Filled with Violence*, denote their perverting of Juſtice, taking Bribes, and oppreſſing Men by open force. But others think it better by *Corruption* to underſtand *Idolatry:* And then this Generation is accuſed of the two higheſt Crimes that can be committed; the one of which is between Man and his Neighbour, and the other between Man and God. The higheſt degree of the former is, when they that ſit in Judgment make Unrighteous Decrees:

Decrees: Which *R. Solomon* thinks is principally meant in theſe words, *the Earth was filled with Violence.* See Mr. *Selden*, *L. V. De Jure N. & G. cap.* 9. latter end. However we underſtand the words, they point at ſome ſpecial enormous Sins, which are only comprehended in general words before. Chapter VI.

Ver. 12. *God looked upon the Earth*, &c.] No Fruits of God's long-ſuffering appearing, he reſolved to viſit Men for their Wickedneſs: Which had rather encreaſed, than been leſſened, by his forbearing them One hundred and twenty Years: which now we muſt ſuppoſe, drew near to an end, *Verſe* 13. The obſervation of ſome of the *Hebrew* Doctors perhaps is too curious, which is this: That the Name of *Jehovah*, which we tranſlate LORD, is uſed, *Verſe* 3. where the firſt mention is made of this matter; for it betokens the *clemency* of the Divine Majeſty; till the One hundred and twenty Years were out, and then *Moſes* uſes the Word *Elohim*, which is a Name of *Judgment*; the time of which was come. Verſe 12.

For all Fleſh, i.e. all Men, *had corrupted his way upon Earth.*] Wholly departed from the Rule of Righteouſneſs; or had made their way of Life abominable throughout the whole World.

Ver. 13. *The end of all fleſh is come before me.*] I am determined to make an end of, *i.e.* to deſtroy all Mankind ſhortly, So it follows. Verſe 13.

I will deſtroy them with the Earth.] *i. e.* With all the Beaſts and the Fruits of the Earth. Or, *from the Earth*, as it is in the Margin.

Ver. 14. *Make thee an Ark.*] This Veſſel was not in the form of one of our Ships, or Boats: for it was not made ſharp forward to cut the Waves, but broad Verſe 14.

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like a Cheſt; and therefore had a flat bottom, with a Cover or a Roof. We do not find it had any Rudder, being ſteered by Angels.

Of Gopher wood.] There are various Opinions about *Gopher*, which ſome take for *Cedar*, others for *Pine*, &c. but our learned *Nic. Fuller* in his *Miſcellanies* hath obſerved, that it is nothing elſe but that which the *Greeks* call Κυπάρισσος, the *Cypreſs* Tree. For taking away the termination, *Cuper* and *Gophar* differ very little in their ſound. *Bochartus* hath confirmed this, and ſhown that no Country abounds ſo much with this Wood, as that part of *Aſſyria* which was about *Babylon*: Where *Arrianus* ſays *Alexander* built a Navy of theſe Trees, τούτων γὰρ μόνον τῶν δένδρων ἐυπορίαν εἶ) ἐν τῇ χώρᾳ τῇδ' Ασυρίων, &c. (*L.* VII.) for there is great plenty of theſe Trees alone in the Country of *Aſſyria*, but of other fit for making Ships, there is great ſcarcity. *Strabo* ſaith the ſame, *L.* XVI. from whence *Bochart* thinks it probable, that *Noah* and his Children lived in this Country before the Flood; for it is not likely that ſuch a vaſt Bulk as the Ark, was carried far from the place where it was made: And the Mountains of *Ararat*, which he will have to be the *Gordiæan* Mountains, are upon the Borders of *Aſſyria* Northward; which way the Wind blew (if there were any) in all likelyhood; the Rain coming from the South Sea, *L.* I. *Phaleg. c.* 4.

Rooms ſhalt thou make.] Little Cabbins or Cells; to ſever the Beaſts from the Birds; the clean Beaſts from the unclean; and to preſerve their ſeveral ſorts of Food.

And ſhalt pitch it, &c.] So the *Arabick* Tranſlation expreſly, *pitch it with pitch.* For the *bitumen*, which was plentiful thereabouts (which others think is here meant);

meant) was of the ſame nature, and ſerved for the ſame uſe with Pitch: Being very glutinous and tenacious, to keep things cloſe together. But not only the Chinks were filled with it; but the whole Body of the Ark ſeems to have been all over daubed with it. Chapter VI.

Within.] To give a wholſome Scent, ſome think, among ſo many Beaſts.

And without.] To make the Ark more glib and ſlippery, to ſwim in the Water more eaſily.

Ver. 15. *And this is the faſhion*, &c.] There are thoſe who take theſe for *Geometrical* Cubits; every one of which contains *Six* of the common. But there is no need of ſuch: For taking them for common Cubits, containing each only one Foot and an half, it is demonſtrable there might be room enough in the Ark, for all ſorts of Beaſts and Birds, with *Noah*'s Family, and their neceſſary proviſion. See *Verſe* 20. Verſe 15.

Ver. 16. *A Window ſhalt thou make to the Ark.*] To let in the Light into the ſeveral Apartments: For which, ſhould we conceive, that one great Window might be ſo contrived as to be ſufficient; I do not ſee how that would exclude many little ones, here and there, for greater convenience. Verſe 16.

And in a Cubit ſhall thou finiſh it above.] That is, finiſh the Ark; which had a Cover it is plain from VIII. 13. and was made ſhelving, that the Rain might ſlide off.

And the Door of the Ark ſhalt thou ſet in the ſide thereof.] But on what ſide, or whereabouts on the ſide, is not certain. It is probable on one of the long ſides, and in the middle of it. *Patricides* calls it the *Eaſtern ſide.*

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With lower, ſecond, and third Stories, &c.] That *Arabian* Author, and *Pirke Elieſer* (*cap.* 23.) place *Noah* and his Family in the uppermoſt Story; the *Birds* in the middle; and the *Beaſts* in the loweſt. But they forget to leave a place for their Proviſion: And therefore they make a better diſtribution who think the Beaſts were beſtowed in the *lower* Story, and that the *third* ſerved for the Birds, with *Noah* and his Family: The *ſecond* between both, being left for the Stores that were to be laid in of Meat and Drink for them all. The *creeping* things, ſome think, might well live in the ſpace between the lower Story, and the bottom of the Ark.

Verſe 17.

Ver. 17. *And behold, I, even I, do bring a Flood of Waters*, &c.] *i. e.* They ſhall unavoidably be all ſwept away; for I my ſelf will bring a Deluge upon them: Not an ordinary Flood, but one of which I will appear to be the Author. All Nations, it plainly appears, by ſuch Records as remain, had heard ſomething of this Flood. *Lucian* in his *Dea Syria* tells a long ſtory of it, out of the Archives of *Hierapolis* very like to this of *Moſes*, only he puts the Name of *Deucalion* inſtead of *Noah*. *Plutarch* mentions the *Dove* ſent out of the Ark. And ſo doth *Abydenus*, mentioned by *Euſebius*, (*L.* IX. *Præpar. Evang. cap.* 12.) ſpeak of *Birds* in general, which being ſent out, returned again to the Ship, finding no place to reſt in but there only. *Joſephus* mentions a great many more, not only *Beroſus* the *Chaldæan*, but *Hieronymus Ægyptius* who wrote the Ancient *Phœnician Hiſtory*, *Mnaſeas*, *Nicholaus Damaſcenus*, with many others. St. *Cyril* alſo, *L.* I. againſt *Julian*, quotes a paſſage out of *Alexander Polyhiſtor*, wherein is part of the Story; only he calls *Noah* by the Name of *Xiſuthros*, (as *Abydenus* calls him

him *Seiſithrus*) in the Dialect of the *Aſſyrians*, as ſome conjecture. And now it appears that the *Americans* have had a Tradition of it, (as credible Authors, *Acoſta*, *Herrera*, and others inform us,) which ſaith The whole Race of Mankind was deſtroyed by the Deluge, except ſome few that eſcaped. They are the words of *Auguſtin Corata*, concerning the *Peruvian* Tradition. And *Lupus Gomara* ſaith the ſame from thoſe of *Mexico*. And if we can believe *Mart. Martinius* his Hiſtory of *China*, there is the like among the People of that Country. Chapter VI.

Ver. 18. *And with thee I will eſtabliſh my Covenant.*] I will make good the Promiſe I have made to thee, to preſerve thee and all that are with thee in the Ark. For ſo the word *Covenant* is ſometimes uſed: And it is reaſonable to think God made him ſuch a Promiſe; which is plainly enough implied in *verſe* 8. Or, otherwiſe, we muſt underſtand this of the Covenant about the promiſed Seed, III. 15. Which he ſaith he will eſtabliſh with him; and conſequently preſerve him from periſhing. Verſe 18.

Thou, thy Sons, and thy Sons Wives with thee.] This Paſſage ſhows the Ark was not an *hundred* Years in building, as ſome have imagined: For none of theſe Sons were born an *hundred* Years before the Flood; and we muſt allow ſome Years for their growth, till they were fit to take Wives. Compare V. 32. with VII. 6. And, if we obſerve how *Sem*, though he had a Wife before the Flood, yet had no Children, (for *Arphaxad* his firſt Child was not born till two Years after the Flood, XI. 10.) it will incline us to think, that *Noah* received the Command for building the Ark, not long before the Flood came.

Ver.

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Ver. 19. *Two of every ſort.*] *i. e.* Of unclean Beaſts, as it is explained, VII. 2.

Verſe 19. *They ſhall be Male and Female.*] To preſerve the Species. *Lucian* in his Book of the *Syrian Goddeſs*, where he deſcribes the Flood, ſaith, all Creatures went into the Ark, εἰς ζεύγεα, *by pairs.*

Verſe 20. Ver. 20. *Of Fowls after their kind*, &c.] In ſuch Numbers as is directed afterward, VII. 3. Which ſeems to ſome to be ſo very great, there being many ſorts of living Creatures, that they could not poſſibly be crowded into the Ark; together with Food ſufficient for them. But ſuch Perſons never diſtinctly conſidered ſuch things as theſe. *Firſt*, That all thoſe which could live in the Water, are excepted: And ſo can ſeveral Creatures beſides Fiſhes. *Secondly*, That of the Species of Beaſts, including alſo Serpents, there are not certainly known and deſcribed above an hundred and fifty, (as Mr. *Ray* hath obſerved,) and the Number of Birds above five hundred. *Thirdly*, That that there are but a few Species of very vaſt Creatures, ſuch as *Elephants*, *Horſes*, &c. And *Fourthly*, That Birds are generally of ſo ſmall a bulk, that they take up but little room. And, *Fifthly*, That if we ſuppoſe creeping Inſects ought to be included, they take up leſs, though very numerous. And, *Laſtly*, That leſs Proviſion would ſerve them all, when they were ſhut up cloſe, and did not ſpend themſelves by Motion; and beſides, were in a continual confuſed Agitation, which pall'd their Appetites. From all which, and many more Conſiderations, it is eaſie to demonſtrate there was more than room enough, for all ſorts of Creatures that God commanded to be brought into the Ark: And for their Food, during the time they ſtayed in it.

Two

Two of every ſort ſhall come unto thee, &c.] In the foregoing *Verſe* he had ſaid, *Two of every ſort ſhalt thou bring into the Ark.* Which he might think impoſſible; for by what means ſhould he get them all together? Therefore here it is explained in theſe words, *they ſhall come unto thee*; by the Care of God, who made them and moved them to it. *R. Elieſer* (*c.* 23. of his *Pirke*) is commonly cenſured for ſaying, *The Angels that govern every Species of Creatures, brought them thither.* But (ſetting aſide the Opinion of Angels peculiarly preſiding over every kind of Creature,) I ſee no incongruity in affirming that God, by the Miniſtry of his Angels, brought them to the Ark: But it is rather agreeable to the Holy Scriptures, which repreſent the Divine Majeſty, as employing their Service in all Affairs here below. Chapter VI.

Ver. 21. *Take unto thee of all Food that is eaten*, &c.] Either by Man or Beaſt: Food ſuitable to every Creature. Among which, though there be many that feed on Fleſh; yet other Food, as ſeveral Hiſtories teſtifie, will go down with them, when they are accuſtom'd to it. See *Philoſtratus*, *L.* V. *c* 15. *Tzetzes Chil.* V. *Hiſt.* 9. *Sulpit. Severus*, *De Monacho Thebaid. Dial.* I. *c.* 7. Verſe 21.

Ver. 22. *Thus did Noah, according to all that God commanded him*, &c.] He made the Ark of ſuch Dimenſions, and laid up Proviſions for all Creatures, as he was directed. This he did when the hundred and twenty Years drew towards an end. See *Ver.* 18. Verſe 22.

CHAP.

CHAP. VII.

Verſe 1. Ver. 1. *Come thou and all thy Houſe into the Ark.*] When the time of God's Patience was expired, he required him to enter into the Ark which he had prepared; and unto which all ſorts of Creatures were gathered.

For I have ſeen thee, &c.] I have obſerved thee ſincerely Obedient, when all the reſt of the World were impious.

Verſe 2. Ver. 2. *Of every clean Beaſt*, &c.] The diſtinction of *Beaſts clean* and *unclean* being made by the Law of *Moſes*, hath given ſome a colour to ſay that he wrote this Book after they came out of *Egypt* and received the Law: Which made him ſpeak in that Style. But it may be anſwered to this, That though with reſpect to Mens *Food* the diſtinction of *clean* and *unclean* Creatures was not before the Law; yet ſome were accounted fit for *Sacrifice*, and others not fit, from the beginning. And then *clean Beaſts* in this place, are ſuch as are not rapacious; which were not to be offered unto God. In ſhort, the rite of Sacrificing being before the Flood, this difference of Beaſts was alſo before it. The only Queſtion is, How Men came to make this difference? Some imagine, That they conſidered the Nature of Beaſts, and by common Reaſon determined that ravenous Creatures were unfit for Sacrifice: But it is more likely that they had Directions from God for this, as they had for Sacrificing. Which though they be not recorded, yet I think, are rather to be ſuppoſed, than imagine

imagine Men were left in ſuch Matters to their own Diſcretion. *Abarbinel* indeed here ſays, That *Noah out of his profound Wiſdom diſcerned clean from unclean:* And if he had ſtop'd here, and not added, That he *diſcerned the difference from their Natures*, he had ſaid the truth. For, he being a Prophet, may be thought to have had Inſtructions from above about ſuch Matters; though others, who firſt were taught to ſacrifice had them before him. Chapter VII.

By ſevens.] Seven couple, it is moſt probable, that they might have ſufficient for Sacrifice when they came out of the Ark; and, if need were, for Food if other Proviſion did not hold out: At leaſt for Food, after the Flood, when God inlarged their former Grant, IX. 3.

Ver. 4. *For yet ſeven Days*, &c.] So much time he gave him for the diſpoſing himſelf, and all things elſe in the Ark. Verſe 4.

Ver. 5. *And Noah did according unto all that the LORD commanded him.*] He had ſaid the ſame before, VI. 22. with reſpect to the preparation of the Ark, and proviſion of Food: And now repeats here again with reſpect to his entring into it himſelf, with all other Creatures. For ſo it follows, *verſe* 7, 8, &c. Verſe 5.

Ver. 6. *Noah was ſix hundred years old*, &c.] Current, as we ſpeak, not compleat, as appears by comparing this with IX. 28, 29. where he is ſaid to have lived *three hundred and fifty* Years after the Flood, and in all *nine hundred and fifty*. Whereas it ſhould have been *nine hundred fifty one*, if he had been full *ſix hundred* Years old when the Flood began. Verſe 6.

V. 10. *And it came to paſs after ſeven Days*, &c.] As he had ſaid, *verſe* 4. Verſe 10.

Chapter VII. Verſe 11.

Ver. 11. *In the ſecond Month.*] Of the Year, and of the *ſix hundreth* Year of *Noah*'s Life: *i. e.* In *October*; for anciently the Year began in *September*: Which was changed, among the *Iſraelites*, in Memory of their coming out of *Egypt*, into *March*, *Exod.* XII. 2.

The ſeventeenth Day of the Month.] Which was the beginning of our *November*.

All the Fountains of the great deep were broken up, &c.] Here are two Cauſes aſſigned of the Deluge: *Firſt*, The breaking up the Fountains of the great Deep; And, *Secondly*, *The opening the Windows of Heaven*. By the *great Deep* is meant, thoſe Waters that are contained in vaſt quantities, within the Bowels of the Earth. Which being preſſed upward, by the falling down of the Earth, or ſome other Cauſe unknown to us, guſhed out violently at ſeveral parts of the Earth, where they either found or made a vent. For that's meant by *breaking up the Fountains* of the great Deep: The great holes, or rather gaps that were made in the Earth; at which thoſe ſubterraneous Waters burſt out. This joined with the continual Rains for *forty* Days together, might well make ſuch a Flood, as is here deſcribed. For Rain came down not in ordinary Showers, but in Floods; which *Moſes* calls opening the *Windows*, or *Flood-gates* of Heaven: And the LXX tranſlate *Cataracts*. Which they can beſt underſtand, who have ſeen thoſe Fallings of Waters in the *Indies*, called *Spouts*: Where Clouds do not break into Drops, but fall with a terrible Violence, in a Torrent. In ſhort, it is evident from this Hiſtory, that the Waters did once cover the Earth, (we know not how deep,) ſo that nothing of the Earth could be ſeen, till God ſeparated them, and raiſed ſome into Clouds, and made the reſt fall into

Chan-

Channels, which were made for them, and commanded dry Land to appear, *Gen.* I. 2, 7, 10. Therefore it is no wonder, if these Waters were raised up again, by some means or other, to cover the Earth as before: Especially when the Waters above the Firmament, came down to join with those below, as they did at the beginning. Chapter VII.

This some wise Heathens look'd upon as a possible thing. For *Seneca* treating of that *fatal Day*, (as he calls it, *L.* III. *Nat. Quest. c.* 27.) when the *Deluge shall come*, (for he fansied it still Future,) questions how *it* may come to pass. Whether by the force of the Ocean overflowing the Earth; or, by perpetual Rains without intermission; or, by the swelling of Rivers, and the opening of new Fountains; or, there shall not be one Cause alone of so great a mischief; but all these things concur, *uno agmine ad exitium humani generis*, in one Troop to the Destruction of Mankind. Which last Resolution, he thinks, is the Truth, both there, and in the last *Chapter* of that Book. Where he hath these remarkable Words; *Where hath not Nature dispos'd Moisture, to attack us on all sides, when it pleases? Immanes sunt in abdito lacus*, &c. 'There are huge Lakes which we do not 'see; much of the Sea, that lies hidden; many Ri-'vers that slide in secret. So that there may be Causes 'of a Deluge on all sides, when some Waters flow 'in under the Earth; others flow round about it, 'which being long pent up overwhelm it; and Ri-'vers join with Rivers, Pools with Pools, *&c.* And 'as our Bodies sometimes dissolve into Sweat, so the 'Earth shall melt, and without the help of other 'Causes, shall find in it self, what will drown it, *&c.* 'There being on a sudden, every where, openly,

Chapter VII.

' and ſecretly, from above, and from beneath, an E-
' ruption of Waters. Which words are written as if he had been directed to make a Commentary upon *Moſes*.

Verſe 12. Ver. 12. *And the Rain was upon the Earth forty Days*, &c.] It continued raining ſo long, without any intermiſſion.

Verſe 13. Ver. 13. *In the ſelf-ſame Day*, &c.] In that very Day, when the Rain began, did *Noah* and his Family, *&c.* finiſh their going into the Ark. Which could not be done in a Day or two; but required a good deal of time: And now he had compleated it; the very laſt Creature being there beſtowed. For, it is likely, he put in all other things firſt; and then went in himſelf, with his Wife, and Children, and their Wives: Who were no ſooner entred, but the Waters brake in upon the Earth from beneath; and came down pouring from above.

Verſe 16. Ver. 16. *The LORD ſhut him in.*] Or, ſhut the Door after him: Cloſed it ſo faſt, that the Waters could not enter, though it was not pitched, as the reſt of the Ark. How this was done, we need not enquire. It is likely by an Angelical Power; which, I ſuppoſed before, conducted the ſeveral Creatures into the Ark.

Verſe 17. Ver. 17. *And the Flood was forty Days upon the Earth*, &c.] After *forty* Days Rain, the Waters were ſo high; that they bare up the Ark, ſo that it did not touch the Earth.

Verſe 18. Ver. 18. *And the Waters prevailed.*] By more Rain, which fell after the forty Days, the Inundation grew ſtrong and mighty, (as the *Hebrew* word ſignifies,) ſo ſtrong, that the Waters bore down Houſes, and Trees, as ſome expound it.

And

And were increaſed greatly.] He ſaid before, *verſe* 17. they were *increaſed*, but now, that they were *greatly* increaſed. Which muſt be by more Rain ſtill falling on the Earth; though not in ſuch uninterrupted Showers, as during the forty Days. Chapter VII.

And the Ark went upon the face of the Waters.] Moved from place to place, as the Waves drove it.

Ver. 19. *And the Waters prevailed exceedingly upon the Earth.*] This is an higher Expreſſion than before; ſignifying their riſing ſtill to a greater pitch by continued Rains. Verſe 19.

All the high Mountains, that were under the whole Heaven, were covered.] There were thoſe anciently, and they have their Succeſſors now, who imagined the Flood was not Univerſal, ἀλλ' ἐν ᾧ οἱ τότε ἄνθρωποι ὤκουν, but only there, where Men then dwelt; as the Author of the Queſtions, *Ad Orthodoxos*, tells us, Q. 34. But they are confuted by theſe Words, and by other Paſſages, which ſay all Fleſh died. For the Truth is, the World was then fully peopled, as it is now, and not only inhabited in ſome Parts of it, as may be eaſily demonſtrated, if Men would but conſider, That in the ſpace of *One thouſand ſix hundred fifty ſix* Years, when Men lived ſo long as they then did, their increaſe could not but be *ſix* times more than hath been in the ſpace of *Five thouſand* Years ſince Mens Lives are ſhortned, as we now ſee them. Therefore it is a ſtrange Weakneſs to fanſie, that only *Palæſtine*, *Syria*, or *Meſopotamia*, or ſome ſuch Country, was drowned by the Flood; no more of the Earth being then inhabited: For thoſe Countries could not have held the *fortieth* part of the Inhabitants, which were produced between the Creation and the Flood: no, all the Earth was

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was not more than ſufficient to contain them; as many have clearly proved.

Plato ſays, there were in his days, Παλαιοὶ λόγοι, ancient Traditions, which affirm'd there had been ſundry Deſtructions of Mankind by Floods, as well as other ways: In which βραχύ τι τῆς ἀνθρώπων λείψανον γένους, a ſmall parcel of Mankind were left. And particularly he ſaith concerning Floods, That they were ſo great, that only σμικρὰ ζώπυρα, ſome *very little Sparks* of Mankind were ſaved, and thoſe upon the tops of Mountains: And the like he ſaith of Beaſts, That σπάνια ταῦτα, very few of them were left, to ſupport the life of Mankind. *L.* III. *De Legib. p.* 677. *Edit. Seran.* But this appears to have been an imperfect Tradition, the higher Mountains having been covered with the Waters, as well as the low Countries; and that all the Earth over. Which need not ſeem ſtrange if we conſider what was ſaid before upon *Verſe* 11. And withal obſerve that the *Diameter* of the Earth being *ſeven thouſand Miles*, and conſequently from the Superficies to the Center, no leſs than *Three thouſand five hundred* Miles, it is not incredible, (as Sir *W. Raleigh* diſcourſes, *L.* I. *c.* 7. §. 6.) that there was Water enough in the *great Deep*, which being forced up from thence, might overflow the loftieſt Mountains: Eſpecially, when Water came pouring down *alſo* from above ſo faſt, that no Words can expreſs it. For there is no Mountain above *thirty* Miles high, upright; which *thirty* Miles being found in the Depths of the Earth, *One hundred and ſixteen* times; why ſhould we think it incredible that the Waters in the Earth (*Three thouſand five hundred* Miles deep) might be well able to cover the ſpace of *thirty* Miles in heighth? It would

would help Mens unbelief, if they would likewiſe consider the vaſt Inundations, which are made yearly in *Egypt*, only from the Rains that fall in *Æthiopia:* And the like Overflowings yearly in *America*, of the great River *Orenoque*; whereby many Iſlands and Plains, at other times inhabited, are laid *twenty* Foot under Water, between *May* and *September*. Chapter VII.

Ver. 20. *Fifteen Cubits upwards did the Waters prevail*, &c.] *Moſes* doth not here plainly ſay, That the Waters prevailed *fifteen* Cubits above the higheſt Mountains; though I do not ſee, but there might be Water enough heaped up, by the fore-mentioned means, to cover them ſo high: And the whole *Verſe* be thus interpreted, *The Waters prevailed fifteen Cubits upwards, after the Mountains were covered.* Otherwiſe, by the *high Hills* in the *Verſe* before, we muſt underſtand only ſuch ſingle Hills, as are in ſeveral Countries; and by *Mountains* in this *Verſe*, thoſe long Ridges of Hills (ſuch as *Caucaſus* and *Taurus*, &c.) which ſtretch themſelves many hundreds of Miles, through a great part of the Earth. See VIII. 5. Verſe 20.

Ver. 24. *And the Waters prevailed upon the Earth an hundred and fifty days.*] Theſe words ſeem to me to import, That whatſoever ſhort Intermiſſions there might be, yet the Rain continued an *Hundred and fifty* Days. Otherwiſe, it is hard to explain how the Waters increaſed more and more, as it is ſaid, *Verſe* 17, 18, 19. Beſides, had the Rain ended as we commonly ſuppoſe, at *forty* Days end, the Waters could not have prevailed an *Hundred and fifty* Days, but would have ſunk much before that time; by reaſon of the Declivity of the Earth. And yet they Verſe 24.

were

Chapter VIII. Verse 11.

were so far from falling, that (as Mr. *Ray* hath observed in his pious and learned Discourse of the *Dissolution of the World*) the tops of Mountains were not seen, till the beginning of the *tenth* Month; that is, till *Two hundred and seventy* Days were passed.

CHAP. VIII.

Verse 1.

Ver. 1. AND *God remembred Noah*, &c.] Took Compassion upon him, and heard his Prayers, which we may well suppose he made for himself, and for all Creatures that were with him. Thus the word *remember* is used, XIX. 29. XXX. 22. The *Hebrew* Doctors here again take notice of the word *Elohim*, (See VI. 12.) which is the Name for *Judges*; and observe that even *God's* Justice was turned to Mercy. Justice it self was satisfied, as *Sol. Jarchi* expresses it.

And God made a Wind to pass over the Earth, &c.] Some gather from hence, that during the fall of the Rain, there was no Storm or violent Wind at all; but the Rain fell down-right. And consequently the Ark was not driven far from the place where it was built: It having no Masts, or Sails, but moving as a Hulk or Body of a Ship, without a Rudder, upon a calm Sea. *Philo* indeed (in his Book *De Abrahamo*) gives a quite different Description of the Deluge; representing the incessant Showers, to have been accompanied with dreadful Thunder and Lightning, Storms and Tempests. But there is not a word in this Story to countenance it.

This

This Wind it is very probable was the *North-wind*, which is very drying, and drives away Rain, (*Prov.* XXV. 23.) which came, perhaps, out of the *South*, as I ſaid upon VI. 14. Thus *Ovid* repreſents it in the Flood of *Deucalion*, where he ſaith *Jupiter*, Chapter VII.

Nubila diſjecit, nimbiſque Aquilone remotis, &c.

And the Waters aſſwaged.] This drying Wind, and the Sun, which now began to ſhine, with great power, made the Waters fall. For, if the *Second* Month, when the Flood began, was part of our *October* and *November*; then the Flood abated (after an *Hundred and fifty* Days) in the beginning of *May*, when the Summer came on apace.

Ver. 2. *The Fountains alſo of the Deep.*] There was no further irruption or boiling up of the Water out of the Bowels of the Earth. Verſe 2.

And the Rain from Heaven was reſtrained.] So that the Rains ceaſed at the end of an *Hundred and fifty* Days.

Ver. 3. *And the Waters returned from off the Earth continually*, &c.] The Waters rolling to and fro by the Wind, fell by little and little: And after the end of the *Hundred and fifty* Days began to decreaſe. So the *Vulgar Latin* well tranſlates the latter end of this Verſe, *were abated*, i. e. began ſenſibly to decreaſe. Verſe 3.

Ver. 4. *And the Ark reſted in the ſeventh Month*, &c.] Of the Year, not of the Flood. Verſe 4.

Upon the Mountains of Ararat.] i. e. Upon one of the Mountains, as XIX. 29. *God overthrew the Cities in which Lot dwelt*; i. e. In one of which he dwelt. *Judg.* XII. 7. *Jephtah was buried in the Cities of Gilead*;

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lead, i. e. In one of the Cities. For there was no one Mountain called by this Name of *Ararat:* But it belonged to a long Ridge of Mountains, like the *Alps* or *Pyrenæan*, which are Names appertaining, not to one, but to all. And Sir *W. Raleigh*, I think, truly judges that all the long Ridge of Mountains, which run through *Armenia*, *Mesopotamia*, *Assyria*, *Media*, *Susiana*, &c. i. e. From *Cilicia* to *Paraponisus*, are called by *Moses*, *Ararat*, as by *Pliny* they are called *Taurus*. And that Author thinks the Ark settled in some of the *Eastern* Parts of *Taurus*, because *Noah* planted himself in the *East* after the Flood, (and it is likely did not travel far from the place where the Ark rested,) as appears, he thinks, from *Gen.* XI. 2. where we read his Posterity, when they began to spread, went *Westward* and built *Babel*. The common Opinion is, That the Ark rested in some of the Mountains of *Armenia*, as the *Vulgar Latin* translates the word *Ararat*; i. e. saith St. *Hierom*, upon the highest part of *Taurus*. But *Epiphanius* (who was before him) saith, upon the *Gordiæan* Mountains; and so *Jonathan*, and *Onkelos*, and the *Nubiensian Geographer*, and many others mentioned by *Bochartus:* Who is of this Opinion, as having the most Authority. Many of which say, That some Relicks of the Ark were remaining upon those Mountains: Which (as *Theodoret* observes upon *Isa.* XIV. 13.) were accounted the highest in the whole World. *V. Phaleg. L.* II. *c.* 3. and *L.* IV. *c.* 38.

There were such Remainders of this History among the ancient *Scythians*, that in their dispute with the *Egyptians* about their Antiquity, they argue it partly from hence; that if the Earth had ever been drown'd, their Country must needs be first inhabited again,

again, becauſe it was firſt clear'd from the Water; being the higheſt of all other Countries in the World. Chapter VII.

Thus their Argument runs in *Juſtin*, *L.* II. *cap.* 1. where he hath given us a brief relation of it, (if we had *Trogus*, whom he Epitomizes, it's likely we ſhould have underſtood their Tradition more perfectly,) in this manner, *If all Countries were anciently drown'd in the Deep*, profectò editiſſimam quamque partem, *we muſt needs grant the higheſt parts of the Earth, were firſt uncovered of the Waters, that ran down from them: And the ſooner any part was dry, the ſooner were Animals there generated. Now* Scythia *is ſo much raiſed above all other Countries, that all the Rivers which riſe there, run down into the* Mœotis, *and ſo into the* Pontick *and* Egyptian *Sea*, &c.

Ver. 5. *And the Waters decreaſed continually until the tenth Month.*] For the Summer's heat muſt needs very much dry them up, when there was no Rain. Verſe 5.

In the tenth Month were the tops of the Mountains ſeen.] This ſhows the Mountain on which the Ark reſted was the higheſt, at leaſt in thoſe Parts: Becauſe it ſettled there above *two* Months before the tops of other Mountains were ſeen. And, perhaps, the Ark, by its weight, might ſettle there, while the top of that Mountain was covered with Water: Which, it's poſſible, might not appear much before the reſt.

Ver. 6. *At the end of forty days.*] Forty Days after the tops of the Mountains appeared, *i. e.* on the *eleventh* Day of the *eleventh* Month; which was about the end of our *July*. Verſe 6.

Ver. 7. *He ſent forth a Raven.*] For the ſame End, no doubt, that the *Dove* was ſent forth: To make diſcovery whether the Earth were dry: For if it Verſe 7.

Chapter VII.

were, the ſmell of the dead Carcaſes, he knew, would allure it to fly far from the Ark: Which it did not, but only hover'd about it, as it follows in the next Words.

Went forth to and fro.] In the *Hebrew* more plainly, *going forth, and returning.* That is, it often went from the Ark, and as often returned to it. For after many flights, finding nothing but Water, it ſtill betook it ſelf unto the Ark: either entring into it, or ſitting upon it; till at laſt the Waters being dried up, it returned no more. That is, Fifty Days after its firſt going forth, *Verſe* 13. All which time it ſpent in going out, and coming back. *Bochart* indeed approves of the *Greek* Verſion; which makes the Raven, *not to have returned:* For which he gives ſome ſpecious Reaſons, (*L.* II. *cap.* 12. *P.* II. *Hierozoic.*) and hath ſuch of the *Hebrews* to countenance him, as *R. Elieſer*, who ſaith, (*Pirke, cap.* 23.) That *the Raven found a Carcaſe of a Man upon a Mountain, and ſo would return no more.*

But the next words (which in the *Greek* and *Hebrew* are both alike) confute this Tranſlation.

Until the Waters were dried up from the Earth.] Which make this plain and eaſie Sence, in connexion with the foregoing, (as they run in the *Hebrew*,) that while the Earth continued covered with Water, the Raven often flew from the Ark, but finding no convenient place to reſt in, returned thither again: Till the Ground was dry. Whereas, according to the *Greek*, we muſt ſuppoſe the Raven to have returned to the Ark, when the Waters were dried up from the Ground. Which is very abſurd: For, if it had ſome time ſat upon a Carcaſe floating in the Waters, before they were dried up, or upon the

top

top of ſome Mountain which already appeared: Chapter
what ſhould make it return when all the Waters were VII.
gone every where, and not rather while they re-
mained upon the Ground?

Ver. 8. *Alſo he ſent forth a Dove.*] As a proper Crea- Verſe 8.
ture to make further Diſcoveries: Being of a ſtrong flight, loving to feed upon the Ground, and pick up Seeds; and conſtantly returning to its reſt, from the remoteſt places. Theſe two Birds, (the *Raven* and the *Dove*,) ſome imagine were ſent forth upon one and the ſame Day, or but a Day between; as *Bochartus* conjectures. But this doth not agree with *Verſe* 10. where it is ſaid, *Noah ſtayed yet other ſeven Days*, and then ſent out the Dove again: Which relates to ſeven Days preceding; which ſeem to have paſſed between the ſending out of the *Raven* and of the *Dove*.

Ver. 9. *The Dove found no reſt*, &c.] For, though Verſe 9.
the tops of the Mountains appeared, yet they continued muddy, as ſome conceive; or, they were ſo far off, that the Dove could not eaſily reach them.

Ver. 10. *And he ſtaid yet other ſeven days.*] It ap- Verſe 10.
pears by this, that on the *ſeventh* Day, *Noah* expected a Bleſſing rather than on another Day: It being the Day devoted from the beginning to Religious Services. Which he having (it is likely) performed, thereupon ſent out the Dove upon this Day, as he had done before, with hope of good Tidings.

Ver. 11. *And, lo, in her Mouth was an Olive-leaf*, (or Verſe 11.
Branch the word ſignifies) *pluckt off.*] *Bochart* thinks the Dove brought this out of *Aſſyria*, which abounds with Olive-Trees, and lay *South* of *Ararat*; the Wind then blowing towards that Country from the *North*. (See *Hierozoic. L.* 1. *c.* 6. *p.* 2.) where he ſhows out

of

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of many Authors, that not only *Olive-Trees*, but ſome other alſo, will live and be green under Water. All the difficulty is, how the Dove could break off a Branch (as the *Vulgar* tranſlates it) from the Tree. But it is eaſily ſolved, if we allow, as I have ſaid before, that now it was Summer-time; which brought new Shoots out of the Trees, that were eaſily cropt.

So he knew the Waters were abated.] The tops of Mountains were ſeen before, *verſe* 5. but now he underſtood the Waters had left the lower Grounds. Yet not ſo left them that the Dove would ſtay; the Earth it is likely, remaining very chill.

Verſe 12. Ver. 12. *And he ſtaid yet other ſeven days.*] See *Verſe* 10. The Obſervation there, being confirm'd by what is repeated here.

Returned not again to him any more.] There wanting neither Food, nor a Neſt wherein to repoſe it ſelf. By which *Noah* underſtood, the Earth was not only dry, and fit to be inhabited: But that it was not quite ſpoiled by the Flood, but would afford Food for all Creatures.

Verſe 13. Ver. 13. *Noah removed the covering of the Ark.*] Some of the Boards on the top. For he could ſee further by looking out there, than if he look'd out at the Door, or the Window, which gave him a proſpect but one way.

The face of the Ground was dry.] Quite freed from Water, but yet ſo ſoft and muddy, that it was not fit to be inhabited: As appears by his ſtaying ſtill, almoſt two Months more, before he thought fit to go out. So the following *Verſe* tells us.

Verſe 14. Ver. 14. *In the ſecond Month*, &c.] If their Months were ſuch as ours, twelve of which make *Three hundred*

dred ſixty five Days, then *Noah* ſtaid in the Ark a whole Year and ten Days, as appears by comparing this *Verſe* with VII. 11. But if they were Lunar Months, which is moſt probable, then he was in the Ark juſt one of our Years: Going out on the *Three hundred and ſixty fifth* Day after his entrance into it. Chapter VII.

Was the Earth dried.] Perfectly dried, ſo that no moiſture remained; and Graſs, it is likely, was ſprung up for the Cattle.

It need not ſeem a wonder, that *Moſes* gives ſo punctual and particular an Account of this whole matter, and of all that follows; for he lived within *Eight hundred* Years of the Flood: And therefore might very well know what had been done within that Period, and eaſily tell how the World was peopled by the Poſterity of *Noah*. Which could not but be freſh in memory, when Men lived ſo long; that not much above *three* Generations had paſſed, from the Flood to *Moſes*. For *Shem*, who ſaw the Flood was contemporary with *Abraham*; as he was with *Jacob*, whoſe great Grand-child was the Father of *Moſes*.

Ver. 16. *Go forth out of the Ark.*] Though he ſaw the Earth was fit to be inhabited; yet he waited for God's Order to go out of the Ark, as he had it for his entring into it. Verſe 16.

Thou and thy Wife, &c.] I do not think the Obſervation of ſome of the *Jews* is abſurd; who by comparing this *Verſe* with VII. 13. make this Collection: That while they were in the Ark, the Men did not cohabit with their Wives; it being a time of great Affliction: And therefore they kept aſunder in ſeparate Apartments. So *R. Elieſer* in his *Pirke*, *Cap.* XXIII. where *R. Levitas* thus gathers it: When they went into

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into the Ark it is ſaid, VII. 13. *Noah and his Sons entred*, and then *Noah's Wife*, and *his Sons Wives*: Behold, ſaith he, here the Men are put together, and the Women together. But when they come out it is here ſaid, *Go forth, thou and thy Wife, and thy Sons, and thy Sons Wives, with thee*; lo, here they are coupled together, as before they were ſeparated. And ſo we find them again, *verſe* 18. where it is ſaid, *Noah went forth and his Wife*, &c.

Verſe 17. Ver. 17. *Bring forth every living Creature*, &c. *that they may breed*, &c.] One would think, by this, that no Creature bred in the Ark, no more than Men: But now are ſent forth to breed and multiply in the Earth.

Verſe 20. Ver. 20. *And Noah built an Altar to the LORD.*] We never read of any built before this time: Though we may reaſonably conclude there was an Altar upon which *Cain* and *Abel* offered; in the place appointed for Divine Worſhip.

Offered Burnt-offerings.] He reſtores the ancient Rite of Divine Service; which his Sons and their Poſterity followed. Some think theſe *Burnt-Offerings* had ſomething in them of the Nature of a *Propitiatory* Sacrifice, as well as *Euchariſtical*, which they certainly were for their Deliverance from the Flood. Their Reaſon is taken from what follows.

Verſe 21. Ver. 21. *The LORD ſmelled a ſweet ſavour.*] That is, as *Munſter* underſtands it, he ceaſed from his Anger and was appeaſed. So the *Syriack* alſo, and *Joſephus*, *L.* I. *Antiq. c.* 4. But it may ſignifie no more, but that his Thankfulneſs was as grateful to God, as ſweet Odors are to us.

And

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And the LORD *ſaid in his heart.*] He determined, or reſolved in himſelf. The *Vulgar* underſtands this, as if the LORD ſpake comfortably to *Noah*, (which in the *Hebrew* Phraſe is, *ſpeaking to ones heart*) and ſaid,

I will not again Curſe the Ground any more.] *i. e.* After this manner, with a Deluge.

For the imagination of Man's heart is evil from his youth.] Such a proclivity there is in Men to evil, that if I ſhould ſcourge them thus, as often as they deſerve, there would be no end of Deluges. But the Words may have a quite different ſence, being connected with what went before in this manner; *I will not curſe the Ground any more for Man's ſake; tho' he be ſo very evilly diſpoſed*, &c.

Thoſe Words, *from his Youth*, ſignify a long radicated corruption, as appears from many places, *Iſa.* XLVII. 12, 15. *Jerem.* III. 25. *Ezek.* XXIII. 8, &c. *Sol. Jarchi* extends it ſo far as to ſignifie, *from his Mother's Womb.*

Ver. 22. *While the Earth remaineth.*] While Men ſhall inhabit the Earth. Verſe 22.

Seed-time and Harveſt, &c.] There ſhall not be ſuch a Year as this laſt has been: In which there was neither Sowing nor Reaping; nor any diſtinctions of Seaſons, till the Rain was done.

Day and Night ſhall not ceaſe.] One would think by this Expreſſion, that the Day did not much differ from Night; while the Heavens were covered with thick Clouds, which fell in diſmal Floods of Rain.

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Verſe 1. Ver. 1. AND *God bleſſed Noah and his Sons*, &c.] The Divine Majeſty appeared now to *Noah* and his Sons; to aſſure them of his Favour and Protection; and to renew the Bleſſing beſtowed upon *Adam* (as after a new Creation) ſaying, *Increaſe and Multiply.*

Verſe 2. Ver. 2. *The fear of you*, &c.] He ſeems alſo to confirm to them, the Dominion which God gave to *Adam*, at firſt, over all Creatures, I. 26.

Verſe 3. Ver. 3. *Every moving thing that liveth ſhall be meat for you*, &c.] Here the firſt Grant made to Mankind concerning Food, is enlarged, as St. *Baſil* obſerves, ἡ πρώτη νομοθεσία τῆς καρπῶν ἀπόλαυσιν συνεχώρησε, The firſt Legiſlation granted to them the uſe of Fruits; but now of all living Creatures; which they are as freely permitted to eat of, as formerly of all the Fruits of the Garden. For God ſeeing Men to be ἀφειδεῖς, contumacious, as *Greg. Nyſſ.* expreſſes it (*Tom.* I. *p.* 157.) ὅτι πάντων τὴν ἀπόλαυσιν συνεχώρησε, He conceded to them the enjoyment of all things. This is the general ſence of the *Jews*, and of the *Chriſtian Fathers*, and of the firſt *Reformers* of Religion. They that would have this only a renewal of ſuch an old Charter, are of later ſtanding; and can ſhew us no Charter, but are led by ſome reaſonings of their own, not by the Scripture: Unleſs we will admit ſuch a Criticiſm upon *Gen.* I. 30. as ſeems to me very forced. And they would have this alſo underſtood only of clean Creatures: But I do not find any Ground for the diſtinction

ction of Clean and Unclean Creatures, with reſpect to *Food*, but only to *Sacrifice*, as was ſaid before. Chapter IX.

The reaſon why God now granted the liberty to eat Fleſh, *Abarbinel* thinks was, becauſe otherwiſe there would not have been Food enough for *Noah* and his Sons: The Fruits of the Earth, which before were abundant, being all deſtroyed; ſo that for the preſent there was not ſufficient for their Suſtenance. Others think the reaſon of it was, becauſe the Fruits of the Earth, were not now ſo nutritive as they had been, before the Salt-water of the Sea very much ſpoiled the Soil.

Ver. 4. *But fleſh with the life thereof*, &c.] Here is one Exception to the foregoing large Grant, that the Blood of Beaſts ſhould not be eaten: Juſt as at the firſt, one Fruit in the midſt of the Garden was excepted, when all the reſt were allowed. The *Hebrew* Doctors generally underſtand this to be a prohibition to cut off any Limb of a living Creature, and to eat it while the Life, that is, the Blood was in it: *Dum adhuc vivit, & palpitat, ſeu tremit*, as a Modern Interpreter truly repreſents their ſence. Which is followed by many Chriſtians. See *Mercer*, *Muſculus*, eſpecially Mr. *Selden*, *L.* VII. *c.* 1. *de Jure N. & G.* who think, as *Maimonides* doth, that there were ſome People in the old World ſo fierce and barbarous, that they eat raw Fleſh, while it was yet warm from the Beaſt out of whoſe Body it was cut: And he makes this to have been a part of their Idolatrous Worſhip. (See *More Nevochim*, *Pars* III. *c.* 48.) But, ſuppoſing this to be true, there were ſo few of theſe People, we may well think, (for he himſelf ſaith, it was the Cuſtom of the *Gentile* Kings to do thus) that there needed not to have been a Precept Verſe 4.

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given to all Mankind, to avoid that, unto which Humane Nature is of it ſelf averſe.

St. *Chryſoſtom* therefore expounds this, of not eating *things ſtrangled:* And *L. de Dieu* of not eating *that which died of it ſelf:* For *Nepheſh* in Scripture ſignifies ſometime a dead Carcaſe. But it is manifeſt, it was not unlawful for all People to eat ſuch things; for God himſelf orders the *Iſraelites*, to give that which died of it ſelf to a Stranger, or to ſell it to an Alien, *Deut.* XIV. 21. And therefore the ſimpleſt ſence ſeems to be, that they ſhould not eat the Blood of any Creature: Which was a poſitive Precept, like that of not eating of the Tree of Knowledge of Good and Evil. And the reaſon of it, perhaps, was, that God intending in after-times to reſerve the Blood, for the Expiation of Sin, required this early abſtinence from it, that they might be the better prepared to ſubmit to that Law, and underſtand the reaſon of it: Which was, that it was the *Life of the Beaſt*, which God accepted in ſtead of their Life, when they had forfeited it by their Sins.

And there is another plain Reaſon given of this Prohibition, immediately after it; that they might be the more fearful of ſhedding the Blood one of another; when it was not lawful ſo much as to taſte the Blood of a Beaſt.

Verſe 5.

Ver. 5. *And ſurely.*] Or rather, *for ſurely*, as the LXX. the *Vulgar Latin*, and a great number of learned Men, expound the Particle *Vau* as a *Cauſal*, not as a *Copulative* in this place. So that the ſence is this: Therefore I command you to abſtain from the Blood of living Creatures, that you may be the farther off from ſhedding the Blood of Men. For that is ſo precious in my account, that I will take care he be ſeverely

verely puniſhed, by whom it is ſhed; yea, the very Beaſt ſhall dye that kills a Man. So it follows, Chapter IX.

At the hand of every Beaſt will I require it.] Not as if Beaſts were to blame, if they killed a Man; (for they are capable neither of Vice nor Vertue) but this was ordained with reſpect to Men, for whoſe uſe Beaſts were created. For, *Firſt*, ſuch Owners as were not careful to prevent ſuch Miſchiefs were hereby puniſhed: And, *Secondly*, others were admoniſhed by their example to be cautious: And, *Thirdly*, God hereby inſtructed them that Murder was a moſt grievous Crime, whoſe Puniſhment extended even to Beaſts. And *Laſtly*, the Lives of Men were hereby much ſecured, by the killing ſuch Beaſts, as might otherways have done the like Miſchief hereafter. See *Bochart* in his *Hierozoic.* P. I. L. I. *c.* 40.

At the hands of every Man's brother, &c.] And therefore much more will I require it at the Hand of every Man. Whom he calls *Brother*, to ſhow that Murder is the more heinous upon this account; becauſe we are all *Brethren*. Or the meaning may be, (as ſome will have it) that though he be as nearly related as a Brother, he ſhall not go unpuniſhed.

Ver. 6. *Whoſo ſheds Man's blood.*] He repeats it over again, to enact this Law more ſtrongly. Or, as the *Hebrews* underſtand it, he ſpake before of the puniſhment he would inflict himſelf upon the Murderer; and now of the care we ſhould take to puniſh it. Verſe 6.

By *Man ſhall his blood be ſhed*] That is, by the Magiſtrate or Judges. For God had kept the puniſhment of Murder in his own Hand till now; as we may gather from the ſtory of *Cain*, whom he baniſhed, but ſuffered no Body to kill him. But here gives authority to Judges to call every Body to an account

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account for it, and put them to death. They that would ſee more of the Senſe of the *Jews* about theſe and the foregoing words, may read Mr. *Selden de Jure N. & G. L.* I. *cap.* 5. and *L.* IV. *cap.* 1. and *de Synedriis*, *L.* I. *cap.* 5.

I will only add, That they rightly conclude, that as Courts of Judicature were hereby authorized; ſo what was thus ordained againſt Murder, by a parity of Reaſon, was to be executed upon other great Offenders; there being ſome things which are no leſs dear to us than Life; as Virginal Chaſtity, and Matrimonial Fidelity, *&c.*

For in the Image of God made he Man.] Notwithſtanding the Sin of Man, there remained ſo much of the Image of God in him, as intitled him to his peculiar protection.

Verſe 7. Ver. 7. *And ye, be ye fruitful*, &c.] You need not doubt therefore of the bleſſing I now beſtowed upon you, (*Verſe* 1.) for you ſee what care I take of the preſervation, as well as the propagation of Mankind.

Verſe 9. Ver. 9. *I will eſtabliſh my Covenant with you.*] Becauſe Beaſts cannot Covenant, moſt underſtand by that Word ſimply a Promiſe; as *Jer.* XXXIII. 25. But there is no need of this Explication; the Covenant being made directly with *Noah*, including all other Creatures, who were to have the benefit of it.

Verſe 10. Ver. 10. *From all that go out of the Ark, to every Beaſt of the Earth.*] That is, it ſhall extend not only to thoſe which now go out of the Ark; but to all their breed in future Ages.

Verſe 11. Ver. 11. *And I will eſtabliſh my Covenant with you*, &c.] Doubt not of it; for I tell you again, I will faithfully keep this ſolemn promiſe.

Any

Any more be a Flood to deſtroy the Earth.] That is, the whole Earth; for particular Inundations there have been often. Chapter IX.

Ver. 12. *And the* LORD *ſaid, This is the Token of the Covenant*, &c.] I do not only give you my Word; but a Token or Sign that I will keep it. Verſe 12.

Ver. 13. *I do ſet my Bow in the Clouds*, &c.] Moſt think this doth not ſignifie there never had been a Rain-bow before the Flood; for ſince there was both Sun and Clouds, it is likely, they ſay, there was a Rain-bow alſo: Only now it was appointed for a *Sign*, which it was not before. But as this Opinion hath nothing in Scripture to enforce it, ſo grounds in Nature there are none to warrant it; unleſs we will aſſert this manifeſt untruth, That every diſpoſition of the Air, or every Cloud is fitly diſpoſed to produce a Rain-bow. They are the words of that great Divine, Dr. *Jackſon*, (Book I. upon the *Creed*, *c.* 16.) who adds, That if other Natural Cauſes, with their Motions and Diſpoſitions depend upon the final (as Scripture Philoſophy teaches us) they who acknowledge the Scripture, have no reaſon to think that either the Clouds or the Air had that peculiar diſpoſition before the Flood, which is required to the production of the Rain-bow: When this wonderful Effect had no ſuch uſe or end, as it hath had ever ſince. For it was appointed by God, to be a Witneſs of his Covenant with the new World; a Meſſenger to ſecure Mankind from Deſtruction by Deluges. Now if it had appeared before the Flood, the ſight of it after the Flood would have been but a poor comfort to *Noah* and his timorous Poſterity: Whoſe Fear leaſt the like Inundation might happen again, was greater than could be taken away by a common or uſual Verſe 13.

Sign.

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Sign. The ancient *Poets* had a better Philoſophy (though they knew not the original of it) when they feigned *Iris* to be the Daughter, or (as we would now ſpeak) *the Mother of Wonderment*, (Θαύμαν[τ]ος ἔκγονον) the Meſſenger of the great God *Jupiter*, and his Goddeſs *Juno*: whom *Homer* (as he obſerves) repreſents as ſent with a peremptory command to *Neptune* not to aid the *Græcians*; by the ſwelling we may ſuppoſe, of Waters, which much annoyed the *Trojans*.

My Bow.] It is called *His*, not only becauſe he is the Author of all things, which have Natural Cauſes, as there are of this: But becauſe *He* appointed it to a ſpecial end; as a ſignification and an aſſurance of his Mercy to Mankind.

Verſe 14. Ver. 14. *When I bring a Cloud over the Earth.*] *i. e.* When there are great ſigns of the Rain, which come out of the Clouds.

That the Bow ſhall be ſeen in the Cloud.] Not always but at certain times; often enough to put Men in mind of this promiſe, and ſtir up their belief of it. For it doth as it were ſay, I will not drown the Earth again, though the Clouds have thickned as if they threatned it. Common Philoſophy teaches us, that the *Rain-bow* is a natural ſign there will not be much Rain after it appears; but that the Clouds begin to diſperſe. For it is never made in a thick Cloud, but in a thin: So that if it appear after Showers, which come from thick Clouds, it is a Token that now they grow thin. But the God of Nature choſe this to be a ſign, that he would never let them thicken again to ſuch a degree to bring a Deluge upon the Earth. And indeed the admirable Form or Compoſition of this *glorious Circle* (as the Son of *Syrach* calls it, *Eccluſ.* XLIII. 12.) *bent by the Hands*

Hands of the moſt High, doth naturally excite one to look beyond the material and efficient cauſe of it, unto the final (as the fore-named Author ſpeaks.) And now that we have *Moſes* his Commentary upon it, we may ſee in the mixt Colours of the Rain-bow, theſe two things; *the Deſtruction of the old World by Water*, and the *future Conſumption of the preſent World by Fire*; whoſe flaming Brightneſs is predominant in the wateriſh Humour. Chapter IX.

Ver. 15. *And I will remember my Covenant*, &c.] Look upon it as a Token of my Faithfulneſs to my Word. Verſe 15.

Ver. 16. *I will look upon it, that I may remember*, &c.] This is ſpoken after the manner of Men; the more to confirm their belief, that God would not go back with his Word. Verſe 16.

Ver. 17. *And God ſaid, This is the Token*, &c.] As the Promiſe is repeated twice, to expreſs its certainty, *ver.* 9, 11. So is the Token of it as oft repeated, for the ſame reaſon, *ver.* 12. and here *ver.* 17. Verſe 17.

Ver. 18. *And the Sons of Noah*, &c.] They are here again named, with reſpect to what follows: But not in their order, as ſhall be proved in its proper place, (X. 21.) for *Japhet* was the Eldeſt. Verſe 18.

And Ham is the Father of Canaan.] This Son of *Ham* is here all alone mentioned, becauſe he was concerned in the following wicked Fact of his Father: And his Poſterity were thoſe wicked People whoſe Country God gave to the *Iſraelites*.

Ver. 19. *And of them was the whole Earth overſpread.*] By this it appears, that though *Noah* lived above three hundred years after he came out of the Ark, yet begat no more Children; or if he did, none of them lived to have any Poſterity. Verſe 19.

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Verſe 20. Ver. 20. *Began to be an Husband-man.*] To improve the Art of Husbandry; which was underſtood before, but he much advanced it: There being nothing in old time, which the greateſt Men thought more worthy their ſtudy; as we ſee by the *Romans* themſelves, 'till they were corrupted by the Luxury which their Conqueſts brought in among them.

And he planted a Vineyard.] There were *Vines* here and there before the Flood; but *Noah* ſeems to have been the firſt that made a *Vineyard*, and put them in order. And the firſt, perhaps, that invented *Wine-Preſſes*, to preſs out the Juice of the Grapes, and make Wine. If he was not the Inventer of theſe two, (*planting of Vineyards*, and *making Wine*) yet we may well allow him to be the Improver of them, as he was of Husbandry.

Verſe 21. Ver. 21. *And he drank of the Wine, and was drunken.*] Being unacquainted with the ſtrength of the Liquor, (as ſeveral of the *Fathers*, as well as of the *Jewiſh* Doctors, think) or elſe being old and unable to bear its ſtrength: As *Epiphanius* underſtands it. See *Hæreſ.* LXIII. *n.* 3. For it is manifeſt, from what follows, that this hapned a great while after the Flood; *Ham* having a Son; nay more than one, for *Canaan* was not his firſt-born.

And he was uncovered in his Tent.] The heat of the Weather, or of the Wine, perhaps, made him throw off the Clothes: Or he was negligent being not himſelf.

Verſe 22. Ver. 22. *And Ham the Father of Canaan*, &c.] There are ſome Circumſtances, which follow, that make the Opinion of the *Hebrew* Doctors not improbable; that *Canaan* firſt ſaw *Noah* in this indecent poſture and

and made ſport with it to his Father: Who was ſo far from reproving him, as he ought to have done, that he alſo did the ſame. Chapter IX.

And told his two Brethren without.] In the Street, publickly before the People, he proclaimed his Father's ſhame, and mock'd at it. For it is hard to think that God curſed him meerly for his Irreverence, but there was ſomething of Deriſion joined with it, and perhaps of Prophaneneſs and Irreligion: in laughing (we may conceive) at the promiſe of the *Meſſiah*, which, it is likely, he heard his Father often ſpeak of; but now thought him incapable to beget. For *Ham* is generally thought to have been an impious Man; and ſome take him to have been the firſt Inventer of Idols after the Flood; nay, of Magick, which he learnt of the wicked *Cainites* before the Flood. Thus *Gaſpar Schottus*, *L.* I. *de Magia*, *cap.* 3. *Prolegom.* Where he endeavours to ſhow he was the ſame with him whom the *Perſians* call *Zoroaſter*.

Ver. 23. *And Shem and Japhet took a Garment*, &c.] Verſe 23. A great Argument of their Piety, and dutiful Affection to their Father; which God therefore greatly rewarded.

Ver. 24. *And knew what his younger Son had done.*] Verſe 24. Finding himſelf covered with Clothes that were not his own, he enquired, it is likely, how it came about: And was informed how he had been abuſed by one of his Sons, and honoured by the other.

His younger Son.] Some make this an Argument that *Canaan* was the firſt made himſelf merry with his Grandfather: And is here called his *younger* or *little* Son, (nothing being more common than to call thoſe the Sons of another, who were his Grand-Children, as Couſin-Germans are called Brothers) for *Ham*

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was neither *little*, nor his *younger* Son; but the middlemoſt, as he is always placed. Nor doth it ſeem at all pertinent to the matter, to mention the Order of his Birth; but very fit, if he ſpake of the Grandſon, to diſtinguiſh him from the reſt. And what follows is a farther proof of it.

Verſe 25. Ver. 25. *Curſed be Canaan*, &c.] If what I ſaid before, (*verſe* 22, 24) be allowed, it makes it eaſie to give an account why *Canaan* is curſed rather than *Ham*; becauſe he was firſt guilty. *Ham* indeed was puniſhed in him: But he had other Sons, on whom the Puniſhment did not fall, but only on this. For which I can find no reaſon ſo probable as that before-named. Which if it be not allowed, we muſt have recourſe to an harſh Interpretation; and by *Canaan* underſtand *Canaan*'s Father, as ſome do.

A Servant of Servants.] That is, the baſeſt and vileſt of Servants. See the next Verſe.

Verſe 26. Ver. 26. *Bleſſed be the* LORD *God of Shem.*] The LORD was the *God of Shem*, after a peculiar manner, juſt as he was the God of *Abraham*, becauſe of the gracious Covenant made with him: For God ſettled his Church in the Family of *Shem*; and Chriſt was born of his Poſterity; and he himſelf in all likelihood, kept up the Worſhip of the true God, and oppoſed Idolatry. In ſhort, to be the *God of Shem*, was to beſtow all manner of Bleſſings upon him; which *Noah* here propheſies to him, by *bleſſing* the LORD for them: Whom he acknowledges to be the Author of them, out of his ſpecial Grace and Favour towards him. For he was the younger Brother of *Japhet*, as I ſhall ſhew, X. 21. Thus *Jacob* interprets this Phraſe, XXIX. 19, 20.

And

And Canaan ſhall be his ſervant.] This was fulfil- Chapter
led *eight hundred* Years after, when the *Iſraelites*, IX.
(who were deſcended from *Shem*) took poſſeſſion of
the Land of *Canaan*; ſubduing *thirty* of their Kings;
killing moſt of the Inhabitants; laying heavy Tributes upon the Remainder; and uſing the *Gibeonites* (who ſaved themſelves by a wile) though not as Servants to them, yet as mere Drudges for the ſervice of the Tabernacle. Whoſe Name *David* is thought to have changed into *Nethinim*, (*Ezra* VIII. 20.) People who had voluntarily ſurrendred themſelves, (as they did to *Joſhua* when he had diſcovered their Fraud) to do what he would with them. *Solomon* alſo made all the Remainders of the People of *Canaan* ſubject to ſervile Labours, when all the *Iſraelites* were free, as is plainly ſignified, 2 *Chron.* VIII. 7, 8, 9. And ſee *Joſeph. Antiq. L.* VIII. *c.* 2. Thus, as the *Bleſſing* promiſed to *Abraham*, was not fulfilled in his own Perſon, but in his Poſterity, many Generations after his Death; ſo this *Curſe* upon *Cham*, did not take place till the ſame time: The Execution of God's Curſe upon the one, being his conferring of a *Bleſſing* upon the other.

Ver. 27. *God ſhall inlarge Japhet.*] *i. e.* His Habita- Verſe 27.
tion; for God gave him, for his Poſſeſſion, all the Iſles of the Sea *Weſtward*, and thoſe Countries near to them, as *Spain*, *Italy*, *Greece*, *Aſia* the leſs, *&c.* as *Bochart* hath obſerved in his *Phaleg. L.* I. *c.* 1. Who further notes, That in the *Hebrew* word for *inlarge* there is a plain Alluſion to *Japhet*'s Name; as there is to many others in Scripture; *Noah*, *verſe* 29. *Judah*, *Dan*, *Gad*, &c. XLIX. 8, 16, 19. They that tranſlate this word *perſuade*, (as it is in the Margin,) did not conſider, that it is commonly taken in a bad

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bad Sence, when it is ſo uſed, for *deceiving* and *ſeducing*: And that it governs, as *Grammarians* ſpeak, an *Accuſative* Caſe, and not a *Dative*, (as it doth here,) when it ſignifies to allure or perſuade. In ſhort, this is a Promiſe of a very large Portion to *Japhet*'s Poſterity in the Diviſion of the Earth. Which was but neceſſary; for that part of the World which bends to the *North* being aſſigned to him, vaſt Regions were requiſite for ſuch a numerous Offspring as were likely to come from him: The Fruitfulneſs of People being wonderfully great in cold Climates. And accordingly, beſides all *Europe*, and the leſſer *Aſia*, there fell to the ſhare of his Poſterity, *Media*, part of *Armenia*, *Iberia*, *Albania*, and the vaſt Regions towards the *North*, which anciently the *Scythians*, now the *Tartars*, inhabited: From whom the People of the New World, (as we call it) ſeem to be derived; the *Scythians* going thither by the Streights of *Anian*. Of which more upon X. 32.

Moſes hath not told us, what were the Names of any of their Wives, but the *Greeks* have given to *Japetus* his Wife the Name of Κλυμένη, (as *Heſiod* calls her,) becauſe ſhe was the Mother of ſo many famous Nations. So *Voſſius*, *L.* I. *De Orig. Idolol. c.* 18. And *Campanella*'s Obſervation in this *Verſe* is, That *all Empires deſcended from the Sons of* Japhet. *L. De Monarchia Hiſpan. c.* 4. Which may be true of the great Empires, but the *Egyptians* ſeem to have been the firſt conſiderable Princes, and *Nimrod* was of the Race of *Ham*.

And he ſhall dwell in the Tents of Shem.] *i.e.* His Territories ſhall be ſo dilated, that in future times he ſhall poſſeſs ſome of his Brother's Countries: Which

Which is also propheſied of, *Numb.* XXIV. 24. where it is ſaid they of *Cittim ſhall afflict the Children of Aſſur and Eber:* i. e. Afflict the *Aſſyrians* and the *Hebrews*, who were of the Poſterity of *Shem*. And ſo both the *Greeks* and the *Romans* did, who invaded and conquered that part of *Aſia* which belonged to *Shem*. The *Chaldee* Paraphraſt gives a Spiritual Interpretation of this Paſſage, which is very apt, That the *Gentiles ſhould come into the Church, which was in the Family of* Shem. And it is very remarkable, (which is obſerved by our Mr. *Mede*, *B.* I. *Diſc.* 48.) That all the Offspring of *Japhet* are at this day Chriſtians, *Magog* only excepted (*i. e.* the *Turks*,) whom God ſeems to have reſerved, as he did ſome of the *Canaanites* in the Land of *Iſrael*, to prove and puniſh us withal. Our Learned *N. Fuller* gives a quite different Interpretation from all theſe, making God the Subject of this Speech, not *Japhet*; and thus tranſlates it: *God ſhall dwell in the Tents of Shem*; among them ſhall be the *Schechinah*, or the Divine Majeſty. But this doth not agree with what follows. Chapter IX.

And Canaan ſhall be his Servant.] The *Greeks* and *Romans* deſcended from *Japhet* conquered *Canaan*: And whatſoever Relicks there were of them any where, (for inſtance at *Tyre*, built by the *Sidonians*; at *Thebes*, by *Cadmus*; at *Carthage*, by *Dido*;) they were all cut off by the *Greeks* or *Romans*. It is obſerved by *Campanella*, That *None are deſcended from* Cham, *but Slaves*; *and Tyrants, who are indeed Slaves*, *Cap.* IV. *De Mon. Hiſpan.* But Mr. *Mede*'s Obſervation is more pertinent, (in the fore-named *Diſcourſe*, *p.* 358.) There hath never yet been a Son of *Cham*, that hath ſhaken a Scepter over the Head of

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of *Japhet*. *Sem* hath ſubdued *Japhet*, and *Japhet* ſubdued *Sem*: But *Cham* never ſubdued either. Which made *Hannibal*, a Child of *Canaan*, cry out with amazement of Soul, *Agnoſco fatum Carthaginis*, I acknowledge the Fate of *Carthage*. *Livy*, *L.* XXVII. *in fine.*

Verſe 28. Ver. 28. *And Noah lived after the Flood three hundred and fifty Years.*] Which was of great Advantage for the certain Propagation of the Knowledge of thoſe things before related, and of thoſe that follow in the next Chapter. For he died not above *two and thirty* Years before *Abraham* was born.

CHAP. X.

Verſe 1. Ver. 1. *NOW theſe are the Generations of the Sons of Noah*, &c.] As he had often before mentioned the *three* Sons of *Noah*, ſo now he mentions them again, being to give an Account of their Children, by whom the Earth was peopled after the Flood. And he reckons them in the ſame order he had always done, (VI. 10. VII. 13. IX. 18.) firſt *Shem*, then *Ham*, and laſt of all *Japhet*. But it is obſervable, that in the next *Verſe* he gives an Account firſt of the Sons of *Japhet*: Who was indeed the eldeſt. There is great uſe of this Genealogy, as *Maimonides* ſhows, (*Par.* III. *More Nev. c.* 50.) becauſe the Doctrine of the Creation of the World, which is the Foundation of the Law, (*i. e.* of Religion,) would not have been ſo eaſily believed; if *Moſes* had not given an Account of the Succeſſion of Mankind,

kind, from the firſt Man to the Flood; and from the Flood to his own time: Showing from whom all Nations were derived, and how they came to be diſperſed. Chapter X.

Shem, is named firſt of *Noah*'s Sons, becauſe the bleſſed Seed was to ſpring out of his Family: In which the true Religion was preſerved: Which was ſoon loſt in the Poſterity of the other two; among whom their Names remained in great Honour. For,

Ham was the Heathen *Jupiter*, who was called *Hammon* in *Egypt*, which, it will appear, was part of *Ham*'s Portion, and is called *the Land of Ham*, as every one knows, in many places of the *Pſalms*. And accordingly the ſame Country is called by *Plutarch* Χημία.

Japhet alſo ſeems to have been the ſame with *Japetus*, whom the *Greeks* own to have been their Father. Nor do they know any Name of greater Antiquity; which made them give it to decrepit Perſons, (as many, particularly *Bochart*, have obſerved,) and it became a Proverb in that Country, *Older than* Japetus. Whom their Poets feign to have attempted War againſt *Jupiter*; becauſe of the Diſſentions which the unlikeneſs of their Manners begat between them. Which ſeems to be nothing but the Story in *Chapter* IX. of this Book, *verſe* 22. For *Ham*, as I ſaid, is the Heathen *Jupiter*.

Ver. 2. *The Sons of Japhet.*] Were ſeven; the eldeſt of which, *Gomer*, had three Sons; and the fourth *Javan*, had four: Whoſe Names we have in the following *Verſes*.

Gomer.] It's hard, at this diſtance, to find what Country was peopled by his Poſterity; but *Bochar-*

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tus in his *Phaleg* hath made ſuch probable Conjectures, about this and all that follow, from other Scriptures, and from Neighbouring Places, and the Relicks of their Names in ancient *Geographers*, and ſuch like things, that they carry a great appearance of Truth in them. Our famous *Camden* (in his Account of the firſt Inhabitants of *Britain*) thinks that the *Cimbri* and *Cimmerii* deſcended from this *Gomer*, who gave them their Name; and that the old *Britains* came from him, becauſe they call themſelves *Kumero*, *Cymro*, and *Kumeri*; which ſeems to denote them the Poſterity of *Gomer*. But this, as alſo the Notion of *Ludov. Cappellus* in his *Chron. Sacra. p.* 104. (who, if this of Mr. *Camden* be not accepted, propounds another, of the *Comari* and *Chomari*, a People in *Scythia* (mentioned by *Ptolomy*) within the Mountain *Imaus*, near *Bactriana*,) is confuted by what we read in *Ezekiel*, who makes *Gomer* to have been a Neighbour of *Torgamah*, *Ezek.* XXXVIII. 6. And *Torgamah* was a Nation that uſually went to the Marts of *Tyre*, XXVII. 14. and conſequently were not ſeated in the furthermoſt part of the *North*; but, as will appear afterward, not very far from *Tyre*. And in ſome Country thereabouts we muſt ſeek for *Gomer*: who, it's likely, gave *Phrygia* its Denomination. For a part of it was called Καλλικαυμένη, by *Diodorus* and *Heſychius*, becauſe it look'd as if it were burnt. Such was all the Country about *Cayſter*, *Mæander*, and the City *Philadelphia*. Now this is the very ſignification of *Gomer*. For in the Hebrew *Gamar* is to conſume; and ſo the *Chaldee* and *Syriack* frequently uſe it: Whence *Gumra*, or *Gumro* is a Coal. And *Phrygia* is of the ſame ſignification, (for φρύγειν in *Greek* is to *torrifie*,) which being the Name of part of

of the Country, in time became the Name of the whole. Chapter X.

Magog.] The ſecond Son of *Japhet*, was in all likelyhood the Father of the *Scythians*; which is the Opinion of *Joſephus*, *Theodoret*, St. *Hierom*, and others. For all that is ſaid in Scripture about *Magog* exactly agrees to them; as *Bochartus* hath ſhown at large, out of *Ezekiel*: *L.* III. *Phaleg. c.* 13.

Madai.] From him the Country of *Media* took its Name: Where he and his Children ſettled. And it is the farthermoſt Country *Eaſtward*, where any of the Poſterity of *Japhet* inhabited. What is the Name of this Country at preſent, is not eaſie to tell; the ancient name and limits of Countries ſo remote, being quite worn out of memory. But it is no improbable Conjecture of *Bochartus*, (*L.* III. *c.* 14.) That the ancient *Sarmatæ* took their Name from this Man, *Sear* or *Sar-Madai*, being in *Chaldee*, as much as the Relicks of *Madai*, or the *Medes*. Dr. *Jackſon*, I think, hath well obſerved, (*Book* I. *c.* 16.) that *Scythia* or the *North* part of *Aſia-Minor*, and other parts adjacent, were inhabited by the Sons of *Japhet*, before they came into *Greece*, (where the next Son ſettled,) or the other parts of *Europe*.

Javan.] Planted himſelf in *Greece*; under which word is comprehended, not only *Achaia* and the reſt of the Countries thereabout; but even *Macedonia*, and the Nations neighbouring to it, towards the *Weſt*: The Sea that waſhes them, being called the *Ionian* Sea. And indeed the *Hebrew* word יון taking away the Vowels, may be either read *Javan* or *Ion*. From whence the *Iones*; whom *Homer* calls *Jaones*, which is near to *Javan*; which a *Perſian* in *Ariſtophanes* his *Acharnenſes* pronounces *Jaonan*: As *Gro-*

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tius obſerves. *Annot.* in *L.* I. *De V. R. C.* Hence *Daniel* calls *Alexander*, who came out of *Macedonia*, the *King of Javan*, VIII. 21. And the *Chaldee* Paraphraſe hath here inſtead of *Javan*, *Macedonia*. See *Bochart. L.* III. *cap.* 3.

Tubal and Meſhech.] Theſe two are conſtantly joyned together by *Ezekiel* in many places, XXVII. 13. XXXII. 26, &c. Which is a ſign theſe two Brothers planted themſelves not far from one another. And no Conjecture ſeems ſo probable as that of *Bochartus*, who takes theſe to be the People, whom the *Greeks* call *Moſchi* and *Tibareni*: who are as conſtantly joyned together in *Herodotus*, as *Moſchech and Tubal* are in *Ezekiel*. And none need wonder that *Tubal* was changed into *Tubar*, and then into *Tibar*: For nothing was more common among the *Greeks*, than to thange the Letter L into R, as Βελιὰρ for *Belial*, and Φιχὼρ for *Phicol*, &c. The *Moſchi* inhabited the Mountains called *Moſchici*, North-eaſt of *Cappadocia*, and all the Mountains (as *Bochart* thinks) from the River *Phaſis* to the *Pontus-Cappadocicus*. The *Tibareni* were in the middle between the *Trapezuntii* and the Inhabitants of *Armenia* the leſs. So *Strabo* deſcribes them, who was born not far from theſe Countries, and had reaſon to know them. Nor is this a new Opinion of *Bochart*'s, that the *Tibareni* came from *Tubol*: For *Epiphanius* in his *Ancorats*, mentions among the Deſcendants of *Japhet*, Τιβαρηνὸς, together with the *Chalybes* and *Moſſynæci*: whom our *Broughton* follows.

Tiras.] Or, *Thiras*, the youngeſt of the Sons of *Japhet*, poſſeſſed *Thrace* and *Myſia*, and the reſt of *Europe* towards the *North*. For Θεῶξ is *Thiras* or *Thras* by the change of the Letter *Samech* into *Xi*: Which in

in the *Greek* Alphabet (received from the *Phœnicians*) anſwers to the Letter *Samech*; ſo that ſome of the *Hebrews* write *Thracia* with an ſ, *Thraſia*: And a *Thracian* Woman is called by the *Greeks* themſelves Θρῇσσα and Θρῃΐσσα: Which comes very near to *Thiras*. And that great Man *Bochartus* ſays a great deal more to confirm this; which was the Opinion, he ſhows, of many of the Ancients, *Phaleg. L.* III. *c.* 2. And in late times, of *Ludovicus Capellus*, who adds that poſſibly *Tros* and *Troes* were derived from this *Thiras*.

Ver. 3. *And the Sons of Gomer.*] Now follows an Account of thoſe that deſcended from the eldeſt Son of *Japhet*. *Aſhkenaz* was the eldeſt Son of *Gomer*; whoſe Poſterity ſettled in *Bithynia*, (where we find the foot-ſteps of his Name, in the *Sinus Aſcanius*, and *Aſcanius Lacus*, and *Amnis*,) and in *Troas*, and the leſſer *Phrygia*: In which is a Country and a City called *Aſcania*, and *Aſcaniæ Inſulæ*. Into which Country the Offspring of *Aſhkenaz* brought Colonies from *Gomer*, or the greater *Phrygia*: And extended themſelves to the Sea. Which being called by the People upon the Coaſt *Aſcenaz*, was pronounced by the *Greeks* Ἄξενος. Which being an odious Name in their Language, ſignifying *inhoſpitable*, they changed it into the contrary, and called it Εὔξενος, the *Euxin* Sea. See more in the fore-named Author, *L.* III. *c.* 9. *Ludov. Capellus* hapned upon the ſame Conjecture. *Riphath*, or *Diphath*, as it is written in 1 *Chron.* I. 6. whoſe Poſterity *Joſephus* thinks to have inhabited *Paphlagonia*: which is a Country near to *Phrygia*, upon the *Euxine Sea*: And there are remainders of the Name in ſeveral places, both ways written, with *Reſh*, or with *Daleh*; as *Bochart* ſhows, *L.* III.

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L. III. *c.* 10. *Mela* places the *Riphaçes* in this Country, as *Grotius* obſerves, *Annot. in L.* I. *de V. R. C.*

Togarmah.] His Poſterity, it is manifeſt, ſettled *Northward* of *Judæa*, by that place in *Ezek.* XXXVIII. 6. where the *Greek* Scholiaſt ſaith, ſome hereby underſtand the *Cappadocians* and *Galatians*. And indeed *Cappadocia* lies near to *Gomer* or *Phrygia*, with whom *Togarmah* is wont to be joyn'd: And in reſpect of *Judæa* it lies *Northward*: And was moſt famous for excellent Horſes; which the Prophet ſaith came from *Togarmah*, *Ezek.* XXVII. 14. The *Greek* Interpreters conſtantly write it *Torgama*, or *Thorgama*; from whence the Name of the *Trogmi* or *Trocmi* may well be thought to be derived: Who, *Strabo* ſaith, *L.* XII. lived near *Pontus* and *Cappadocia*: And it appears by *Ptolomy*, they poſſeſſed ſome Cities in *Cappadocia* it ſelf. This People are called by *Stephanus*, *Trocmeni*, and in the Council of *Chalcedon*, *Trocmades*, or *Trogmades*: For their Biſhop is often mentioned Ἐπίσκοπος Τρογμάδων. See *Bochart* in the ſame Book, *cap.* 11.

Verſe 4.

Ver. 4. *And the Sons of Javan.*] Having told us what Sons *Gomer* had, he informs us who had deſcended from *Javan*: Who had *four Sons*, that gave Names to four Provinces.

Eliſha.] His Firſt-born inhabited *Peloponneſus*: In which there was an ample Country, called by the Ancients *Elis*: and one part of it called by *Homer*, *Aliſium*. I omit the other Arguments whereby *Bochartus* proves this to be the part of the Earth, where *Eliſha*'s Poſterity ſettled, not far from their Father *Javan*. Nay, *Ludovicus Capellus*, *p.* 105. *Chronol. Sacra.* thinks the Αἰολεῖς, *Æoles*, and the Country *Æolia* had its Name from thence.

Tar-

Tarſhiſh.] (Or, *Tarſis.*) Neither peopled *Cilicia* where we meet with a like Name, nor the Coaſt about *Carthage*, as ſome of the Ancients thought; but, as *Euſebius*, and from him our *Broughton*, and lately *Bochart*, have obſerved, from him came the *Iberi* in *Spain*. Θαρσεῖς ἀξ ὃ Ἴβηρες. Which Name of *Iberi* came, as *Bochart* thinks, from the *Phœnicians*, who called the Bounds and utmoſt Limits of any thing *Ebrim* or *Ibrim*, a word often uſed in the *Syriac* Verſion of the *Pſalms* and the *New Teſtament*. From whence, it is not unlikely, the *Spaniards* were called by this Name of *Iberi*, becauſe they were thought to poſſeſs the utmoſt Ends of the Earth *Weſtward*. However we may well think *Tarſhiſh* to be *Spain*, or that part of it which was moſt frequented by the *Phœnicians*, *viz.* about *Gades* and *Tarteſſus*: As *Bochartus*, I think, hath proved by evident Arguments; fetched chiefly from what *Ezekiel* ſays of *Tarſis*, (XXVII. 12.) and comparing it with this Country, *L.* III. *Phaleg. c.* 7. Chapter X.

Kittim.] The ſame Author hath proved by ſolid Arguments, and by good Authority, that from him came the People who inhabited *Italy*: In which there were anciently many footſteps of this Name. For there was in *Latium* it ſelf a City called Κετία, as *Halycarnaſſæus* tells us: Which was one of thoſe *ſeven* great and populous Cities taken by *Coriolanus*, as *Plutarch*, in his Life, tells us. There was a River called Κητὸς about *Cumæ*; mentioned by *Ariſtotle*, as turning Plants into Stones. And the very Name of *Latines* anſwers to *Chittim*: For moſt ſay it comes *à latendo*, being formed to expreſs this ancient Scripture Name. For *Chetema* in *Arabick* (which is a branch of the *Hebrew* Tongue) is *to hide*: And *Che-*

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Chetim is *hidden*, and *latent*. And ſo no doubt it was anciently uſed in *Hebrew*: For what better ſence can we make of thoſe words of *Jeremy* II. 22. *thy iniquity*, נחתם, *is hidden or laid up with me*: According to an uſual Expreſſion in Scripture, *Deut.* XXXII. 34. *Job* XXI. 9. *Hoſ.* XIII. 12. where there are words of the like import with this. That famous Man, *Bochart*, ſaith a great deal more, to aſſert this, *L.* III. *c.* 5.

Dodanim.] He is called *Rhodanim*, in 1 *Chron.* I. 7. By whom the *Greek* Interpreters underſtand the People of *Rhodes*, (and ſo do ſeveral of the Ancients,) but the Name of that Iſland is much later than *Moſes* his time: And therefore it is better to underſtand hereby, that Country now called *France*: Which was peopled by the Poſterity of this Son of *Javan*. Who when they came to this Coaſt, gave Name (as *Bochart* conjectures) to the great River *Rhodanus*. Where it is likely they firſt ſeated themſelves, and called the adjacent Coaſt *Rhodanuſia*: which had anciently in it a City of the ſame Name, mention'd by *Stephanus*; and ſaid to be ſeated in Μασσαλία, *in tractu Maſſilienſi*, where now ſtands *Marſeilles*. See *Bochart*, *L.* III. *c.* 6 Theſe *Dodanites* were never mentioned in any other places of Scripture, which makes it the more difficult where to find them: But this Account ſeems more probable than that of our learned *Mede*, who places them in *Epirus*, (where there was a City called *Dodona*,) and part of *Peloponneſus*: All which, and ſeveral Countries thereabout, ſeem to be comprehended under the Name of *Javan*.

Verſe 5.

Ver. 5. *By theſe were the Iſles of the Gentiles divided.*] By the word *Iſles* we commonly underſtand Countries compaſſed round about by the Sea. But there

there were not such *Islands* enough to contain the Sons of *Japhet*, (though these were part of their Portion,) and therefore we must seek for another sence of this word. Which the *Hebrews* use (as Mr. *Mede* hath observed) to signifie, *all those Countries divided from them by the Sea;* or, such as they used not to go to, but by Sea. See *Book* I. *Disc.* 47. Many places testifie this, *Isai.* XI. 10, 11. XL. 15. *Jer.* II. 10, &c. Now if *Moses* wrote this Book in *Egypt*, (as he thinks it probable) they commonly went from thence to *Phrygia*, *Cappadocia*, *Paphlagonia* by Sea, as well as to *Greece*, *Italy*, &c. To *Media* indeed, he thinks, they did not use to go by Sea, and therefore makes this an Objection against *Madai* being the Father of the *Medes*: For their Country cannot be called an *Isle*. But the far greater part of the Regions, peopled by the Sons of *Japhet*, being such as he confesses the *Hebrews* call *Isles*; *Moses* might well say, the *Isles of the Gentiles* were parted among them, though *Media* be comprehended which was not such an *Isle*. But there is no need of all this, if we take the word we translate *Isle*, for a Region, Country, or Province. And so it plainly signifies, *Job* XXII. 30. *Isai.* XX. 6. where, in the Margin, we translate it *Country*. And then the word *Goim*, which we render *Gentiles*, signifies a *multitude of People*; as it doth often in Scripture: Particularly *Gen.* XVII. 4, 16. And so we translate it, *Nations*, in the last word of this *Verse*; and in the last Clause of this *Chapter*; *by these* were the [*Goim*] *Nations* divided in the Earth. Which may serve to explain this Phrase here; which we may thus interpret, *by these*, or among these, *were divided the Regions of the People* or *Nations* (descended from *Japhet*) *in their Lands*; in the several Countries which they possessed.

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Divided.] It appears by the following words, (according to his *Language*, *Family*, and *Nation*,) this great Diviſion of the Earth was made *orderly*; and not by a *confuſed* irregular Diſperſion, wherein every one went whither he liſted, and ſeated himſelf where he thought good. This Mr. *Mede* thinks is alſo ſuggeſted in the very word we tranſlate *divided*: Which ſignifies not a ſcattered, but a diſtinct Partition.

Every one after his Tongue, or *Language.*] The ſame is ſaid, *ver.* 20. and *v.*31. of the Poſterity of *Cham* and *Shem*. Which ſignifies they did not all ſpeak the ſame Language, but doth not prove that every one of the fore-mentioned People, had a Language peculiar to themſelves, diſtinct from the reſt, and not underſtood by them. As when *Ahaſuerus* is ſaid to have cauſed Letters to be written to an *hundred twenty ſeven* Provinces, according to their Language and their Writing, (*Eſth.* XIII.9.) it doth not prove there were ſo many ſeveral ſorts of Writing, and ſo many ſeveral Languages in his Empire: But only that to each of them was directed a Letter, in that Language which they ſpake.

After their Families, in their Nations.] The Particle *in* denotes, as Mr. *Mede* obſerves, *Families* to be ſubordinate to *Nations*, as parts to a whole. *Families* are parts of a *Nation*, and a *Nation* is an Offſpring containing many *Families*. So here was a *two-fold order* in this *Diviſion*. *Firſt*, They were ranged *according to their Nations*; and then every Nation was ranked by his *Families*. So that every *Nation* had his Lot by himſelf; and in every *Nation*, the *Families* belonging to it, had their Portion by themſelves. The number of *Nations* deſcended from *Japhet*

phet were *seven*, according to the number of his Sons, who were all Founders of several *Nations*. But the number of *Families* is not here entirely set down: For *Moses* names only the *Families* of *Gomer* and *Javan*. Whose Children perhaps are rather to be lookt upon as Founders of *Nations*; and therefore mentioned by *Moses*, when the Posterity of the rest are omitted. Chapter X.

Ver. 6. *And the Sons of Ham.*] Having given an account of the Sons and Grand-Sons of *Japhet*, the eldest Son of *Noah*, he next proceeds to the Sons of *Ham*, the second Son of *Noah*, which were *Four*: And gives an account also of every one of their Sons, and of some of their Grand-Sons. Verse 6.

Cush.] Gave name to a Country very often mention'd in Scripture; which most of the Ancients take for *Æthiopia*, and so we commonly translate the word *Cush*. But, if by *Æthiopia* they meant that Country *South* of *Egypt*, and not an *Eastern* Country, (which may be a question,) *Jonathan* is rather to be followed, who here Paraphrases it *Arabia*. For *Cush* is the same with *Chusan*, (only this latter is a diminutive,) which is made the same with *Midian*, *Habak.* III. 7. And so *Moses* his Wife is called a *Cushite*, (we read it *Æthiopian*,) for she was a *Midianite*, *Exod.* II. 16, 21. and therefore was of *Arabia*, not of *Æthiopia*: And so we should translate it, (*Numb.* XII. 2.) an *Arabian Woman*. And there is a Demonstration of it in *Ezek.* XXIX. 10. that *Cush* cannot be *Æthiopia*; for, when God saith he will make *Egypt* desolate, *from the Tower of Syene, to the Border of Cush*, if we should understand by *Cush* the Country of *Æthiopia*, it will be as if he had said, *from Æthiopia to Æthiopia*. For every one

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knows *Syene* was the Border of *Egypt* towards *Æthiopia*: And therefore here being two oppoſite Borders, it is manifeſt that *Cuſh*, which is the oppoſite term to *Syene*, cannot be *Æthiopia*, but *Arabia*: Which bounded that part of *Egypt*, which is moſt remote from *Æthiopia*. A great number of other Arguments, out of the Scriptures, evince this: Which *Bochartus* hath collected, *L.* IV. *Phaleg. c.* 2. and *Philip. Beroaldus* aſſerted the ſame thing, before him.

Mizraim.] The *Father of them who inhabited* Egypt, whoſe *Metropolis* [*Alcairo*] the *Arabians* at this Day call *Meſer*; and the firſt Month among the ancient *Egyptians* was called *Meſori*: And *Cedrenus* calls the Country it ſelf *Meſtra*, as *Grotius* obſerves in his *Annot. in L.* I. *De V. R. C.* and *Lud. Cappellus* in his *Chron. Sacra p.* 109. And this word *Mizraim* being of the *Dual.* Number, (which ſhows it to be the Name of the Country rather than of a Perſon,) denotes two *Egypts*, as *Bochart* obſerves. For ſo there were, the *higher* and the *lower*. All that Country was called the *higher*, where *Nile* runs in one Stream: *The lower* was that, where it is divided into many: Which the *Greeks* call *Delta*, from its triangular form.

Phut.] All *Africa* was divided between *Mizraim* and *Phut*, as *Bochartus* obſerves. For all *Egypt*, and ſeveral other parts of *Africa*, as far as the Lake *Tritonides*, (which divides *Africa* into two almoſt equal parts) fell to *Mizraim*. The reſt, beyond that Lake, to the *Atlantick* Ocean, was the Portion of *Phut*. Of which Name there are ſome footſteps, in the City *Putea*, which *Ptolemy*, *L.* III. *c.* 1. calls Φύτης. And the River called *Phut*, mentioned by *Pliny*, as *Grotius* notes; and a Country, which St. *Hierom* in his time ſays

ſays was called *Regio Phutenſis*: Which lies not far from *Fez*. Another name of *Africa* is *Lub*, which we often meet withal in Scripture: Whence the Name of *Lybia*. Concerning which, and a great many other Proofs that *Phut* was planted in *Africa*, ſee the famous *Bochartus*, *L.* IV. *Phaleg. c.* 33. Chapter X.

Canaan.] The youngeſt Son of *Ham*, every one knows, gave Name to that Country, which God gave afterwards to the *Iſraelites*. Which the *Phœnicians*, who deſcended from the *Canaanites*, called Χνᾶ, by a contraction of the word *Canaan*, as many have obſerved out of *Euſebius*, *L.* I. *Præpar. c.* 10. who quotes *Sanchuniathon* and *Philo Byblius* for it. It is ſo certain that the *Phœnicians* had their Original from the *Canaanites*, that the LXX uſes their Names promiſcuouſly. For example, *Shaul* is called, *Gen.* XLVI. 10. the Son of a *Canaanitiſh* Woman: Whom in *Exod.* VI. 15. they call the Son of a *Phœnician* Woman. And ſo in the *New Teſtament*, the Woman whom St. *Matthew* calls a *Woman of Canaan*, XV. 22. St. *Mark* calls a *Syrophœnician*, VII. 26. We never indeed find the *Phœnicians* called *Canaanites* by the *Greeks*: For their Poſterity being aſhamed (as we may ſuppoſe) of that Name, becauſe of the Curſe pronounced upon *Canaan*, choſe to be called rather *Syrians*, or *Aſſyrians*, or *Sidonians*, or *Phœnicians*. For *Syria*, which was a common Name to a great many People round about, was at firſt proper to them; from the Metropolis of *Phœnicia*, which was *Tyre*, in Hebrew *Sor* or *Sur*; from whence *Surim*, and thence the *Greek* Σύρϱοι. They that would ſee more of this, may read the fore-named Author, *L.* IV. *Phaleg. c.* 34.

Ver.

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Ver. 7. In this Verſe *Moſes* acquaints us, what People deſcended from the eldeſt Son of *Ham*, viz. *Cuſh*, who had *five* Sons: And the *fourth* of them had *two*.

Seba.] There were *four* Nations, that had the Name of *Seba* or *Shebah*, as *Bochart* obſerves, *L.* II. *c.* 25. Three of them are mentioned here in this Chapter. The *firſt* of them, this Son of *Cuſh* is written with *Samech*; all the reſt with *Schin: viz.* The Grand-ſon of *Cuſh*, who was the Son of *Raamah* or *Rhegma*, in the end of this *Verſe*. The *third* was the Son of *Jocktan*, the Son of *Shem*, *verſe* 28. And the *fourth* was a Grand-Child of *Abraham*, by his Son *Jockshan* XXV. 3. They that deſcended from the *three* firſt of theſe, were a People given to Trade; from the *fourth* came a People addicted to Robbery. The *firſt*, the *ſecond*, and the *fourth*, were ſeated near the *Perſian* Sea; the *third* near the *Arabian*. Whence *Pliny* ſaith the *Sabæans* ſtretched themſelves to *both Seas*, *L.* V. *c.* 28. For all theſe *four* People, were comprehended under the Name of *Sabæans*, though very different one from another. But it may be doubted whether the *Sabæans*, who deſcended from *Jockshan* the Grand-Child of *Abraham*, did live near the *Perſian* Sea. And I ſhall ſhow upon XXV. 3. that *Bochart* himſelf thought otherwiſe, upon further Conſideration.

And as for this *Seba*, he was the Father of a People in *Arabia* called *Jemamites*, as *Alcamus* an *Arabian* Writer tells us. Whoſe words are, *A certain Man called* Saba *gathered together the Tribes of the* Jemamites: *i. e.* He was the Founder of the People called by that Name, from a famous Queen of that Country called *Jemama*. See *Bochartus*, *L.* IV. *c.* 8. where

where he ſhows where they were ſituated: And that they are the *Sabæans* who are ſaid by *Agatharcides* to have been a very tall proper People, mentioned *Iſai.* XLV. 14. Chapter X.

Havilah.] Or, *Chavilah.* There were two *Havilahs* alſo: One the Son of *Cuſh* here mentioned; another the Son of *Jocktan*, *verſe* 29. From this *Havilah* ſeem to have come the People called *Chaulothæi*, by *Eratoſthenes*: Who were ſeated in *Arabia Fœlix*, (as *Strabo* tells us,) between the *Nabatæi* and the *Agræi*, i. e. the *Hagerens*. By *Pliny* they are called *Chavelæi*, (which comes neareſt to the *Hebrew* Name,) who were ſeated in that part of the Country, which lay towards *Babylon*. As appears by this, that in the Scripture the Wilderneſs of *Shur* (nigh *Egypt*) and *Havilah* are oppoſed, as the moſt remote oppoſite Bounds of *Arabia*. Thus the *Iſhmaelites* are ſaid to have dwelt *from Havilah to Shur*, Gen. XXV. 18. that is before *Egypt*, *è Regione Ægypti*, over-againſt *Egypt*, as *Bochart* tranſlates it. That is, *Havilah* bounded them on the *North-Eaſt*; and *Shur* on the *South-Weſt*: Which *Shur* was near to *Egypt*. And ſo *Saul* is ſaid to have ſmitten the *Amalekites from Havilah to Shur*, &c. 1 *Sam.* XV. 7. where we tranſlate the laſt words, *over againſt Egypt.*

Sabta.] Or *Sabtha*, (whom the Ancients call *Sabatha*, or *Sabathes*,] ſeems to have been ſettled in that part of *Arabia Fœlix* called *Leanitis*, upon the *Perſian* Sea. Where there was a City, not far diſtant from the Sea, called by *Ptolemy* Ζαφθὰ. From whence they ſent Colonies over the Sea into *Perſia*, as *Bochart* ſhows by ſeveral Arguments, *L.* IV. *c.* 10. For there is an Iſland on that Coaſt called *Sophtha*, and a People called *Meſſabatæ* or *Moſſabathæ* upon the Com-

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Confines of *Media*: From the *Chaldæan* word *Meſa*, (which ſignifies middle) and *Sabatha*; as if one would ſay, the *Mediterranean Sabtæ*.

Raamah] Or, as the Ancients pronounce his Name, *Rhegma*, was ſituated in the ſame *Arabia*, upon the *Perſian* Sea. Where there is a City mentioned by *Ptolemy*'s Tables *Rhegama*; in the *Greek* Text expreſly Ῥέγμα, *Rhegma*. And ſo *Stephanus* mentions both Ῥῆγμα πόλις and κόλπος Ῥῆγμα, about the *Perſian* Gulph.

Sabtecha.] Or *Sabtheca*, as ſome read it, was the youngeſt Son of *Cuſh*; except *Nimrod*, who is mentioned by himſelf. It is hard to find the place of his Habitation: But the reſt of the Sons of *Cuſh* being ſeated about the *Perſian* Sea, (except *Nimrod*, who, as *Moſes* tells us, went to *Babylon*) *Bochartus* thinks it reaſonable to ſeek for him in that part of *Caramania*, where there was a City called *Samydace*, and a River *Samydachus*: Which, he thinks may have come from *Sabetecha*, by the change of the Letter B into M: Which was very frequent in *Arabia*, and the Neighbouring Countries. For *Merodach*, is alſo called *Berodach*, in the Book of *Kings*. And in the *Chaldee* Paraphraſe, *Baſan* is called *Bathnan* and *Mathnan*: And *Abana* (the famous River of *Damaſcus*) is expounded *Amana*: And *Meccha* and *Becha*, are the ſame City among the *Arabians*. In like manner *Sabtecha* or *Sabithace*, might be changed into *Samydace*. Now into *Caramania* there was a ſhort cut over the Streights of the *Perſian* Gulph, out of *Arabia*. I ſee nothing any where more probable than this Conjecture of that very Learned Man. *L.* IV. *Phaleg. c.* 4.

And

And the Sons of Ramah; *Sheba and Dedan.*] He gives an Account of none of *Cuſh*'s other Sons poſterity, but only of this: Whoſe two Sons were ſeated near him, and one other. For the younger of them, *Dedan*, ſeems to have left his Name in a City now called *Dadan*, hard by *Rhegma*, upon the ſame Shore, Eaſtward. And from this *Dadan* the Country now hath its Name: Of which *Ezekiel* ſpeaks, XXVII. 15. as *Bochart* ſhews plainly, *L.* IV. *c.* 6. And *Sheba* (or as others read it, *Seba*, or *Saba*) his elder Brother, was ſeated in the ſame Country, not far from *Dedan*, where *Pomponius* mentions a People called *Sabæi*; and *Arrianus* ſpeaks of a great Mountain not far off, called *Sabo*, from this *Saba*: Whoſe Poſterity eaſily paſſing over the Straits before-mentioned, into *Caramania*, might poſſibly give Name to a City there, which *Ptolemy* calls *Sabis*: And *Pliny* mentions a River of the ſame Name: And *Dionyſ. Periegetes* ſpeaks of a People called *Sabæ*. Of whom the Scripture ſeems to ſpeak in thoſe places where *Sheba* and *Seba* are joyned together, LXXII. 10. *The Kings of Sheba* (*i. e.* of this Country) *and Seba ſhall offer Gifts.* And ſometimes *Sheba* and *Raamah* (or *Rhegma*) are joyned, *Ezek.* XXVII. 22. where the Prophet ſpeaks of this *Sheba* the Son of *Rhegma*; who brought thoſe precious Commodities there mentioned, out of *Arabia*: They lying very commodiouſly for Traffick upon the *Perſian* Gulph. And theſe are the People alſo mentioned, *verſe* 23. of that Chapter, with ſundry other Nations; who lived upon *Tigris* and *Euphrates*, which run into the *Perſian* Sea; and therefore it is reaſonable to think that *Sheba*'s Poſterity lived near the ſame Sea. Chapter X.

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Ver. 8. *And Cush begat Nimrod.*] Besides all the fore-mentioned, he also begat this Son; whom *Moses* distinguishes from the rest, and mentions him alone by himself, because he was the most eminent among his Brethren, though born the last; a mighty Commander, as *Moses* here describes him. Thus in the Title of *Psal.* XVIII. it is said *David* was delivered out of the hand of all his Enemies, and out of the hand of *Saul:* Who is particularly mentioned by himself, because he was his Chief Enemy. Sir *W. Raleigh* thinks he was begotten by *Cush*, when his other Children were become Fathers; and so being younger than his Grandsons, he is named after an account is given of every one of them.

Nimrod.] The Author of the *Chronicon Alexandr.* thinks he was the same with *Ninus:* But *Vossius* rather takes him for him, whom the *Greek* Writers call *Belus*, that is, *Lord:* And that *Ninus* was his Son, so called from the very thing it self, *Nin* in *Hebrew* signifying a *Son*, *L.* I. *de Idolol. cap.* 24. The same *Chronicon* saith, that *Nimrod* taught the *Assyrians* to worship the Fire: And both *Elmacinus* and *Patricides* affirm the same. See *Hotting. Smegma Orient. L.* I. *c.* 8. *p.* 272. Which if it be true, I doubt not was as an Emblem of the Divine Majesty; which used to appear in a glorious Flame. *Ur* a City of *Chaldæa* seems to have had its name from the Fire which was there worshipped: And that *Ur* also from whence *Abraham* came, the *Hebrews* fansie had the same original; for their Fable is, That *Abraham* was thrown into the Fire, because he would not Worship it; and by the power of God delivered, as St. *Hierom* tells us in his Questions upon *Genesis.*

He

He began to be a mighty one in the Earth.] He was the firſt great Warrior and Conqueror; ſo *Gibbor* is to be underſtood, not for a *Giant*, or Man of great Stature; but for a potent Perſon: And as ſome will have it, a more ſevere Governour than they had been, who only exerciſed Paternal Authority. For he was the firſt that put down the Government of Eldership, or Paternity (as Sir *W. Raleigh* ſpeaks) and laid the Foundation of Soveraign Rule. Chapter X.

Ver. 9. *He was a mighty Hunter.*] Or rather, *mighty in Hunting:* For the word *tzid* doth not ſignifie a *Hunter*, but *Hunting*. Which ſhows by what means he came to be ſo great a Monarch. He hardned himſelf to Labour by this Exerciſe (which was very toilſom) and drew together a great Company of robuſt Young Men, to attend him in this ſport: Who were hereby alſo fitted to purſue Men, as they had done wild Beaſts. For this was lookt upon in all Ages, as the rudiment of Warfare, (as *Bochart* ſhews out of a great many Authors, *L.* IV. *cap.* 12.) All the Heroes of old, ſuch as *Neſtor*, *Theſeus*, *Caſtor*, *Pollux*, *Ulyſſes*, *Diomedes*, *Achilles*, *Æneas*, &c. being all bred up to hunting, as *Xenophon* informs us. And it was not without ſome ſuch reaſon, that noble Families carry in their Coat of Arms (as Enſigns of their valorous Atchievements) *Lyons*, *Bears*, *Tygers*, &c. from their killing ſuch like fierce Creatures. For it muſt be farther noted, that in this Age of *Nimrod*, the Exerciſe of Hunting might well be the more highly eſteemed, and win him the Hearts of Mankind; becauſe he delivered them, by this means, from thoſe wild Beaſts, whereby they were much infeſted, and very dangerouſly expoſed, while they were but few, and lived ſcattered up Verſe 9.

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and down, in the open Air, or in Tents, but weakly defended. The deſtroying of wild Beaſts, (and perhaps of Thieves whom he hunted alſo) was a great Service in thoſe times, and made many joyn with him in greater Deſigns which he had at laſt; to ſubdue Men, and make himſelf Maſter of the People, who were his Neighbours, in *Babylon*, *Suſiana*, and *Aſſyria*. The memory of this Hunting of his, was preſerved by the *Aſſyrians* (who made *Nimrod* the ſame with *Orion*) who joyned the *Dog* and the *Hare* (the firſt Creature perhaps that was hunted) with his Conſtellation. This Mr. *Selden* obſerves in his *Titles of Honour*, *Part.* I. *cap.* 1. where he farther notes that he is to this day called by the *Arabians*, *Algebar*, *the mighty Man*, or the *Giant*: From the Hebrew *Gibbor* here in the Text.

Before the LORD.] *i. e.* To the higheſt degree. For ſo, *a great City to God*, is a very great City, *Jonah* III. 3. and a Child very beautiful is called ἀστεῖον Θεῷ *fair to*, or *before God*, *Acts* VII. 20. Or the meaning may be, he was truly ſo, not only in common Opinion. For that is ſaid to be *before God*, which really is: Becauſe God cannot be deceived with falſe Appearances.

Wherefore it is ſaid, even as Nimrod the Mighty, &c.] *i. e.* Thence came the common Proverb: Which *Moſes* alledges as a proof of the Truth of what he delivered. Nothing being more uſual in his days, than for Men to ſay when they would expreſs how exceeding great any Man was, *He is like Nimrod, the mighty Hunter before the* LORD. Thus common Sayings are quoted in other places, nothing being more notorious than ſuch Proverbial Speeches, *Numb.* XXI. 27. 1 *Sam.* X. 12.

It

It is not improbable that *Nimrod* is the ſame with him whom the *Greeks* calls *Bacchus*; whoſe Conqueſts in the *Eaſt*, as far as *India*, are nothing elſe but the Expeditions of *Nimrod* and his Succeſſors. The very Name of *Bacchus* imports this, which was made out of *Bar-Chus* the Son of *Cuſh*, as *Dammaſek*, (i. e. *Damaſcus*,) was out of *Darmaſek*. Many other Arguments for this, are collected by *Bochartus*, *L.* I. *Phaleg. cap.* 2. Chapter X.

Ver. 10. *The beginning of his Kingdom was Babel.*] (See XI. 5, 8.) Which, according to the *Gentile* Writers, was built by *Belus*, (the ſame with *Nimrod*, who was called *Belus*, as I noted before, from *Baal*, becauſe of his Dominion and large Empire, over which he was an abſolute *Lord*.) They that ſay, his Son *Ninus* (or, as *Philo-Byblius*, his Son *Babylon*) was the Builder, may be thus reconciled with the fore-mention'd Opinion; That *Belus* began it, and his Son much augmented it. See *Voſſ. L.* I. *de Idol. cap.* 24. & *L.* VII. *c.* 9. There are thoſe that ſay it was built by *Semiramis*, but as they have it only from *Cteſias*, who is not to be relied on againſt *Beroſus* and *Abydenus*, who wrote the Hiſtory of that Country out of the ancient Records, and ſay *Belus* built it; ſo if it be true, we muſt underſtand it of her rebuilding it, after it was decayed, or adding greater Splendor to it. And this alſo muſt be underſtood not of the Wife of *Ninus*; for it is a queſtion whether he had any Wife of that Name: Or, if he had, ſhe was different from her whom the *Greeks* ſo much magnifie, who lived almoſt *Two thouſand* Years after the Son of *Belus*, as *Salmaſius* obſerves (*Exercit. in Solin. p.* 1228.) out of *Philo-Byblius*. Verſe 10.

And

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And Erec, &c.] Having built *Babel*, which he made the chief City of his Kingdom, he proceeded to build *three* Cities more, in the ſame Country. Which, they that think he won by Conqueſt, imagine alſo that he made *Babel* the Head City, becauſe he won it firſt; and then the other. And all this, ſay ſome before the diſperſion we read of in the next *Chapter*: which others think hapned after the diſperſion. *Erec* ſeems to have been the City, which *Ptolemy* calls *Arecca*, and *Ammianus Arecha*: Which lay in the Country of *Suſiana* upon the River *Tigris*. Whence the *Areccæi Campi* in *Tibullus*, as *Salmaſius* obſerves in his *Exercit. in Solinum, p.* 1194. From whence *Huetius* thinks the Country below it was called *Iraque*; mentioned by *Alferganus*, and other *Arabian* Writers.

Acchad.] It is an hard matter to give any account of this City; but the LXX. calling it *Archad*, from the *Chaldee* Idiom, which is wont to change the *Daghes*, which doubles a Letter, into R, (as *Darmaſek* for *Dammaſek*, i. e. *Damaſcus*; and by the ſame reaſon, *Archad* for *Acchad*,) the footſteps of this Name may be thought to remain in *Argad*, a River of *Sittacene* in *Perſia*. For nothing is more common, than to *change ch* into *g*.

Chalne.] It is ſometimes called *Chalno*, *Iſai.* X. 9. and *Channe*, *Ezek.* XXVII. 23. From whence the Country called *Chalonitis*, (mentioned by *Pliny*, and *Strabo*, *Polybius*, and *Dionyſ. Periegetes*,) may well be thought to have taken its Name: Whoſe chief City was called *Chalne*, or *Chalone*, (which is the ſame,) and afterwards changed by *Pacorus*, King of *Perſia*, into *Cteſiphon*.

Ver.

Ver. 11. *Out of that Land went forth Aſhur.*] This Translation is not ſo likely, as that in the Margin, *He went out into Aſſyria.* For *Moſes* is ſpeaking of what *Nimrod* the Son of *Cuſh* did, and not of the Sons of *Shem*, among whom *Aſhur* was one. Nor is it agreeable to the order of Hiſtory to tell us here what *Aſhur* did, before there be any mention of his Birth, which follows, *verſe* 22. Beſides, it was not peculiar to *Aſhur*, the Son of *Shem*, that he went out of the Land of *Shinar:* For ſo did almoſt all Men who were diſperſed from thence. Add to this, that *Aſſyria* is called *the Land of Nimrod* by *Micah*, V. 6. *They ſhall waſte the Land of Aſſyria with the Sword, and the Land of Nimrod with their Lances;* or, *in the entrance thereof*, as we tranſlate it. Therefore it is very reaſonable to take *Aſhur* here, not for the Name of a Man, but of a Place, as it is frequently: And expound the word *Aſhur*, as if it were *Leaſhur* into *Aſhur*; as *beth* in 2 *Sam.* VI. 10. is put for *lebeth*; other Examples there are of this, 2 *Sam.* X. 2. 1 *Chron.* XIX. 2. By *going forth* into *Aſhur*, *Bochart* thinks is meant *Nimrod*'s making War there: For ſo the *Hebrew* Phraſe, *go forth*, imports in 2 *Sam.* XI. 1. *Pſalm* LX. 12. *Iſai.* XLII. *Zach.* XIV. 3. So *Nimrod* went forth into *Aſſyria*, which belong'd to the Children of *Shem:* But was uſurped, he thinks, by this Son of *Cuſh*; who had no right to it, but what he got by his Sword. If this be true, Mr. *Mede*'s Obſervation which I mentioned upon *verſe* 27. of the foregoing *Chapter*, [That the Poſterity of *Cham* never ſubdued either thoſe of *Japhet*, or *Shem*,] muſt be underſtood of ſuch large Conqueſts as they two made over one another, and over him.

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And

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And builded Nineveh.] Which *Nimrod* ſo called from his Son *Ninus:* The very word *Niniveth* being as much as *Ninus his habitation*, נין נוה. Thus *Cain* built a City, and called it, not by his own, but his Son's Name, IV. 17. This was the chief City of *Aſſyria*, and flouriſhed in great Glory till it was utterly razed by the *Medes*, and never again re-built. It ſtood on the *Eaſt-ſide* of *Tygris*.

Rehoboth.] There was a City of this Name upon *Euphrates*, which was famous for the Birth of *Saul*, one of the Kings of *Edom*, Gen. XXXVI. 37. which the *Arabians* call *Rahabath-Melic*, i. e. *Rahabath of the Kings*, a little below *Cercuſium*, at the Mouth of the River *Chaboras*. But this being too far diſtant from *Niniveh*, (to which this and the two following Cities were Neighbours) *Bochart's* Conjecture is not unreaſonable, That this is the City which *Ptolemy* calls *Birtha*, on the *Weſt* of *Tigris*, at the Mouth of the River *Lycus*. For in the *Chaldee* Tongue *Streets* are called *Birtha*; and that is the ſignification of *Rehoboth*, as the Margin of our *Bible* will inform the Reader.

Calah, or *Calach.*] Seems to have been the chief City of the Country called *Calachene*; about the Fountain of the River *Lycus:* Which *Strabo* often mentions.

Verſe 12. Ver. 12. *And Reſen*, &c.] The fore-named great Man conjectures this to have been the City, which *Xenophon* calls *Lariſſa*, ſituate upon the *Tigris:* Which *Moſes* might well call *a great City*. For ſo *Xenophon* ſays it was, and deſcribes the heighth of the Walls to have been an *hundred* Foot, the breadth *five and twenty*, and the compaſs of it *eight* Miles about. The *Greeks* found it in Ruins, and uninhabited, when they

they came into thoſe parts; being deſtroyed by the *Perſians*, when they ſpoiled the *Medes* of their Empire. And it is poſſible, as *Bochart* goes on, the *Greeks* asking whoſe City that was, and the *Aſſyrians* anſwering *Lereſen*, i. e. *Reſen*'s, (adding, as is uſual, *le*, the Note of the *Genitive* Caſe) they might thence call it *Lariſſa*. Such a Miſtake, he ſhows, there is in the *Vulgar* Tranſlation of the Bible; which takes this Particle *le* for part of the Name. For, in 1 *Chron.* V. 26. where it is ſaid the King of *Aſſyria*, carried the *Iſraelites* to *Halah*, the *Vulgar* ſays unto *Lahelah*. Whereas it is certain from 2 *Kings* XVII. 6. that it ſhould be unto *Halah*, or *Helah*. However it is reaſonable to think, that theſe words, *this is a great City*, belongs to *Reſen*, not to *Nineveh*: Whoſe greatneſs as well as *Babylon*'s was very well known; and therefore theſe words ſeem to be added, to denote *Reſen* to be a great deal bigger than the two beforenamed, *Rehoboth* and *Calah*. See *Bochart*, *L.* IV. *c.* 23.

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They that think *Nimrod* ſettled his Kingdom in *Babel* before the Diſperſion, by confuſion of their Languages, imagine that he made this Expedition into *Aſſyria*, (where he built *Niniveh*, and the reſt of the Cities here mentioned) after they were forced to leave off their vain-glorious Building at *Babel*, and to diſperſe themſelves into other Countries.

Ver. 13. *And Mizraim* (the ſecond Son of *Cham*) *begat Ludim.*] By whom we are to underſtand the *Æthiopians*, as *Bochart* hath proved by many Arguments, (which I ſhall not mention) and therefore underſtands by theſe words, that the *Æthiopians were a Colony of the Egyptians*, *L.* IV. *Phaleg*, *c.* 26. For it appears by *Diodorus* that they were near of kin; having many things common to both Nations; which

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he reckons up, and are sufficient to persuade those who consider them, that they have the same Original: The only difference among them, being this; which of them was of greatest Antiquity. The *Egyptians* fansied they were the first of all Men; and the *Æthiopians* pretended that they living more *Southerly*, had a stronger Sun; which contributed more efficaciously to natural Generation: And that *Egypt* was a Country thrown up by the Mudd which *Nilus* left, and so got out of the Sea. But *Moses* hath determined this Controversie in these words, and by the rest of his History. Which shows that the first Men after the Flood, came from the Mountains of *Armenia*, which is in the *North*; and consequently they went to the *Southerly* Countries by degrees, through *Assyria*, *Babylon*, *Syria*, and *Egypt* into *Æthiopia*. And their discourse is ridiculous about the Original of *Egypt*, unto which we see nothing added by the *Nile*, in many Ages,

Anamim.] Our *Broughton* takes these to be the *Numidians*, among whom he finds *Anubis*. Others take them for the *Anaitæ* in *Æthiopia*. But these *Anamims* being derived from *Mizraim*, we are rather to seek them about *Egypt*: And the Opinion of *Bochartus* is probable, that they are the *Nomades*, who lived about *Ammon* and *Nasamonitis*; and called *Anamii* from *Anam*, which signifies a *Sheep* among the ancient *Egyptians*, as it doth among the *Arabians*. For the *Nomades* fed Sheep, as *Herodotus* tells us, and lived upon them, (whereas they abstained from eating *Cows* or *Swine*,) and their Garments also, as he tells us, were of Sheep-Skins.

Leha-

Lehabim.] These are thought to be the *Lybians*; but that being a Name which belongs to the greatest part of *Africa*, it cannot be well thought that so great a Portion fell to this Son of *Mizraim*, or that so many People were descended from him. Therefore *Bochart* with great reason thinks the *Lehabæi* were not all the *Lybians*; but those whom *Ptolemy*, *Pliny*, and others call *Lybiægyptii*: Because they lived next to *Egypt* on the *West* of *Thebais*, in a sandy, adust Soil, burnt by excessive heat; from whence he thinks they had the Name of *Lehabim*. For *Lehaba* signifies both a Flame and Heat. As in *Joel* I. 19. *The flame* (*lehaba* in the *Hebrew*) or *scorching heat*, *hath burnt all the trees of the field.* Chapter X.

Naphtuhim.] These seem to be the People of *Nephthuah*; and what that is, we may learn from *Plutarch*: Who in his Book *De Iside & Osiride*, says, the *Egyptians* call the Country and the Mountains that lie upon the Sea, *Nephthun*, which may incline us to think that the *Naphtuhim* were those People that lived upon the shoar of the *Mediterranean* in *Marmarica*: For the People upon the *Red-Sea* belonged to *Arabia*, not to *Egypt*. It is not improbable that from hence came the Name of *Neptune*, who originally was a *Lybian* God; and known to none but that People.

There was a City called *Nepata* by *Pliny*, which *Grotius* thinks may explain this Name: But it was in *Æthiopia*; and *Moses* is speaking of the Sons of *Mizraim.*

Ver. 14. *And Pathrusim.*] Who were the Inhabitants, it is likely, of *Patros*: Which was a part of *Egypt*; though represented sometime in Scripture as a Country distinct from it: Just as *Thebais* is in some Verse 14.

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Authors ſaid to be, whereas it was the *upper Egypt*. *Bochart* hath brought a great many Arguments to prove this: Particularly from *Ezekiel* XXIX. 14. which ſhows clearly that *Pathros* belongs to *Egypt*: For the Prophet foretelling that God would bring again the Captivity of *Egypt*, he ſaith he would *cauſe them to return into the Land of Pathros, into the Land of their Habitation*, or *Nativity*: That is, into *Thebais*, which *Nebuchadnezzar* had principally afflicted carrying moſt of the Inhabitants of *Thebes* into Captivity. This ſeems a more probable Account of the *Pathruſim*, than theirs who take them to be the *Pharuſi*, (as *Grotius* doth) or *Phautuſii*; who were a People of *Æthiopia*.

Caſluhim, or *Caſluchim*.] Theſe were the *Colchi*, who though they lived far from *Egypt*, from whence they are ſaid here to deſcend, yet there are a great many Arguments, that they had their Original from that Country. For ſeveral ancient Authors ſay ſo, as *Herodotus*, *Diadorus*, *Strabo*, and *Ammianus*: All of great Credit. And there are many Reaſons whereby *Herodotus* proves it, (as *Bochart* ſhows in his admirable Work, often mentioned, *L.* IV. *Phaleg*, *c.* 31.) they agreeing in ſo many things, eſpecially in their Manners and Language, that one can ſcarce have any doubt of it. Theſe People were ſeated at the *Eaſt-end* of the *Euxine* Sea.

Out of whom came Philiſtim.] They were the Offſpring of the People of *Colchis*, as will appear in what follows.

And Caphtorim.] Theſe were a People near to *Colchis*, as appears from hence; that the *Philiſtim*, who are ſaid here to come from *Caſluchim*, in other places are ſaid to have come from *Caphtor*, *Jer.* XLVII.

XLVII. 4. *Amos* IX. 7. And *Moſes* himſelf relates how the *Avims* nigh to *Gaza* (a famous City of the *Philiſtim*) were driven out by the *Caphtorim*, *Deut.* II. 23. All the Ancients therefore are in the right, who take the *Caphtorim*, for the *Cappadocians*: Yet, not all the Inhabitants of that Country, (part of which was poſſeſſed by other People, as was ſaid before) but that part of *Cappadocia* which was next to *Colchis*, *viz.* About *Trapezund*, where *Colchis* ended. For there we find the City called *Side*, and the Country *Sidene*, mentioned by *Strabo*. Now *Side* in *Greek* (as *Bochart* ingeniouſly obſerves) ſignifies the ſame with *Caphtor* in *Hebrew*, viz. *Malum punicum*: And therefore in all likelihood, the ſame Country was called by the Hebrews *Caphtor*, and by the Greeks *Sidene*. Chapter X.

What invited the *Caphtorim* out of *Egypt* into this Country, is hard to tell at this diſtance of time. But *Strabo* thinks it was the Fame of the Gold, wherewith the Country abounded. And as this drew them thither, ſo perhaps the Coldneſs of the Country very much different from that wherein they were born; or elſe their Neighbours the *Scythians*, and *Meſech* and *Tubal*, (*viz.* the *Moſchi* and *Tibareni*) who dwelt near them, and might be troubleſome to them, made them think of returning back again. And in their way through *Paleſtine* they fell upon the *Avim*, whom they diſpoſſeſſed of their Country, and ſettled there, (*Deut.* II. 23.) by the Name of *Philiſtim*.

Ver. 15. *And Canaan.*] Now follows an account of the Poſterity of *Ham*'s youngeſt Son. Verſe 15.

Sidon.] Was his Firſt-born: Who was the Founder of the famous City called by his Name, *Sidon*: Which

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Which *Trogus* ſaith was ſo called from *plenty of Fiſh* on that Coaſt. And ſo the preſent Name of it, *Said*, ſignifies *Fiſhing* or *Fiſhery*: As the Town in *Galilee* called *Bethſaida*, is as much as the *place of Fiſhing*: For that Sea upon which it lies, the *Hebrews* ſay, abounded with Fiſh. However the *Sidonians* came from this Son of *Canaan*; and ſome of them, (if he did not found it himſelf,) called the City by this Name, in memory of him. It was far more ancient and famous than *Tyre*: For we read of it in the Books of *Moſes* and *Joſhua*, and the *Judges*: But nothing of *Tyre* till the Days of *David*. Nor doth *Homer* mention *Tyre*; though he ſpeaks of *Sidon*, and the *Sidonians* in many places.

Heth.] His ſecond Son, was the Father of the *Hittites*, or the Children of *Heth*, often mentioned in Scripture: Who dwelt about *Hebron* and *Beerſheba*, in the *South* of the Land of *Canaan*. They were a very Warlike People, and ſtruck a Terror into their Neighbours: From whence the word *Hittha*, ſeems to be derived, which ſignifies *fright* and *ſudden Conſternation*; ſuch as came upon the *Syrians*, when they thought the Kings of the *Hittites* were coming againſt them, 2 *Kings* VII. 6. This was the Country of the *Anakims*: For from *Arba*, who was an *Hittite*, deſcended *Anak*; and from him thoſe three Giants, *Ahiman*, *Sheſhai*, and *Talmai*, and the reſt of the *Anakims*, *Numb.* XIII. 22, 33. *Joſh.* XV. 13, 14.

Verſe 16.

Ver. 16. *The Jebuſite.*] This People, who were ſituated near to the former, deſcended from *Jebus* the third Son of *Canaan*: And were a very Warlike People alſo; for they kept *Jeruſalem* and the Fortreſs of *Zion*, to the times of *David*; notwithſtanding all the Power of the *Benjamites*. And when *David*

David beſieged it, they mock'd at his Attempt, 2 *Sam.* V. 8. Chapter X.

And the Emorite.] They came from *Emor*, the fourth Son of *Canaan*, and are commonly called *Amorites*: Who poſſeſſed the Mountainous Parts of *Judæa*; and many of them paſſed over *Jordan*, and making War upon the *Moabites* and *Ammonites*, ſeized upon *Baſhan* and *Heſhbon*, and all the Country between the Rivers of *Jabbok* and *Arnon*, *Numb.* XIII. 29. *Joſh.* V. 1. In memory of which Victory ſome *Canaanite* Poet made a Triumphing Song, which *Moſes* hath recorded, *Numb.* XXI. 27. What a mighty People theſe were we learn from *Amos* II. 9.

Gergaſite.] There was a Remnant of this People about *Geraſa* or *Gadara* beyond *Jordan* in our Saviour's time, *Matth.* VIII. 28. *Mark* V. 1. *Luke* VIII. 26. And they were called, perhaps, by this Name from the fat, clayie Soil of the Country where they lived; for *garges* in *Hebrew* is *white Clay*.

Ver. 17. *And the Hivite*, or *Hevite.*] They lived in and about Mount *Hermon*, as we read *Joſh.* XI. 3. which being toward the *Eaſt* of the Land of *Canaan*, they are call'd *Kadmonites*, i. e. *Orientals*, or *Eaſterlings*, *Gen.* XV. 19. The *Gibeonites* and *Sichemites* were Colonies for them, (*Joſh.* XI. 19. *Gen.* XXXIV. 2.) who dwelt more *Weſtward*: The former of them, Neighbours to *Jeruſalem*; and the latter to *Samaria*. Verſe 17.

Arkite.] This People, *Bochart* thinks, inhabited Mount *Libanus*, where *Ptolemy* and *Joſephus* mention a City called *Arca* or *Arce*: In which, he thinks, was the Temple *Veneris Architidis*, worſhipped by the *Phœnicians*, as *Macrobius* tells us, *L.* I. *Saturn.* c. 27.

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c. 27. *Pliny* alſo mentions *Arca* among the Cities of the *Decapolitan Syria*, and ſaith it was one of thoſe which had a Royal Juriſdiction, under the Name of a *Tetrarchy*, as *Salmaſius* obſerves in his *Exerc. in Solin. p.* 576.

Sinite.] St. *Hierom* ſaith, that not far from *Arca* there was a City called *Sin*; where we may ſuppoſe theſe People to have dwelt. But *Bochart* rather by the *Sinites* underſtands the *Peleuſiots*, whoſe City was called *Sin*; which is of the very ſame ſignification with *Peluſium*.

Verſe 18. Ver. 18. *And the Arvadite.*] Theſe People are the ſame with the *Aradii*, who poſſeſſed the Iſland called *Aradus* upon the Coaſt of *Phœnicia*, and part of the Neighbouring Continent: Where a place called *Antaradus*, oppoſite to the Iſland, was ſeated. *Strabo* and others ſpeak of this Iſland, and mention another of the ſame Name in the *Perſian* Gulph, (as *Salmaſius* obſerves upon *Solinus*, *p.* 1023.) whoſe Inhabitants, ſaid, they were a Colony from this Iſland I now ſpeak of, and had the ſame Religious Rites with theſe *Aradians*. Who were very skilful in Navigation, and therefore joyned by *Ezekiel* with *Zidon*, XXVII. 8. where he makes them alſo a Warlike People, *verſe* 11.

Zemarite.] They who make theſe the ſame with the *Samaritans*; do not obſerve that theſe Names are written quite differently in the *Hebrew*. And that the *Samaritans* ſo much ſpoken of in Scripture, had their Name from *Somron*. And therefore *Bochart* thinks theſe are the *Samaritans* mentioned by St. *Hierom*, who ſays, they inhabited the Noble City of *Edeſſa* in *Cœloſyria* (it ſhould be the City of *Emeſa* or *Emiſa*, which was in that Country, but *Edeſſa* in *Meſo-*

Meſopotamia, beyond *Euphrates*) and ſo both the *Chaldee* Paraphraſes have here for *Zemarite*, *Emiſæi*. But I do not ſee why we ſhould not rather think this Son of *Canaan* (*Zemarus*) from whom the *Zemarites* came, was the Founder of the City of *Zemaraim*, (*Joſh.* XVIII. 22.) which fell to the Lot of the Tribe of *Benjamin*. Chapter X.

Hamathite.] Theſe were the Poſterity of the laſt Son of *Canaan*: From whom the City and Country of *Hamath* took its Name. Of which Name there were *Two*; one called by the Greeks *Antiocha*, the other *Epiphania*: The former called *the Great*, *Amos* VI. 2. to diſtinguiſh it from this, which St. *Hierom* ſays in his time was called *Epiphania*, and by the *Arabians* (in the *Nubian* Geographer) *Hama*. This is the City which is meant when we ſo often read that the bounds of *Judæa* were to the *Entrance of Hamath*, Northward, *Numb.* XIII. 21. XXXIV. 8. and other places. For it is certain they did not reach to *Antiochia*, but came near to *Epiphania*.

Afterwards were the Families of the Canaanites ſpread abroad.] In proceſs of time they enlarged their bounds: For they poſſeſſed all the Country, which lies from *Idumæa* and *Palæſtine*, to the Mouth of *Orontes*: Which they held for *Seven hundred* Years, or thereabout. *Moſes* indeed confines the Land of *Canaan* in narrower bounds toward the *North*, (as hath been ſaid) but we muſt conſider that he deſcribes only that part of *Canaan*, which God gave to the *Iſraelites* for their Portion. Now there being *Eleven* Nations who had their Original (as appears from this and the foregoing Verſes) from ſo many Sons of *Canaan*; we do not find that the *Firſt*, and the *Five* laſt were devoted by God to deſtruction,

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as the reſt were. For we read nothing of the *Zidonians*, *Arkites*, *Sinites*, *Aradites*, *Zemarites*, and *Hamathites*, among thoſe Nations upon whom the Sentence of Exciſion was pronounced by God, and their Country beſtowed upon the *Iſraelites*. But we read of *Two* others not here mentioned, who made up the *Seven* Nations, whom God ordered to be cut off, *viz.* the *Perizzites*, and thoſe who were peculiarly called *Canaanites*, who ſprang from ſome of the fore-named XI. Families; but we do not know from which. We ſhall meet with it in the XV. *Chapter* of this Book.

Verſe 19.

Ver. 19. *And the border of the Canaanites*, &c.] Here *Moſes* deſcribes the Bounds of that Country, which was given by God to the *Jews*.

From Sidon.] *i. e.* The Country of *Sidon*, which extended it ſelf from the City, ſo called, towards the *Eaſt*, as far as *Jordan*, or near it. This therefore may be lookt upon as the *Northern* bounds of the promiſed Land.

As thou comeſt to Geras unto Gaza, &c.] Theſe and all the reſt belonging to the *Southern* bounds: For theſe two were Cities near to the *Philiſtims*. We often read of *Gaza*; and *Gerar* was famous for *Abraham*'s and *Iſaac*'s ſojourning there (*Gen.* XX. 1. XXVI. 1.) and for the overthrow of the *Cuſhites*, 2 *Chron.* XIV. 13.

Sodom and Gomorrha, &c.] Theſe *Four* Cities, are famous for their deſtruction, by Fire and Brimſtone from Heaven.

Even unto Laſhah.] Or *Laſa*, which St. *Hierom* takes for *Callirrhoe*, as doth *Jonathan* alſo: A place famous for hot Waters, which run into the dead Sea. But *Bochartus* (*L.* IV. *Phaleg*, *c.* 37.) doubts of

of this, becauſe *Callirrhoe* was not in the *Southern* part of *Judæa*, as *Laſhah* was: He propounds it therefore to conſideration, whether it may not be a City of the *Arabs* called *Luſa*: Which *Ptolemy* places in the middle way, between the Dead Sea, and the Red. Chapter X.

Ver. 20. *Theſe are the ſons of Ham, after their Families*, &c.] This is ſufficiently explained by what was ſaid upon *verſe* 5. where *Moſes* concludes his account of the Sons of *Japhet*. Only it may be obſerved in general, that theſe Four Sons of *Ham* and their Children, had all *Africa* for their Portion (*Mizraim* having *Egypt*, and *Phut* the reſt) and no ſmall part of *Aſia* which fell to the ſhare of *Cuſh* and *Canaan*. Verſe 20.

Ver. 21. *Unto Shem alſo, the Father of all the Children of Eber.*] That is, of the *Hebrew* Nation, whom *Moſes* would have to know from what an illuſtrious Original they ſprung; and therefore breaks off the Thread of his Genealogy, to give a ſhort touch of it. I can give no reaſon ſo likely as this, why he calls *Shem* the Father of *Eber's* Children, rather than of any other deſcended from him. He having told them before, that *Ham* was the Father of *Canaan*, (IX. 22.) whom God curſed, and at the ſame time bleſſed *Shem*: He now tells them, that this bleſſed Man was the Father from whom their Nation was deſcended; that they might comfort themſelves in their noble Stock, and believe *Canaan* ſhould be ſubdued by them. Verſe 21.

The Brother of Japhet the Elder.] *Scaliger* tranſlates theſe words, *Sem the Elder Brother of Japhet*: But the *he* which is prefixt to *Gadol*, *i. e. Greater*, plainly directs us to refer the word *Greater* or *Elder*

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to him who was laſt ſpoken of, *viz. Japhet.* Who may be plainly proved to have been the Eldeſt Son of *Noah*, from this obſervation, That *Noah* was *Five hundred* years old, before any of his Three Sons, *Sem*, *Ham*, and *Japhet* were born, V. 32. When he was *Six hundred* Years old he entred into the Ark with them, VII. 11. And when he came out, two Years after the Flood, *Shem* begat *Arphaxad*, being then an *Hundred* Years old, XI. 10. and conſequently *Noah* was *Six hundred and two.* From whence it follows, that *Shem* was born when *Noah* was *Five hundred and two* Years old: And therefore *Japhet* muſt be *Two* Years older than he; for *Noah* began to have Children when he was *Five hundred.* But God preferred *Shem* before him; giving hereby an early demonſtration (of which there were many inſtances afterward) that he would not be confined to the order of Nature, in the diſpoſal of his Favours; which he frequently beſtowed upon the younger Children: As he did upon *Jacob*, and in after-times upon *David*, who was the youngeſt and meaneſt of all his Father's Children.

Even unto him were Children born.] Perhaps he was the laſt of his brethren that married; and then *Moſes* ſhews in the following Verſes, had *Five* Sons: the Progeny of Two of which are mentioned, but the reſt paſſed over in ſilence.

Verſe 22.

Ver. 22. *Elam.*] Was his Firſt-born; from whom came the *Elamites*, mentioned *Acts* II. 9. whoſe Metropolis was the famous City of *Elymais.* They lay between the *Medes* and *Meſopotamians* (as *Bochartus* ſhows, *L.* II. *Phaleg*, *c.* 2.) and were a very Warlike and Fierce People, as *Iſaiah*, *Jeremiah*, and *Ezekiel* teſtifie. The *Suſians* were a Neighbouring People, but

but different from them: And therefore when *Daniel* says *Susan* was in the Province of *Elam*, he takes *Elam* in a large sence; as *Pliny* and *Ptolemy* also do, who mention *Elamites* at the mouth of the River *Eulæus* (*Ulai* in *Daniel*) which was below *Susiana*. See *Salmasius Exerc. in Solin. p.* 1193, 1194. And thus *Josephus* may be allowed to say the *Elamites* were Περσῶν ἀρχηγέτας, the Founders of the *Persians*, who were a distinct People from them: Though often comprehended under this Name of *Elam*. Chapter X.

Assur.] From whom came the People called at first *Assyres*, and afterward *Assyrians*: Which was a Name as large as their Empire, comprehending even *Syria* it self; which in several Authors is the same with *Assyria*. But in proper speaking it was only that Country, whose Head was *Niniveh*, called sometimes *Adiabene*, and *Aturia* or *Assyria*.

Arphaxad.] Many, following *Josephus*, make him the Father of the *Chaldees*. But I find no good reason for it; and it seems more probable that the *Chaldees* (in *Hebrew*, *Chasdim*) came from *Chesed* one of *Abraham*'s Brother's Sons, *Gen.* XXII. 22. which St. *Hierom* positively affirms. Therefore it is more reasonable to think *Arphaxad* gave Name to that Country, which *Ptolemy* calls *Arraphachitis*: which was a part of *Assyria*.

Lud.] Seems to have given Name to the Country of *Lydia*, which lay about *Mæander*; and included in it *Mysia* and *Caria*, which lay on the South side of that River. Which having the most Windings and Turnings in it, of any River in the World (for it returns sometimes towards its Fountain) the *Phœnicians* call this Country, and another, *viz. Æthiopia*,

Chapter X. *thiopia*, that lay upon the *Nile* (which next to *Mæander* is the moſt crooked of all Rivers) by the Name of *Lud*: which in their Language ſignified *bending*, or *crooked*. See *Bochart. L.* II. *Phaleg. c.* 12.

Aram.] From whom ſprung the *Syrians*, whoſe Name anciently was *Aramæi*; the Children of *Aram*. A Name not unknown to the ancient *Græcians*; for *Homer* mentions the Ἄραμοι in his ſecond Book of *Iliads*; and ſo doth *Heſiod*; and *Strabo* alſo ſaith, that many underſtood by the *Arimi*, the *Syrians*. And the *Syrians* at this day call themſelves *Aramæans*. But *Syria* being ſo large a Name, that ancient Authors extend it to all thoſe Countries that lay between *Tyre* and *Babylon*; we muſt not take all the People of them to have been the Poſterity of *Aram*. For it is evident ſome of them deſcended from *Canaan*, others from *Aſſur*, others from *Arphaxad*. Therefore thoſe are to be thought to have come from him, to whom the Name of *Aram* is prefixt or ſubjoyned, as *Aram-Naharajim*, and *Padan-Aram* (*i. e.* the *Meſopotamians*) *Aram-Soba* (the People of *Palmyra*, and the Neighbouring Cities) *Aram-Dameſek* (ſituated between *Libanus* and *Anti-Libanus*, whoſe chief City was *Damaſcus*) and perhaps *Aram-Maacha*, and *Aram-Bethrehob*; which were places beyond *Jordan*, one of which fell to the ſhare of *Manaſſeh*, the other of *Aſſer*.

Verſe 23. Ver. 23. *And the Children of Aram*, &c.] The Four Perſons that follow in this Verſe, are called the *Sons of Shem*, 1 *Chron.* I. 17. Nothing being more ordinary in Scripture, than to call thoſe the *Sons* of any Perſon, who were his *Grandſons*, XXIX. 5, &c.

Uz.

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Uz.] Or *Utz*, the First-born of *Aram*, is generally said to have been the Builder of *Damascus*: The Valley belonging to which, is by the *Arabians* at this day called *Gaut*, and *Gauta*, which differs from *Utz* in the Letters, but not in the Pronunciation; it being common to pronounce the *Letter Ajin* by our *G.* as in the words *Gaza* and *Gomorrha*. Accordingly the *Arabick* Paraphrast for *Utz* hath here *Algauta*. There were two other *Uz*'s besides this, one the Son of *Nahor* (*Abraham*'s Brother) *Gen.* XXII. 21. whose Country was *Ausitus* in *Arabia Deserta*: The other was of the Posterity of *Edom*, *Gen.* XXXVI. 28.

Hull.] Or *Chul*. *Grotius* observes out of *Ptolemy* that there was a City in *Syria* called *Chollæ*, which he thinks might be founded by this second Son of *Aram*. But *Bochart* more probably conjectures that his Posterity possessed the Country called *Cholobetene*, which was a part of *Armenia*. For the *Armenians*, and *Arabians*, and *Syrians* were much alike, as *Strabo* saith, in their shape of Body, Speech, and Manner of Life. And there are divers Cities, which *Ptolemy* places in this Country, that begin with *Hol* or *Chol*; as *Cholus*, *Choluata*, *Cholana*: And *Cholobetene* (the Name of the Country) which in their Language is *Cholbeth*, signifies as much as the *House* or *Seat of Chol*.

Gether.] It is hard to give any account of the Country where his Posterity settled, unless they gave the River *Getri* its Name, which the *Greeks* call Κυρος; which runs between the *Carduchi*, and the *Armenians*, as *Xenophon* tells us. This is *Bochart*'s Conjecture, which is a little nearer than that of *Grotius*, (*Annot. in L. I. de V. R. C.*) who explains this

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this by the City *Gindarus*, in *Ptolemy*, and the People called by *Pliny*, *Gindareni*, in *Cœlo-Syria*. But after all, it may ſeem as probable that *Gadara*, the chief City of *Peræa*, which *Ptolemy* places in the *Decapolis* of *Cœlo Syria*, had its Name and Original from this *Gether*.

Maſh.] Who is called *Meſech*, in 1 *Chron.* I. 17. ſeated himſelf, as *Bochart* thinks, in *Meſopotamia*, about the Mountain *Maſius*, (which is *Grotius*'s conjecture alſo) from whence there flowed a River which *Xenophon* calls *Maſca*. The Inhabitants of which Mountain *Stephanus* calls *Maſtæni*; and perhaps the *Moſcheni*, whom *Pliny* ſpeaks of, between *Adiabene* and *Armenia* the greater, were deſcended from this *Maſh* or *Meſech*.

Verſe 24.

Ver. 24. *And Arphaxad begat Salah.*] Having given an account of the Poſterity of *Shem*'s youngeſt Son; he now tells us what People deſcended from his *third* Son.

Salah.] In Hebrew *Shelah*. His Father being born but *two* Years after the Flood, (XI. 10.) ſeems to have given this Name to his Son, to preſerve the Memory of that dreadful Puniſhment: That his Poſterity might not incur the like by their Sins. For *Sela* ſignifies the letting forth of Waters, *Job* V. 10. He is thought to have been the Father of the *Suſiani*: The chief City of their Country, next to *Suſa*, being called *Sela*, as we find in *Ammian. Marcellinus*: Either becauſe he was the Founder of it, or in Memory of him.

And Salah begat Eber.] The Father of thoſe from whom came the *Hebrew* Nation (as was ſaid before, *Verſe* 21.) *Abraham* being deſcended from him in the *Sixth* Generation. All other derivations of the Name

Name of *Hebrew* have great Objections lie againſt them; but this hath none, that I can ſee; and is moſt agreeable to the *Grammar* of that Language, in which all ſuch Names ending in *Jod* (as עברי doth) are noted to come either from a Place, or Country, or People, or Author: Therefore ſince there is no Country, or Place, from which the Name of *Hebrew* can be derived, it is moſt reaſonable to deduce it from the Author of this People, *Heber*. And it is authorized by that Speech of *Balaam*, *Numb.* XXIV. 24. Where as by *Aſſur* is meant the *Aſſyrians*, ſo by *Heber*, in all reaſon, we are to underſtand the *Hebrews*. Chapter X.

Ver. 25. *Peleg.*] Either he, or ſome of his Poſterity in memory of him, it is not unlikely, gave Name to a Town upon *Euphrates*, called *Phalga*; not far from the place, where the River *Chaboras* runs into it: Upon which *Charrah* ſtood, built by *Charan* the Brother of *Abraham*. Verſe 25.

For in his Days was the Earth divided.] The great Diſperſion, which we read of in the following *Chapter*, fell out juſt when he was born, which made his Father call him by this Name, ſignifying *Diviſion*, and *Separation*. Which it appears, by the Account given of his Anceſtors, (XI. from *verſe* 10, to 16.) hapned in the *hundred and firſt* Year after the Flood. In that Year the Tower of *Babel* and their Language were confounded; upon which neceſſarily followed the Separation here mentioned. The Age that preceded, from the Deluge to this Diviſion, is called by the ancient *Poets*, the *Golden Age*, (as *Bochart* obſerves, *L.* I. *Phaleg. c.* 9.) becauſe the Earth not being divided, they enjoyed all things in common. And *Noah* (whom they called *Saturn*) governing

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them, not as Kings do their Subjects, but as Parents their Children, not so much with Fear and Dread, as with Love and Reverence to his Fatherly Authority; it made the World so happy as it hath not been since.

Joktan or *Jektan.*] The Brother of *Peleg*, had a numerous Offspring, of *thirteen* Sons; all seated in the inmost parts of *Arabia Fœlix.* So the *Arabians*, it is certain, derive their own Original: Who in this may as well be credited, as the *Europæans* who derive themselves from *Japetus*, or *Japhet*, and the *Africans* from *Cham* or *Hammon.* They call him *Cahtan*, (as our Mr. *Pocock*, as well as others, observes) by which Name the *Arabick* Paraphrast upon this place, explains that of *Jektan.* And this *Cahtan* they say expressly was the Son of *Eber*, the Son of *Salah*, &c. From whence the Name of *Catanitæ*, a People in *Arabia Fœlix* mention'd by *Ptolemy*; and a City, in the Territory of *Mecha*, still remains the very Name of *Jektan*, being called *Baisath-Jektan*; *i. e.* the Seat or Habitation of *Jektan*, in the *Arabian* Geographer. See Mr. *Pocock*'s Notes upon *Abul-Farajus* concerning the Original of the *Arabians*, *p.* 38, 39.

Verse 26. Ver. 26. *Almodad.*] The eldest Son of *Joktan* seems to have given Name to the People whom *Ptolemy* calls Ἀλλαμαιῶται, in the middle of *Arabia Fœlix*, near the Original of the River *Lar*, which runs into the *Persian* Gulph. The *Greeks* who knew little of this People, who lived a great way from the Sea, might easily mispronounce their Name; calling them *Allumæotæ*, instead of *Almodæi.*

Sheleph, or *Saleph.*] Was, it is likely, the Father of the *Salapeni.* For such a People there were, mentioned by *Ptolemy*, who calls them Σαλαπῖνοι: Who

Who were remote from the reſt, about the Neck of *Arabia*; not far from the Spring of the River *Betius*. Chapter X.

Hatzermaveth.] Though the *Arabians* write this Name with the very ſame Letters, yet it ſounds among them thus, *Hadramuth*, or *Chadramuth*. Which the *Greeks* pronounce divers ways, becauſe of the ambiguous Sound of the two Letters, *Tzadi* and *Cheth*: For ſometimes he is called *Aſarmoth*, ſometimes (without an *A*) *Sarmouth*, and *Armoth*, and *Atermoth*, as *Bochartus* hath obſerved. Who thinks the Country called *Chatramitis* or *Atramatis*, *Chatramotis* or *Atramotis*, to have been peopled by the Children of this *Hadramuth*, as the *Arabians* pronounce this Name *Hatazmaveth*. Ἀδραμώτα, *Salmaſius* ſhows is the Name of a City or Place, and Ἀδραμῖται, of a People or Nation, *Exercit. in Solin. p.* 498. And the ſame People he obſerves (*p.* 490.) are called by *Artemidorus*, Ἀτραμωῖται, whoſe Country was that part of *Arabia* which abounded with *Frankincenſe*, *Myrrh*, *Caſſia*, and *Cinnamon*, as *Theophraſtus* tells us. And *Strabo* calls them (as he there notes) Χατραμωῖται, and *Uranius* in *Stephanus* Χατραμῶται: So differently was this hard word pronounced. Who were ſo famous, that *Euſtathius Antioch. Euſebius*, and others, make this *Hatzermaveth* the Father of the *Arabians*, and *Epiphanius* derives their Language from him; which they (as was ſaid before) derive from *Jektan* himſelf; looking upon the Dialect of *Chadramitis* as barbarous. See *Bochartus*, *L.* II. *Phaleg. c.* 16. Where he obſerves that *Hatzermaveth* in *Hebrew* ſignifies the *Entrance of Death*, and *Hadhramauth* in *Arabick*, the *Region of Death*: Becauſe the Air of that Country was very thick and foggy, (and

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consequently unwholsom) as *Arrianus* relates; who saith, that the Frankincense and Myrrh, were therefore gathered only by the King's *Slaves*, and by *condemned* Persons.

Jerah, or *Jerach.*] From whom came the People called *Jerachæi*, who lived near the *Red-Sea*; called by *Agatharcides* and others, Ἀλιλαῖοι, *Alilæi*: Which is the very same in *Arabick*, with the other in *Hebrew*. For *Hilal* is the Moon in that Language, as *Jerach* is in *Hebrew*. And the *Nubiensian* Geographer mentions a People about *Mecha*, who at this day are called *Bene-hilal*, the Children of *Jerach*, as the *Hebrews* would have expressed it. It seems they are come more towards the *East*, when anciently they dwelt in the *South*. *Ptolemy* mentions also an *Island*, upon the Coast of the *Alilæi*, which he calls Ἱεράκων νῆσος: But it doth not signifie the *Isle of Hawks*, (as the *Greeks* fansied, who imagined all these old words to come from their Tongue) but of the *Jerachæi*.

Verse 27. Ver. 27. *Hadoram.*] He seems to have fixed his Seat in the utmost Corner of *Arabia* towards the *East*, where there was a People, whom *Pliny* calls *Drimati*: A Name easily made from *Hadoramus*. And the extream Promontory of that Country is called by the Greeks *Corodamon*, by transposing the Letters *D* and *R* from *Hadoramus*. I can find nothing more likely, than this Conjecture of that great Man *Bochartus*, who hath out-done all that went before him in this Argument, *L.* II. *Phaleg. c.* 20.

Uzal.] *Abraham Zachut*, as he also observes, says the *Jews* (who in his time dwelt there) called the chief City of *Aljeman*, by the Name of *Uzal*. Now the Kingdom of *Aljeman* or *Jeman*, is the *South-*

part

part of *Arabia Fœlix*: As the very Name of *Jeman* imports, which ſignifies both the *Right-hand* and the *South*. Chapter X.

Diklah.] Both in the *Chaldee* and *Syriack* Language *Dicla* ſignifies a *Palm*, or a *Grove of Palms*: Which led *Bochartus* to conclude that the *Minæi*, a People of *Arabia Fœlix*, whoſe Country abounds with ſuch Trees, were the Poſterity of this *Diklah*. Both *Pliny* and *Strabo* mention them. And this is far more probable than the Conjecture of *Ludovicus Cappellus*, That the Country of *Dangala* in *Æthiopia*, near *Egypt*, might have its Name from this Man: For that is too remote from the reſt of this Man's Poſterity: And ſo is Δικλεῖον mentioned, as he obſerves, by *Herodotus*, *Chronolog. Sacra*, *p.* 108.

Ver. 28. *And Obal.*] Which in the *Arabick* Pronunciation is *Aubal*, as *Cocab*, a *Star* in *Hebrew*, is in *Arabick Caucab*, &c. The Poſterity of this *Aubal* or *Obal*, *Bochart* thinks, paſſed over the Streights of the *Sinus Arabicus*, out of *Arabia Fœlix*, into *Arabia Troglodytica*; where we meet with this Name, in the *Sinus Abalites*, (which others call *Aualites*) and in a great Trading Town called by *Arrianus* Αὐαλεῖτης; and in a People who lived in that *Sinus*, called by *Ptolemy*, Αὐαλῖται, and Ἀδαλῖται; I believe it ſhould be Ἀβαλῖται from this *Obal*. Verſe 28.

Abimael.] Which the *Arabians* pronounce *Abimâl*, *i. e.* the Father of *Mali*, or the *Malitæ*; a People in *Arabia* next to the *Minæi* before-mentioned. *Theophraſtus* ſaith, *Mali* is the *Metropolis* of a Country in *Arabia* the Spicy. From whence the People called *Malitæ*, whom *Ptolemy* calls *Manitæ*, by an uſual change of the Letter *L* into *N*, as *Nabonidus* is the ſame with *Labonidus*, &c. And it is probable that *Mali*

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Mali is the Contraction of *Abimali:* Nothing being more common than in compound Names to omit the firſt part. At *Sittim*, *Numb.* XXV. 1. for *Abel-Sittim*, XXX. 49. *Hermon* very often for *Baal-Hermon*, *Judg.* III. 3. *Nimrim* for *Beth-Nimrim*, and *Salem* for *Jeruſalem.*

Sheba.] From whom came the *Sabæans*, who ſometimes comprehend a great many People, but here are to be taken ſtrictly for thoſe, upon the *Red-Sea*; between the *Minæi* and the *Catabanes:* Whoſe *Metropolis*, which ſtood upon an high Mountain full of Trees, is called by ancient Authors *Saba* and *Sabai*, *Sabo* and *Sabas*, as *Salmaſius* ſhows out of *Stephanus*, *Agatharcides*, and others; who ſay that this City was πολὺ κάλλιστον, much the faireſt of all in *Arabia. Exercerc. in Solin. p.* 491, 492, &c. In latter times this Name was changed into *Miriaba*, the ancient Name being loſt, as the ſame *Salmaſius* there obſerves, *p.* 497, & 1118. Which *Pliny* ſaith ſignifies as much as *Dominos omnium*, the Lords of all: For from *Rabba*, to rule, comes *Marab*, which ſignifies in their Language, (as *Bochart* obſerves) the *Seat of thoſe that Rule:* That is, the Royal City, where their Kings lived. The *Nubienſian* Geographer ſaith, the Queen of *Sheba* came from hence to hear the Wiſdom of *Solomon.*

Verſe 29. Ver. 29. *And Ophir.*] Which the *Arabians* pronounce *Auphir*, ſignifying abundance: Gold being found there in ſuch plenty that they exchanged it for Braſs and Iron, giving a double or triple proportion of Gold for them. *Bochart* thinks he gave the Name of Ὀυφῆ to an Iſland in the *Red Sea*, mentioned by *Eupolemus* in *Euſebius.* And obſerves that there were *two Ophirs*, one belonging to *India*, whither

ther *Solomon*'s Ships went once in *three* Years, (which he takes for *Taprobana*, now *Zeilan*) and the other belonging to *Arabia*, where the Posterity of this *Ophir*, here mentioned, setled. Whose Country he takes to have been near to the *Sabæans* their Brethren; which *Stephanus* and *Ptolemy* call *Cassanitis*. The same in sense with *Ophir*; for *Chosan* is a Treasure, which the *Arabians* write *Chazan*, from which comes the word *Gaza*, for abundance of Riches. Chapter X.

Havilah, or *Chavilah*.] See *Verse* 7. where we had this Name before, among the Sons of *Cush*; from whom the *Havilah* here spoken of is very different: Giving Name, it is probable to the Country which the *Nubiensian* Geographer calls *Chaulan*: And says it was a part of *Arabia Fœlix*, nigh also to the *Sabæans*; which he accurately describes. See *Phaleg*. *L*. II. *c*. 28.

Jobab.] The Father of the *Jobabites*, near to the *Sachalites*, as *Ptolemy* expressly says; if instead of *Jobaritæ* in him, we should read *Jobabitæ*, as *Bochartus* corrects the Passage, with great Reason. And thinks also the Reason of this Name to be plain: For *Jebab* in *Arabick* signifies a *Desart*: And there are many such in the Country of the *Jobabites* above the *Sinus* of *Sachalites*.

Ver. 30. *And their dwelling was from Mesha*, &c.] Verse 30. Their Conclusion confirms what hath been said, that all the *thirteen* Sons of *Joktan* were seated in *Arabia Fœlix*; except *Obal*; who went it's likely, after *Moses*'s time, over into *Abalites*; the Passage being short cross that Streight before-mentioned, (*Verse* 28.) which was not above *four* or *five* Miles broad. For *Arabia Fœlix* lies between the *Red-Sea* and the *Persian* Gulph. Now *Mesa*, or *Musa*, or *Muza*, was a famous

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famous Port-Town in the *Red-Sea*, which the *Egyptians* and *Æthiopians* frequented in their way to the Country of the *Sapharites* in the *East*; from whom they brought Myrrh, Frankincense, and such like things. *Ptolomy*'s Tables plainly show this, That from *Musa* the *Sapharitæ* lay directly *Eastward*; and *Saphar* was the Metropolis of the Country at the foot of the Mountain *Climax*: Which anciently, it's likely, was called *Saphar*, from the City at the bottom of it. And thus we are to understand *Moses* when he says here, that *Sepher* was a Mountain of the *East*; not *Eastward* from *Judæa*, but from *Mesha*, which was in the *West*. See *Bochart*, *L.* II. *Phaleg. c.* 30. where he observes that the *Arabick* Paraphrast (of the *Paris* Edition) takes *Mesha* to be *Meccha*, and instead of *from Mesha to Sephar*, saith from *Meccha to Medina*. Which is nearer Truth than their Opinion, who place the Children of *Joktan* about *Cophetes*, upon the Coast of *India*. But he shows that some of the Children of *Cush* setled between *Meccha* and *Medina*: And it sufficiently appears that *Joktan's* Children dwelt in the inmost part of *Arabia Fœlix*; and are the Genuine *Arabians*.

Verse 31. Ver. 31. This is explained, *Verse* 5.

Verse 32. Ver. 32. *By these were the Nations divided after the Flood.*] They and their Descendants shared the whole Earth among them as it is said expressly, IX. 18. *Of them was the whole Earth over-spread.* But according to the foregoing Account we find only *three* parts of the Earth, *Europe*, *Asia*, and *Africa* possessed by the *three* Sons of *Noah* and their Children. Which hath made some so bold as to say, there were other People in *America*, who were not drown'd by the Flood. And one of their Reasons why it was not peopled from

from any of the other *three* parts of the Earth is, that we can give no Account how *Lyons*, *Bears*, *Wolves*, *Foxes*, and ſuch like Creatures ſhould get thither: For none, ſure, would carry them by ſhipping, though Men themſelves might, by that means, paſs over into thoſe Regions. But this difficulty is not ſo great as they make it. For it is manifeſt, That though the Continent of *America* was found full of ſuch Beaſts, when the *Spaniards* firſt came thither, yet none of the Iſlands, though very large, which lay remote from the Land, had any *Lyons*, *Tigers*, or ſuch like Creatures in them. Which is a demonſtration, that theſe Creatures, were not originally from that part of the Earth; for then the Iſlands would have been furniſhed with them, as well as the Continent; juſt as they are with all ſorts of Vegetables: And conſequently the Continent it ſelf was ſtored with theſe Creatures from ſome other part of the Earth. Which might be done by ſome Neck of Land not yet diſcovered; which joyns ſome part of *Europe*, or *Aſia*, to the Continent of *America*. Or, if there be no ſuch Neck of Land now extant, yet there may have been ſuch a Bridge (as we may call it) between the *Northern* parts of *Aſia*, or *Europe*, and ſome *Northern* part of *America*; or, between the *South-Eaſt* part of *China*, or the *Philippine* Iſlands, and the *Southern* Continent of that other part of this World: Though now broken off (as many ſuppoſe *England* to have been from *France*) by the violence of the Sea, or by Earthquakes; which have made great alterations in the Earth. And truly, he that obſerves (as that great Man the Lord Chief Juſtices *Hales* ſpeaks, in his Book of the *Origin of Mankind*, § II. *c.* 7.) the infinite number of Iſlands, lying between the Conti-

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nent of *China* and *Nova Guinea*, the moſt contiguous to each other; hath probable reaſons to believe, that theſe were all formerly one Continent, joyning *China* and *Nova Guinea* together: Though now, by the irruption of the Sea, crumbled into many ſmall Iſlands.

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Verſe 1. Ver. 1. AND *all the Earth.*] *i. e.* The Inhabitants of the Earth; as 1 *Kings* X. 24. *all the Earth* is explained 2 *Chron.* IX. 23. all the Kings of the Earth.

Were of one Language.] In the Hebrew *of one Lip*; which is one Inſtrument of Speech, comprehending the reſt. Their Mouth formed the ſame words. So it follows.

And of one Speech.] Or, *Word*, as the *Hebrew* hath it. Some diſtinguiſh theſe two ſo ſubtilly, as to ſay, they had not only the ſame Language, but the ſame manner of pronunciation; which is often very different in the ſame Language. The *Heathens* themſelves acknowledge there was but one Language anciently, (ſee *Joſephus*, and out of him *Euſebius*, *L.* IX. *Præp. Evang. c.* 14, 15.) which in all likelyhood was the ſame that had been from the beginning, which *Adam* himſelf ſpake. For *Methuſelah*, the Grandfather of *Noah*, lived ſome time with him, and ſpake, we may well ſuppoſe, the ſame Language that he did. And we cannot but think the ſame of *Noah*: who propagated it among his Poſterity till this time. But whether this was the *Hebrew* or no, we cannot be certain.

certain. The *Chaldee* Paraphraſts, and the *Hebrew* Writers generally ſay it was; and moſt Chriſtian Writers have been of their Opinion: Inſomuch that *R. Gedaliah*, upon theſe words, ſaith; *The wiſe Men among the Chriſtians have ſearched what was the firſt Tongue; and all the World confeſſes that from* Adam *to the Flood they ſpake the Holy Language.* Which it is not to be thought, we have now entire and pure; but that a conſiderable part of it ſtill remain in the *Bible.* As may be proved by no contemptible Arguments; particularly this, that *Shem* the Son of *Noah*, was for ſome time contemporary with *Abraham*, who deſcended from him; and in whoſe Family continued the ſame Language which they both ſpake, unto *Moſes* his days. Chapter XI.

They that have fanſied there were more Languages than one, at this time, grounded their miſtake upon thoſe words, *Gen.* X. 5, 20, 31. where the Sons of *Noah* are ſaid to have had the Earth divided among them, *according to their Tongues.* Not conſidering, that he ſpeaks of this very Diviſion, of which he is going to give an account; and briefly mentioned there, *verſe* 25. For the *thirteen* Sons of *Joktan*, immediately after mentioned, (who had their ſhare in the diviſion,) were not in being, when their Uncle *Peleg* was born; as the moſt learned Primate *Uſher* hath demonſtrated in his *Annals*, *A. M.* 1757.

Ver. 2. *As they journeyed from the Eaſt.*] He doth not ſpeak of all the Poſterity of *Noah*, who after the Flood planted in the *Eaſt*; much leſs *Noah* himſelf: But of a great Colony of them, who when the *Eaſt* was much peopled, choſe to go *Weſtward.* By *the Eaſt*, moſt underſtand *Armenia*, where they ſuppoſe the Ark reſted, and *Noah* with his Sons planted. But Verſe 2.

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this hath great difficulty in it, for the Mountains of *Armenia* lay *North* of *Shinar*, or *Assyria*, and not *East*. Which *Bochart* solves in this manner: *Assyria* being divided into two parts; one on this side, the other on the further side of *Tigris*, they called all that part beyond *Tigris*, the *East* Country; though a great part of it towards *Armenia* was really *Northward*; and that part on this side they called *West*, though some of it lay to the *South*, *L.* 1. *Phaleg. c.* 7. But there is no need of the help of this solution; the Mountains of *Ararat* running a long way *Eastward*: From which when *Noah* and his Sons descended, they settled, it's likely, in Countries, which were very much *Eastward* of *Assyria*.

They found a plain.] They continued to dwell in the Mountainous Countries of the *East*, where the Ark rested, till they grew very numerous, and wanted room; and then descended into the Plain, and some of them went *Westwardly* into the Land of *Shinar*, that pleasant Plain, (as Mr. *Mede* fansies) where God at the Beginning had placed the first Father of Mankind, *Adam*.

Shinar.] By this Name we are to understand not only that part of *Assyria*, where *Babylon* stood; but all that Country which bordered upon *Tigris* unto the Mountains of *Armenia*; from whence *Noah* and his Sons are supposed to have descended, when the Earth was dry, and not to have gone far from thence at first till they were multiplied; and then some of them came into this Country; which *Noah* had inhabited before the Flood. Thus *Bochart*, in the place before-named. But there is no certainty the Ark rested in *Armenia*; it might be further *Eastward*, upon some other part of that long Ridge of Mountains, called *Ararat*:

Ararat: From whence they deſcended when the Earth was dry, and dwelt in the lower Grounds, which were warmer and more fruitful than the Mountains. Chapter XI.

But that from the *Eaſt* Mankind were propagated. is apparent from the increaſe of Arts and Sciences, which, as Dr. *Jackſon* obſerves, (*Book* I. *c.* 16.) were in ſome meaſure perfected there, (in Times as ancient as any prophane Hiſtory can point us unto,) and thence derived as from a Center, to more remote parts of the World. The ripeneſs of Literature, Civil Diſcipline, and Arts among the *Eaſtern* People, before they did ſo much as bud forth in *Greece* or *Italy* (I may add *Egypt* either) is a demonſtration, that theſe were the Stock, and the other but Slips or Branches tranſplanted from thence. Nay, the State and Grandure of thoſe *Eaſtern* Countries, before *Greece* or *Italy*, or any other *Weſtern* People, grew into the faſhion of a Kingdom, ſhows, that the *Eaſtern* People were the Heirs of the World, and others Nations but as Colonies from them.

Ver. 3. *They ſaid one to another.*] *i. e.* Conſulted together. Verſe 3.

Go to.] And ſtirred up one another to lay all their Hands to this Work.

Let us make Brick.] In that low and fat Soil, there was no Stone, as is intimated in the next Words, *and they had Brick for Stone.* No Body doubts but this is a true Tranſlation of the *Hebrew* word *Labenah:* For *Herodotus*, and *Juſtin*, and many others, deſcribe the Walls of *Babylon* as made of ſuch Materials. What *Chemar* is (which was the Cement to joyn the Bricks together) doth not ſo plainly appear. We tranſlate it *Slime*; following herein a great many of the *Hebrews:* Particularly *Kimchi*, who

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who says it is Mortar, made of Sand and Lime. But there is much reason to think it was that which the Ancients called Ἄσφαλτος, a kind of Pitch, (as *Kimchi* himself acknowledges some understand it,) which is described by Authors as a very glewy thing, and therefore used by *Noah*, by God's Direction, about the Ark. There was great plenty of it in *Assyria*, as *Theodoret* here observes, from some Fountains which vomited it up with the Water. And so *Strabo* and *Dion* affirm, that it was very fit for this purpose; and *Herodotus* says expressly, that the Walls of *Babylon* were cemented with it; and so do many others, both *Greek* and *Roman* Authors, mentioned by *Bochartus*, *L.* I. *Phaleg. c.* 13. And it is very observable, that *Arrianus* saith, *L.* VII. The Temple of *Belus* in the midst of the City of *Babylon*, of a vast bigness, was made of Brick, cemented with *Asphaltus*.

Verse 4.

Ver. 4. *And they said, Go to now.*] At the first perhaps they spake only of building themselves Houses; but now they laid their Heads together, and consulted to make a huge Monument of their Greatness.

A City and a Tower.] Some fansie one thing to be expressed in two words: *A City and a Tower*, being a City with Turrets. But both this *Verse* and the next, express them so severally, that we ought to think them to have been distinct. Yet, that the *Tower* was part of the City, is plain by *verse* 8. where it is said, *they left off to build the City*, making no mention of the *Tower*: Which was contained in the City, as a part of it; and may well be thought, to have been the *Acropolis*, (as the *Greeks* speak,) a strong Place, in the highest part of the City; such as we call a *Cittadel*. For the Scripture by a *Tower*, means

means ſome Fortreſs to keep out an Enemy, which was wont to be built in the midſt of the City, that it might command every part of it. Chapter XI.

Some fanſie the Temple of *Belus*, before-mentioned, was afterward built, where this *Tower* ſtood; and was nothing elſe but the *Tower* perfected for another uſe. Or, rather, a Temple was built round about the *Tower*, which ſtood in the midſt of it, as *Herodotus* deſcribes it, *L.* I. Ἐν μέσῳ δὲ τοῦ ἱεροῦ πύργος στερεὸς, &c. in the midſt of the Temple, was a ſtrong Tower, *&c.*

Whoſe top may reach up unto Heaven.] *i. e.* To the Clouds. As much as to ſay, an exceeding high Tower. For the ſame is ſaid of the Walls of the Cities of *Canaan*, *Deut.* I. 28. IX. 1. and therefore can mean no more here. And is an uſual Phraſe in Scripture; as when the *Pſalmiſt* ſays, They that ſail upon the Sea, are ſometime *lifted up to Heaven*, CVII. 25. which is a Language that other Authors ſpeak; for *Homer* mentions a Fir-tree which was ἐρεχθομένης, extended to Heaven, *i. e.* very tall. Which I note to ſhow the ſenſleſs ſpite of *Julian* the Apoſtate, who endeavours to diſcredit this Sacred Story, by the Poetical Fiction of the *Giants* warring with Heaven: As if there were no more Truth in the one, than in the other. But St. *Cyril* in his Fourth Book againſt him, truly obſerves, That in Scripture, this Phraſe, εἰς ἔρεχθον, *to Heaven*, is put ἀντὶ τοῦ ὕψους, for that which is highly elevated; as this Tower was. Which being half a quarter of a Mile in breadth and length, had another Tower ſtood upon it; and a third upon that; and ſo on, μέχρι ἑπτὰ ὅλων πύργων, (as *Herodotus* ſpeaks,) till there were *eight* Towers in all: Which made it of a vaſt heighth.

Let-

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Let us make us a Name, &c.] Here he plainly acquaints us with their Intention in building this City and Tower: which was to be a perpetual Monument of their Fame. To ſpread it far and wide, while they were alive; and that their Names might live in this Monument when they were dead: All Poſterity ſaying, ſuch and ſuch Perſons were the Founders of the *Firſt* and *Mother* City of the World. So *David* is ſaid to have *got himſelf a Name*, 2 *Sam.* VIII. 13. *i. e.* extended his Fame by his great Atchievements. And God is ſaid to do the ſame, *Iſai.* LXIII. 12, 14. Therefore there was no occaſion for aſſigning other Reaſons for the building of this Tower; when *Moſes* gives one ſo clearly. That which hath been commonly fanſied is, That they might ſecure themſelves againſt another Inundation: From which they were ſecured by the Divine Promiſe, (if they would believe it,) together with the addition of a Sign to it, IX. 12. And if they did not believe it, why did they come down from the Mountains into the plain Country, to build this Tower; which might more rationally have been erected upon the top of the higheſt Mountains, if their meaning had been, by this means, to preſerve themſelves from future Floods. If there were any other meaning beſides that mentioned by *Moſes*, I ſhould think that moſt probable which I find in Dr. *Jackſon*, (*Book* I. *on the Creed*, *c.* 16.) That it might be *a Refuge whereunto they might reſort, and continue their Combination:* Something of which ſeems to be intimated in the next words. There is a Conjecture alſo made by a moſt worthy Friend of mine, a good while ago, Dr. *Teniſon*, now Archbiſhop of *Canterbury*, in his Book of *Idolatry* (which is not inconſiſtent with theſe,) That this Tower

Tower was conſecrated by the Builders of it to the Sun, as the cauſe of drying up the Waters of the Deluge (or rather, as the moſt illuſtrious and neareſt reſemblance of the *Schechinah*, as I noted on Chap. IV.) and that it was intended as an Altar whereon to Sacrifice to it. But it is propounded only as a Conjecture: Which thoſe *Jews* ſeem alſo to have had in their Minds, who by the Word *Shem*, (*Name*) underſtand God: As if their meaning were, *Let us make us a God*; and raiſe him a Temple. And perhaps future times did convert it to that uſe. Chapter XI.

Leaſt we be ſcattered abroad upon the Face of the whole Earth.] Here they ſpeak as if they feared a Diſperſion; but it's hard to tell from what cauſe, unleſs it were this, That *Noah* having projected a diviſion of the Earth among his Poſterity, (for it was a deliberate buſineſs, as I noted upon X. 5.) theſe People had no mind to ſubmit unto it; and therefore built this Fortreſs to defend themſelves in their Reſolution of not yielding to his deſign. Thus the moſt learned *Uſher*, *ad A. M.* 1757. But what they dreaded, they brought upon themſelves by their own vain attempt to avoid it: And now there is no memory preſerved of the Names of thoſe that conſpired in this attempt. Thus what *Solomon* ſaith, was long before verified, *Prov.* X. 24. *The fear of the Wicked ſhall come upon him.* But this evil by God's Providence was attended with a great Good: For by this diſperſion the whole Earth was peopled, and the foundation laid of ſeveral great Nations and Kingdoms.

Ver. 5. *And the LORD came down to ſee*, &c.] This is an Accommodation to our Conceptions; and means no more; but that by the effects, he made it appear, that he obſerved their Motions, and knew their Intentions. Verſe 5.

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Which the Children of Men builded.] It is generally agreed that *Children of Men* in Scripture, is oppoſed to *Children of God*: As bad Men and Infidels, are to the good and the Faithful. Which gives us to underſtand, that neither *Noah*, nor *Shem*, nor *Arphaxad*, *Salah* or *Heber* were engaged in this Work: But ſome of the worſer ſort of People who degenerated from the Piety of their Anceſtors. It is probable ſome of the Race of *Ham*; who its likely carried much of the Spirit of *Cain* with him into the Ark: Otherwiſe he could not have behaved himſelf ſo vilely towards his Father after they came out of it. For that terrible Judgment, it ſeems, had not reformed him; and then it is no wonder if he grew more wicked after it was over. *Joſephus* and others, take *Nimrod* (his Grand-child) to have been the ἀρχηγέτης, as his Word is, Ring-leader of this Crew, who combined in this deſign. But I take it to be more probable that he came and ſetled here after the Diſperſion. For there being not much above an *Hundred* Years between the Flood and this time, it is not likely ſuch a great Kingdom could be erected in that ſpace, as we read of, *Gen.* X. 10. And therefore he grew ſo great after this Diſperſion, when he came out of *Arabia*, or ſome Neighbouring Country, and ſetled here in *Babel*: Which was called by this Name, upon occaſion of the Confuſion of Languages, and had it not before. Which is an Argument that what we read, X. 10, 11. muſt be underſtood to have hapned after this time. But, if all this be true that ſome of *Cham*'s Race began this deſign, which other bad People were too much diſpoſed to follow, and that they who retained the true Religion (from whom *Abraham* deſcended) were

were not of the number, it is credible that they escaped the Punishment here mentioned, (in the next Verses) retaining still their ancient Seat, and the ancient Language also; which continued in the Family of *Heber*, and was called *Hebrew*. Chapter XI.

Ver. 6. *And the LORD said*, &c.] This Verse only expresses a Resolution to spoil their Project; and the necessity of so doing. Verse 6.

Ver. 7. *Let us.*] The *Rabbins* fansie this is spoken to the Angels. But it is beyond the Angelical Power to alter Mens Minds so in a moment, that they shall not be able to understand what they did before. Therefore God spake to himself: And this Phrase suggests to us more Persons than One in the Godhead. In short, None but he who taught Men at first to speak, could, in an instant, make that variety of Speech, which is described in the next words. *Novatianus* therefore anciently took it, that this was spoken by God to his Son. Verse 7.

Confound their Language.] The word *Confound* is to be mark'd: For God did not make every one speak a new different Language, but they had such a confused remembrance of the Original Language which they spake before, as made them speak it very differently: So that by the various Inflections, and Terminations, and Pronunciations of divers Dialects, they could no more understand one another, than they who understand *Latin* can understand those who speak *French*, *Italian*, or *Spanish*; though these Languages arise out of it.

And yet it is not to be thought, there were as many several Dialects as there were Men; so that none of them understood another: For this would not meerly have dispersed Mankind, but destroyed

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them. It being impoſſible to live without Society, or to have Society without underſtanding one another: For if the Father could not have underſtood the Son, nor the Husband his Wife, there could have been no comfort in living together. Therefore it is likely that every Family had its peculiar Dialect; or rather the ſame common Dialect (or way of ſpeaking) was given to thoſe Families, whom God would have to make one Colony in the following Diſperſion. Unto which Diſperſion they were conſtrained by their not being able to have ſuch Familiarity as they had before with every body; but only with thoſe who underſtood their particular Speech.

Into how many Languages they were divided, none can determine. The *Hebrews* fanſie into LXX which Opinion hath much prevailed: Being grounded upon the foregoing Chapter; where the Deſcendants from the Sons of *Noah* are juſt ſo many. The *Greek* Fathers make them LXXII. becauſe the *Greek* Verſion adds two more (*Eliſa* among the Sons of *Japhet*, and *Cainan* among the Sons of *Shem*) and the *Latin* Fathers follow them. But this is a very weak Foundation; it being apparent that many of the Sons of *Canaan* uſed the very ſame Language in their Country, and ſo did *Javan* and *Eliſhah* in *Greece*: And in other places ſo many concurred in the Uſe of the ſame Speech, that ſcarce *Thirty* remains of the *Seventy* to be diſtinct, as *Bochart* hath obſerved. See *Selden*, *L.* II. *de Synedr. cap.* 9. *Sect.* III.

Verſe 8.

Ver. 8. *So the* LORD *ſcattered them.*] Broke their Combination by making them ſpeak ſeveral Languages; which cut off the common bond of one Society. For as the *Unity* of one common Language

guage (to uſe the Words of Mr. *Mede*, *p.* 362.) had knit all Mankind into one Community: So God in his Wiſdom ſaw that *Plurality* of Languages was the beſt means to force them into a *Plurality* of Societies. Chapter XI.

Abroad from thence.] Into all the Regions of the *North*, *South*, and *Weſt*: The *Eaſt* being inhabited before by *Noah* and ſuch of his Offspring as abode with him. Which is not to be underſtood as if they were immediately ſcattered into the remoteſt places from *Babel*: But firſt into the neighbouring Countries; and by degrees into thoſe which were further off, according as their Families increaſed.

How long this Diſperſion hapned after the Flood, cannot be certainly determined. But we can demonſtrate it was not much above 100 Years. For *Peleg* (in whoſe days this came to paſs, X. 25.) was born but an Hundred and one Years after. As was obſerved before upon that place. Now ſome think this Diviſion was juſt made at his Birth: Which St. *Auſtin* takes to have been the reaſon why his Father called him *Peleg*, *quia tunc ei natus eſt, quando per linguas terra diviſa eſt*, becauſe he was then born to him, when the Earth was divided by their Languages. But the Text doth not make this out, for it only ſays *in his Days* the Earth was divided. And the *Thirteen* Sons of *Joktan* (*Peleg*'s Brother) who had their ſhare in this diviſion, being not then born, we muſt conclude that if this diviſion began at *Peleg*'s Birth, it was not finiſhed till ſome Years after. *Elmacinus* ſays in the *Fortieth* Year of *Peleg*'s Age; the *Hebrews* generally ſay at his Death.

See *Hottinger*'s *Smegma Orient. p.* 62. and 166.

And

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And they left off to build the Tower.] I see no reason to believe that God over-turn'd it by a terrible Tempest, as *Epiphanius* expresses it, Τὸν πύργον ἀνέμων βολὴ ἀνέτρεψεν. Which is the Opinion of *Josephus*, *L.* I. *c.* 5. *Antiq.* and *Abydenus* mention'd by *Eusebius*, *L.* IX. *c.* 4. *Præpar. Evan.* and divers others of the Ancients. Nor is there any ground for what others say, (particularly *Benjamin Tudal*, in his *Itinerary*, *p.* 77.) that it was burnt by Fire from Heaven. For *Moses* doth not intimate that this was either burnt, or over-turn'd: But only that they desisted from their Enterprize: Which naturally ceased, when they could no longer joyn to carry on the Building. Which may rather lead us to think, that the City and Tower stood long after this: And that *Bochart*'s Conjecture is not unreasonable, That it was the very Tower which was afterward consecrated to *Belus*, described by *Herodotus*, *L.* I. For it is evident, that though this City and Country lay waste for some time, Men being frighted by the confusion of their Languages from living there, yet *Nimrod*, a bold Man, came and made this the Seat of his Empire: And, it's very probable, carried on that Work which was broke off by the Dispersion. For it is not said, Gen. X. 10. that he built *Babel*, (as he did *Niniveh*, and other Cities, *verse* 11.) but only that it was *the beginning of his Kingdom*, the head City, where he made his residence.

Verse 9.

Ver. 9. *Therefore is the Name of it called Babel.*] Which signifies in Hebrew *Confusion*: So frivolous is their Conceit, who make it to have been called by this Name, from *Babylon*, the Son of *Belus*. All the difficulty is to know who called it by this Name. Some think the Children of *Heber*, in whose Family the

the original Language continued. But it may be as rationally conceived, that in the confusion of Languages, all retained some of the ancient words, and particularly this: By which they all commonly called this Place. Chapter XI.

Confound the Language of all the Earth. That is, the Language of all those People who were in this *Western* Colony; not the Language of *Noah*, and his Plantation more *Easterly*, who kept, as I said, the Primitive Language.

Scatter them abroad upon the face, &c.] This Dispersion was so ordered, that each Family and each Nation dwelt by it self: Which could not well be done, as Mr. *Mede* observes, but by directing an orderly Division: Either by casting of Lots, or chusing according to the Birth-right, after Portions of the Earth were set out according to the Number of their Nations and Families. For otherwise, some would not have been content to go so far *North* as *Magog* did, and others suffered to enjoy more pleasant Countries.

Ver. 10. *These are the Generations of Shem.*] It appears from the foregoing *Chapter*, that these here mentioned, were not all the Persons who descended from him: But these were the Ancestors of *Abraham*, whom *Moses* derives by these from *Shem.* Verse 10.

Ver. 11. *Lived after he begat Arphaxad, five hundred Years.*] So that as he had seen *Methuselah* and *Lamech* before the Flood, he might also see, not only *Abraham*, but his Son *Isaac*, who by this Account was *one and twenty* Years old when *Shem* died. Verse 11

Ver. 14. *Begat Eber.*] Who was the Father of those from whom came the *Hebrew* Nation: *Abraham* being descended from him in the sixth Generation.

And

Chapter XI. And that Nation being called *Eber*, *Numb.* XXIV. 24. and the *Children of Eber*, Gen. X. 21. It is not reasonable, as I obſerved before, to ſeek for any other derivation of the Name of *Hebrews*.

Verſe 16. Ver. 16. *Peleg*, or *Phaleg*.] It is not unlikely that either he, or ſome of his Poſterity in memory of him, gave name to a Town upon *Euphrates* called *Phalga*: Not far from the place where *Chaborus* runs into it, upon which *Harah*, (or *Charrah*) ſtood, built by *Haran*, *Abraham*'s Brother.

Verſe 18. Ver. 18. *Reu*, or *Regau*.] (As ſome pronounce the *Hebrew* word) gave Name to a Field near *Aſſyria*, *Judith* I. 5. or, as *Tobit* ſaith, in *Media*: Where *Strabo* mentions a City called *Raga*, and ſo doth *Stephanus*, Ῥάγα πόλις ἐν Μηδίᾳ. In the *Hundred and thirtieth* Year of his Life, if we may believe *Elmacinus*, (*p.* 29.) *Nimrod* began to Reign in *Babylon*. And in his days alſo he ſays, the *Egyptian* Kingdom began. Which need not ſeem ſtrange, though ſcarce *two hundred* Years were paſſed ſince the Flood, when we conſider the vaſt increaſe of People in theſe Ages, from a few Planters, within ſuch a compaſs of time: And likewiſe the extraordinary Fruitfulneſs which God after the Flood beſtowed upon them for the Peopling of the Earth. For he ſays twice to *Noah*, and his Sons, immediately after they came out of the Ark, *increaſe and multiply*, IX. 1, 7. *and repleniſh the Earth*. From this Antiquity of the *Egyptian* Kingdom, it is, that the later *Pharaohs* called themſelves *the Sons of ancient Kings*, Iſa. XIX. 11.

In *Reu*'s time alſo both the *Egyptians* and *Babylonians* now began to make Images and worſhip them, if *Patricides* may be credited. See *Hotting. Smegma. Orient. cap.* 8. *n.* 16.

Ver.

Ver. 20. *Begat Serug.*] From whom (*Bochartus* thinks) ſome of his Deſcendants might call the City *Sarug*: which the *Arabian* Geographer ſays was near to *Charræ* or *Haran*. He firſt began to celebrate every Year the Memory of famous Men, after they were dead; and commanded them to be honoured as Benefactors; if we may believe *Suidas* in the word Σέρυχ, and *Damaſcen*, and a long Roll of other Authors mentioned by *Jacobus Geuſius*, *Par.* I. *c.* 2. *De Victimis Humanis.* Chapter XI.

Ver. 22. *Begat Nahor.*] The ſame Writers ſay, That Idolatry increaſing much in his days, there was a great Earthquake (the firſt that had been obſerved) which overturned their Temples, and broke their Images in *Arabia.* Verſe 22.

Ver. 24. *Terah.*] Whom they make to have been an Idolatrous Prieſt; but to have repented and been converted to the Worſhip of the True God. See *Verſe* 31. Verſe 24.

Ver. 26. *And Terah lived ſeventy Years, and begat Abraham, Nahor, and Haran.*] *i. e.* He was *ſeventy* Years old before he had any Children; and then had *three* Sons one after another: Who are not ſet down in the order wherein they were born. For *Abraham*'s being firſt named doth not prove him to have been the eldeſt Son of *Terah*; no more than *Shem*'s being firſt named among *Noah*'s three Sons, proves him to have been the Firſt-born, IX. 18. For there are good Reaſons to prove that *Abraham* was born *ſixty* Years after *Haran*; who was the eldeſt Son; having two Daughters, married to his two Brothers, *Nahor* and *Abraham*: Who ſeems to be the youngeſt, though named firſt, both here and in the next *Verſe*, becauſe of his preheminence. See *Verſe* 32. Verſe 26.

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Ver. 28. *Haran died before his Father*, &c.] In his own Country, (as it here follows) out of which he did not go, as the reſt of this Family did.

Verſe 28. *In Ur of the Chaldees.*] That part of *Meſopotamia*, which was next to *Aſſyria*, is called the *Land of the Chaldees*. For *Ur*, as *Abarbinel* obſerves, was in *Meſopotamia*: Lying in the way from *Tigris* to *Niſibis*. And therefore St. *Stephen* makes *Meſopotamia* and the *Land of the Chaldees* the very ſame, *Acts* VII. 2, 4. *Eupolemus* indeed, as *Bochart* notes, places this *Ur*, from whence *Abraham* came, (*Verſe* 31.) in *Babylon*: But *Ammianus* ſpeaks of an *Ur* in *Meſopotamia*, ſituated as before-mentioned; which we have reaſon to think was the place from whence *Abraham* came, becauſe from thence to *Canaan* the way lay ſtraight through *Charran* (or *Haran*,) but it did not do ſo, if he came from *Babylon*. And no good account can be given why he ſhould go about through *Meſopotamia*, and *Charran*; when there was a ſhorter way through *Arabia*, if he came from *Babylon*.

Verſe 29. Ver. 29. *The Father of Iſcah.*] *i. e.* Of *Sarai*, whom *Abraham* married; ſhe being his eldeſt Brother's Daughter, Siſter to *Lot*. For *Haran* had *three* Children, *Lot*, *verſe* 27. and *Milchah*, whom *Nahor* married, and *Sarah* whom *Abraham* married. That is, *Haran* dying, the two remaining Brethren married his two Daughters. For if we ſhould underſtand any Body elſe by *Iſcah*, but *Sarah*; there is no account whence ſhe deſcended: Which *Moſes* ſure would not have omitted; becauſe it very much concerned his Nation to know from whom they came, both by the Father's and the Mother's ſide. It is no wonder ſhe ſhould have two Names; one perhaps before they came out of *Chaldæa*, and another after.

Ver.

Ver. 31. *Went forth from Ur of the Chaldees.*] See Chapter XI. Verſe 31. what was ſaid *Verſe* 26. unto which I have nothing to add but this, That this Country was ſo famous for Superſtition, that the *Chaldæans* in *Daniel*'s time were reckoned as a diſtinct ſort of Diviners, from *Magicians*, *Aſtrologers*, and *South-ſayers*, or *Sorcerers*, (*Dan.* II. 2, 10. IV. 7. V. 11.) And, it's likely, from ſome ſuch ſort of Men *Terah* and his Family learnt the worſhip of Idols, *Joſh.* XXIV. 2. But though he had been an Idolater, yet it may be probably concluded from his leaving *Ur* of the *Chaldees*, with an intention to go to *Canaan*, (as it is here ſaid) that now he was become a Worſhipper of the True God. For what ſhould move him to it, but Obedience to the Divine Direction, which *Abraham* received, (as we read in the next *Chapter*,) to which he would not have agreed, if he had not believed in God. As *Lot* it's plain did, whom he *took* along with him. That word is much to be remarked; which makes him the principal Agent in their removal: *Abraham* himſelf being governed by his Motion. For *Moſes* ſays, *He took Abraham, and Lot, the Son of Haran*, &c. And though *Nahor* did not now go along with his Father to *Haran*, (being left behind perhaps to look after ſome concerns,) yet afterwards he followed him, with all his Family. As appears from *Chapter* XXVII. 43. and the following *Chapter*. And he alſo forſook Idolatry; for *Rebekkah* his Grand-child was married to *Iſaac*, and his great Grand-children, *Rachel and Leah*, nay, their Father *Laban*, ſeem to have been worſhippers of the true God, (though with a mixture of ſome Superſtition,) for he makes mention of *Jehovah* upon ſeveral occaſions, *Gen.* XXIV. 31, 50, 51.

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And they came unto Haran.] It is poſſible that *Terah* going from *Ur* to *Canaan*, and ſtaying in this place, called the City Χάρραι, (*Charræ*) after the Name of his Son *Haran*, (or *Charan*) who died a little before, *verſe* 28. For both the *Greek* and *Roman* Writers call a City, famous for the death of *Craſſus*, by the Name of *Charræ*: Situate on a River of the ſame Name. It's likely from *Abraham*'s Brother were derived both the Name of the River and of the City, which the *Arabians* to this day call *Charan* or *Charran*.

And dwelt there.] It's plain he intended to go to *Canaan*, and not to ſettle here: But being arreſted with the Sickneſs of which he died, could go no further.

Verſe 32.

Ver. 32. *And the days of Terah were two hundred and five Years.*] *Moſes* doth not ſumm up the Years of any Man's Life mentioned in this *Chapter*, (as he doth in *Chapter* V.) but only of *Terah*'s. Which he doth on purpoſe that we may know when this new Period of Time began, (of *Abraham*'s leaving his own Country, and thereby becoming the Father of the Faithful,) which we are not to count from the time when *Terah* began to have Children, (*Ver.* 26.) but from the time of his Death; immediately after which *Abraham* went on towards *Canaan*. See *Uſſer. Chronol. C.* III. and *C.* VII.

From this alſo we learn when *Abraham* was born. For, if *ſeventy five* Years (which was *Abraham*'s Age when his Father died, and he went from *Haran*, XII. 4.) be ſubducted from *Two hundred and five*, it is manifeſt that he was born when his Father was an *Hundred and thirty* Years old: That is, *Threeſcore* Years after his Brother *Haran*, as I ſaid on *Verſe* 26.

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CHAP. XII.

MAny ancient Authors ſpeak of *Abraham*, as *Joſephus* obſerves, and out of him *Euſebius*: who names others alſo, *L.* IX. *Præpar. Evang. c.* 16, 17, &c. All that I ſhall note is, That one great Deſign of *Moſes* being to lead the *Jews* to underſtand the Genealogy of this noble Anceſtor of theirs; he haſtens to it: Relating other Matters briefly; but ſpending many Pages about him. For he compriſes, for inſtance, the Hiſtory of the World from the Creation to the Flood, containing *One thouſand ſix hundred fifty ſix* Years, in the compaſs of *ſix Chapters*: But beſtows on the Hiſtory of *Abraham nineteen Chapters*; though it continue no longer ſpace of time than an *Hundred and ſeventy five* Years.

Ver. 1. *Now the* LORD *had ſaid unto Abram,*] While he lived in *Ur of the Chaldees*; from whence it is certain he called him while his Father was alive, XI. 31. We are not told how he ſpake to him; for here is no mention, as *Maimonides* obſerves, (*P.* II. *c.* 41.) of his ſpeaking in a *Dream*, or a *Viſion*, or by the Hand of an *Angel*: But only ſimply and abſolutely that *the* LORD *ſaid to him.* By a Voice, when he was awake, I ſuppoſe, from the *Schechinah*, or *Divine Glory*: For St. *Stephen* ſaith expreſly, *The God of Glory appeared to him, before he dwelt in Charran*, Acts VII. 2. Verſe 1.

Get thee out of thy own Country, &c.] Which began a good while ago to be infected with Idolatry, (See XI. 18, 22.) Some of *Shem*'s Poſterity forgetting the

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the Creator of All, and worſhipping the Sun, as the great God, and the Stars as leſſer Gods. So *Maimonides* in his *More Nevoch. P.* III. *c.* 29. where he ſaith the *Zabii* relate in one of their Books, (which he there names,) That *Abram* contradicting their worſhip, the King of the Country impriſon'd him, and afterward baniſhed him into the utmoſt parts of the *Eaſt*, and confiſcated all his Eſtate. A Tale invented to take away from him the Honour of his voluntary leaving his Country; and to diſcredit this Sacred Hiſtory, which tells us he directed his Courſe quite another way, towards the *Weſt*. *Abarbinel* and others will not have this Call of God to *Abram* to have been when he was in *Ur*, but after they came to *Haran*; to which he fanſies *Terah* came, becauſe of ſome Misfortunes he had in *Ur*. But this is invented to contradict St. *Stephen*, Acts VII. 2. with whom *Aben Ezra* agrees, who expounds theſe words of his calling out of *Ur*. For it's hard to find any other reaſon why he deſigned to *go to Canaan*, (XI. 31.) the place whether he went after *Terah* was dead.

Into a Land that I will ſhew thee.] He had the Divine Direction, it ſeems, all along, to conduct him in his Journey. But it argued, as the Apoſtle obſerves, a great Faith in God, that he would follow him, not knowing the Country to which he would lead him.

Verſe 2.

Ver. 2. *And I will make of thee a great Nation.*] Firſt, by multiplying his Poſterity; and then by making them a ſelect, peculiar People: whom he diſtinguiſhed by his Favours, from all other Nations. So it follows.

I will bleſs thee.] Beſtow many Benefits both Temporal and Spiritual upon him. Chapter XII.

And make thy Name great.] Make him famous throughout the World; as he is to this day, not only among the *Jews*, but among *Chriſtians* and *Mahometans*. So *Maimonides* obſerves; that all Mankind admire *Abraham*, even they that are not of his Seed.

And thou ſhalt be a Bleſſing.] Others ſhall be the better for thee; as *Lot* was, and the King of *Sodom*, &c. Or, as the *Hebrews* underſtand it; thou ſhalt be ſo proſperous, that when Men would wiſh well to others, they ſhall uſe thy Name, and ſay; *The Lord bleſs thee as he did Abraham,*

Ver. 3. *I will bleſs them that bleſs thee*, &c.] The higheſt Token of a particular Friendſhip, which he here contracts with *Abram* (who is called the *Friend of God*) in promiſing to eſpouſe his Intereſt ſo far, as to have the ſame Friends and Enemies that he had. Which is the form, wherein Kings and Princes make the ſtricteſt Leagues one with another. Verſe 3.

And Curſe them that Curſe thee.] *Maimonides* will have it, (in the place before-named) that the *Zabæans* loaded *Abram* with all manner of Curſes and Reproaches, (when he was ſent out of their Country) which, he bearing patiently, God turned upon themſelves.

And in thee ſhall all the Families of the Earth be bleſſed.] Which was moſt eminently fulfilled in Chriſt. And here it muſt be remarked that this Promiſe, of Bleſſing all the World in *Abram*, was made to him before he received Circumciſion, while he was in *Ur* of the *Chaldees*, and before he had any Iſſue, (for *Sarai* was *barren* and *had no Child*, XI. 30.) And there-

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therefore before any preference of *Isaac* to *Ishmael*: or any distinction made between his Posterity, and the rest of Mankind. In token that they were all concerned in this Promise; whether descended from *Abraham*, or not. In short, this Promise only limits the Birth of the *Messiah* to the Seed of *Abraham*; but declares that his Benefits should be common to all other Nations.

Verse 4. Ver. 4. *So Abram departed*, &c.] Having staid some time in *Haran*, where his Father fell sick and died, he prosecuted his Journey from thence to *Canaan*, after his Father was dead. So St. *Stephen* tells us expressly, *Acts* VII. 4. *from thence (i. e.* from *Charran) when his Father was dead, he removed him into this Land*, &c. It was a wonderful effect of *Abraham*'s Faith (I observed before) to move him to leave his own Native Country to go to *Haran*: But it was still a greater, after he had travelled a long way from *Ur* hither; to go *three hundred* Miles more from hence to *Canaan*; a Country of which he had no knowledge, nor had sent any Body before him to discover it: Taking his Journey through the dangerous and barren Deserts of *Palmyrena*; and having nothing to support him, but only the Promise of God. Which made him climb over the high Mountain, either of *Libanus*, *Hermon*, or *Gilead*: For in that part of the Country he entred, as Sir *W. Raleigh* hath observed. See *Verse* 5.

And Lot went with him.] He might conclude perhaps, that *Abram* being called in a special manner out of *Chaldæa*, was thereby distinguished from the rest of *Shem*'s Posterity; and that he joyning with him in obeying the same Call, might claim the priviledge of fulfilling the Promise of the *Messiah*, no less than *Abram*.

And

And Abram was seventy and five Years old, when he departed out of Haran.] See XI. *ult.* Chapter XII.

Ver. 5. *All the Souls they had gotten.* (*Hebr.* had *made*) *in Haran.*] *i. e.* All the Slaves born in their House, or bought with their Money. The *Chaldee* Paraphrast interprets this of the Proselytes they had won to God: For such only would *Abram* carry with him. And some of the *Hebrew* Doctors are so nice, as to say, That *Abram* instructed the Men, and *Sarai* the Women, in the true Religion: Concerning which he wrote a Book, (if we may believe *Maimonides*, *De Idolol. c.* 1.) and left it to his Son *Isaac*. We read also in *Pirke Eliezer*, *c.* 25. that he took a House, which fronted *Charran*, where, according to the ancient Piety, he kept great Hospitality: And inviting those that went in or came out of the Town, to refresh themselves if they pleased, set Meat and Drink before them; saying, *There is but one God in the World.* Verse 5.

And into the Land of Canaan they came.] We are told before, XI. 31. that *Terah* went forth to go to this Country, but could not reach it, as *Abram* did. Who entred into it, at the *North* part of it, as appears by the following part of the Story: Where we read he went to *Sichem* and the Plain, and *verse* 9. went on *still towards the South.*

Ver. 6. *Sichem and the plain of Moreh.*] Or, as Mr. *Mede*, following the LXX. will have it, *the Oak of Moreh:* Understanding by Oak, not only one single Oak, but a *Holt* or *Grove* of Oaks. See XIII. 18. Where, I suppose, he intended to have fixed his dwelling; had not the Temper of the People, who inhabited that Country, made it inconvenient. Verse 6.

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And the Canaanite was then in the Land]. It was very pertinent to *Moſes* his Deſign, ſpeaking of *Abram*'s Paſſage through this Country, to tell who was at that time poſſeſſed of it. But it is dubious whether he mean by the *Canaanite* a particular People deſcended from *Canaan*, as he doth XV. 21. or, in general, all the Nations, which the *Iſraelites* afterward deſtroyed. It ſeems to me the firſt of theſe is meant, and that by *Land* he means only that part of the Country where *Sichem* lay, which was then poſſeſſed by this particular People. For, in the next place that *Abram* went to, it is ſaid, *The Canaanite and the Perizzite dwell then in the Land*, (XIV. 7.) *i. e.* in that part of the Country. Where we do not read what Entertainment *Abram* met withal; but I take it, as an Argument of *Abram*'s great Faith, that he would adventure among ſuch a rough and fierce People: Who had no kindneſs for the Poſterity of *Shem* upon an old Score; and if the ancient Tradition in *Epiphanius* be true, upon a freſh Account. For he ſaith (*Hæreſ.* LXVI. *n.* 84.) that this Country called *Canaan*, did really belong to the Children of *Shem*, by Virtue of the Diviſion made among the Sons of *Noah*: But the Children of *Canaan* had diſpoſſeſſed them. So that theſe words, *the Canaanite was then in the Land*, ſignifies, they had already invaded this Country, before *Abraham* came thither. To whom God promiſing to give it, he only reſtored the Poſterity of *Shem*, (from whom *Abram* deſcended) unto that which the Children of *Ham* had wrongfully ſeized.

By all which it is eaſie to ſee how frivolous their Reaſonings are, who from this place conclude *Moſes* did not write this Book: Becauſe theſe words ſeem

to

to ſignifie the Writer of them lived after the *Canaanites* were thrown out of this Land: Which was after *Moſes* his Death. Chapter XII.

If theſe Men had not a greater Inclination to Cavil, than to find out the Truth, they would rather have ſaid the meaning is, The *Canaanite* was poſſeſſed of this part of the Country in *Abraham*'s time, though thrown out of it by *Jacob*'s Sons, (*Gen.*XXXIV.) before the Times of *Moſes*. Which is another way of explaining theſe words: Againſt which I ſee no Objection but this, That their Prince is called an *Hivite*, XXXIV. 2. To which there is an Anſwer, *verſe* 30. which ſhows the People were partly *Cannanites*.

Ver. 7. *And the* LORD *appeared unto Abram.*] As he had done before, (*Verſe* 1) but now, it is likely, in a more glorious manner; to eſtabliſh him in Faith and Obedience. Verſe 7.

And ſaid unto him, &c.] There was a Voice came from the *Shechinah*, or *Divine Glory*, which now appeared to him; and told him this was the Country he intended to beſtow upon his Poſterity. It is very remarkable that he no ſooner entred *Canaan*, but God renewed his Promiſe to him, made before he came out of his own Country.

And it is further obſervable, (as we ſhall ſee in the following Story) that *Abram*'s Obedience was conſtantly rewarded in kind, according to the quality of the Service he performed: Though in quantity, the Reward far exceeded the Service. Thus having left his own Country and Father's Houſe, (which was the firſt trial of his Obedience) God promiſes to give him the whole Land of *Canaan*, and to make his Poſterity a mighty Nation. See XVII. 6. XXII. 16.

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And there he built an Altar, &c.] This was so glorious an Appearance, that it moved him to offer up a solemn Sacrifice to God; for which he built an Altar here in *Sichem*. And it being the first that he built in this Country, it made this become the first place that was established for Publick Worship, after the *Israelites* conquered the Land of *Canaan*. For here was the Sanctuary of God in *Joshua*'s time, near this very Grove where *Abram* first pitched his Tent, and built an Altar, *Josh.* XXIV. 1, 25, 26. It continued famous also in after-times, as appears from *Judg.* IX. 6.

Verse 8.

Ver. 8. *And he removed from thence unto a Mountain*, &c.] Though the LORD here appeared to him, yet he did not think fit to trust himself among the *Canaanites*, (who were the chief of the wicked Nations, that possessed this Land) or, he thought fit to see the rest of the Country, which God promised to give him: And therefore came hither, which was about *twenty* Miles further *Southward*.

And there he built an Altar.] Upon the *Mountain*; where they anciently chose to sacrifice, rather than in other places. And, it is likely, God again appeared to him here, to encourage and strengthen him against all his Fears. Which made him build a new Altar and offer Sacrifices of Thanksgiving to God, to implore his continued Favour.

And it is observable, That the Promise which God made in the former place, *verse* 7. he renewed again in this, and more at large, after he came out of *Egypt*, XIII. 3, 4, 14, 15, 16.

On the East of Bethel.] So it was called in after-times.

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Verſe 9.

Ver. 9. *And Abram journeyed*, &c.] He did not think fit to fix yet in the fore-named place: But made a further progreſs into the *Southern* parts of the Country. Yet, after he had been in *Egypt*, (the Story of which follows) he returned to this place.

Verſe 10.

Ver. 10. *A Famine in the Land.*] Of *Canaan*.

He went down.] *Egypt* lay low in compariſon with *Canaan*.

To ſojourn.] Not to dwell there: For he doubted not of God's Promiſe to him, of poſſeſſing the Land which he had left.

Verſe 11.

Ver. 11. *Thou art a fair Woman*, &c.] She was now *threeſcore* Years old: But having comely Features, and being of a fair Complexion, (in compariſon with the *Egyptians*, who were ſallow) ſhe ſeemed to be younger than ſhe was.

Verſe 12.

Ver. 12. *They will kill me.*] Knowing them to be a libidinous People, he was afraid they might be tempted to make him away; that they might have his Wife.

Verſe 13.

Ver. 13. *Say, thou art my Siſter.*] He himſelf, upon another occaſion, explains in what ſence ſhe was ſo, XX. 12. Therefore he teaches her not to tell a Lye, but to conceal the Truth.

Verſe 15.

Ver. 15. *Pharaoh.*] The *Egyptian* Kingdom began about *three hundred* Years before this, (in the days of *Ragau*, XI. 18. if the *Arabian* Writers ſay true) and now was grown to be very powerful, by the means of ſome King of this Name; which (it appears by this place) was very ancient, and continued to be the Name of all the Kings of *Egypt*, till the Captivity of *Babylon*; and we know not how much longer. Juſt as *Ptolemy* was their Name after the times of

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of *Alexander*: And *Cæsar* and *Augustus* were the Names of all the Emperours of *Rome*; and *Candace* of all the Queens of *Æthiopia*; and the like may be observed in several other Countries. *Ludolphus* takes *Pharaoh* to be a compound word, signifying as much as *Father of the Country*: For that's the meaning of *Phar-ot*, in the *Æthiopick* Language; as *Pharmut* is *Mother of the Country*.

The Princes also, &c.] The Courtiers who studied to gratify their Prince's Pleasure.

Was taken into Pharaoh's House.] Into the House of the Women, it is probable, (for the *Egyptian* Kings were now, as I said, very great; like those of *Persia* in after-times) intending to make her one of his Concubines.

Verse 16. Ver. 16. *And he had Sheep and Oxen*, &c.] By the Gift of the King; besides those he had of his own before.

Verse 17. Ver. 17. *And he plagued Paraoh*, &c.] Some of the *Hebrews* think they had grievous Ulcers in the Secret Parts; which made both him and his Servants uncapable to enjoy either her, or any one else.

His House.] His Courtiers partake of the Punishment; because they were Partners in the intended Sin.

Verse 18. Ver. 18. *Why didst thou not tell me*, &c.] Some think he speaks this subtilly to *Abraham*, to see what he would say; not knowing yet that she was his Wife. Or, that his Priests and wise Men had consulted the Oracles about the Cause of their Plagues. But the simplest Account is, That *Sarai* being interrogated about it, confessed the whole Truth. Whereupon he expostulated thus with *Abram*; who being silent,

silent, he took it for granted, that indeed she was his Wife. Chapter XIII.

Ver. 19. *Now therefore behold thy Wife*, &c.] He disclaims all Intention of abusing another Man's Wife, (so Vertuous they were in those days) but would have made her his own, (as he saith in the foregoing words, *I might have taken her to me to Wife*;) that is, a secondary Wife, as the manner was in those days; for it is not likely he had no Wife at all before. Verse 19.

Ver. 20. *Pharaoh commanded his Men concerning him*, &c.] Gave strict Orders none should hurt him, or any thing belonging to him: But conduct him safely, whether he had a mind to go. And accordingly the next words tell us they did. Verse 20.

They sent him away, &c.] Not with Violence, but gave him a safe Conduct: Sending him away, perhaps, with a Guard for his Security. Such was the Generosity of the *Egyptian* Princes in those times.

CHAP. XIII.

Ver. 1. [I]*Nto the South.*] Into the *Southern* part of *Canaan*, where he had been before, XII. 9. Verse 1.

Ver. 2. *Very rich.* &c.] His Riches were increased since he went into *Egypt*, by the Bounty of *Pharaoh*, XII. 16. And, (if we could believe *Josephus*, *L.* I. *Antiq. c.* 8.) by the Rewards he had for teaching them several Pieces of Learning, which he brought out of *Chaldæa*. The Author of *Schalsch. Hakkab.* quotes *Eusebius* his *Præpar. Evang. L.* IX. *c.* 4. to prove this. And indeed, I find *Eusebius* quoting *Josephus* Verse 2.

in

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in the XVI. *Chapter* of that Book; who says he taught *Arithmetick* and *Astrology*, of which the *Egyptians* were ignorant before: And in the XVIIth *Chapter Eupolemus*, who says that *Abram* was familiarly conversant with the *Egyptian* Priests at *Heliopolis*, (when he went thither by reason of the Famine in *Canaan*) and taught them many things; particularly the *Cœlestial* Sciences; which he calls *Astrology*, i. e. the Knowledge of the Stars.

Verse 3. Ver. 3. *Unto Bethel*, &c.] Which was the second Place wherein he dwelt, after his first entrance into *Canaan*, XII. 8.

Verse 4. Ver. 4. *Unto the place of the Altar*, &c.] This seems to intimate that the Altar it self, was either fain or thrown down. Some think demolished by *Abram* himself, when he left the place; others by the *Canaanites* when he was gone.

And there Abram called on the Name of the LORD.] Commended himself, and all he had, to God's Protection: Who had promised to bestow this Country upon him. Perhaps he built the Altar again, and offered Sacrifice thereon.

Verse 5. Ver. 5. *And Lot also*, &c.] God had blessed him likewise as a faithful Companion of *Abraham* in his Travels; and Partaker also of his Faith.

Verse 6. Ver. 6. *The Land was not able to bear him*, &c.] There was not sufficient Pasturage for them both, in that part of the Country.

Verse 7. Ver. 7. *And there was a strife*, &c.] Wealth commonly breeds Contentions. Yet here was no difference between the *Masters*; but between their *Servants*: Each endeavouring to get the best Pastures, and the best watering Places for their Flocks.

And the Canaanite and the Perizzite, &c.] This part of the Country, was inhabited by the People, peculiarly called *Canaanites*, and by the *Perizzites*, (a very rugged and barbarous Nation. See XV. 20.) among whom Contention would have been dangerous, at leaſt very ſcandalous. Chapter XIII.

Ver. 8. *Abram ſaid to Lot.*] The beſt, the wiſeſt, and Men of greateſt Experience in the World, are moſt inclined to Peace; and moſt yielding in order to it. Verſe 8.

Let there be no ſtrife between me and thee.] There had been none yet; but their Servants Quarrel, might have proved theirs at laſt.

And between my Herds-men, &c.] *And* here, ſignifies *or*: As XIX. 12. *Exod.* XII. 5.

For we are Brethren.] Near Kinſmen, whom the *Hebrews* call Brethren.

Ver. 9. *Is not the Land before thee*, &c.] There is room enough, though not here, yet in other parts of the Country: Now, ſince we cannot remain together, take thy choice which way thou wilt go, *&c.* A wonderful Condeſcenſion in *Abram*, to let the younger, and leaſt in Eſtate, pleaſe himſelf. And he did not deſire *Lot* to leave the Country, but only to ſettle himſelf in what part of it he liked beſt; that he might be near to help him, as he did afterwards. Verſe 9.

Ver. 10. *Beheld all the Plain of Jordan*, &c.] A fruitful and pleaſant Country, well watered by the Streams of *Jordan*: Which in many windings and turnings run through it, and at ſome times overflowed it; which made the Ground very rich. And therefore *Moſes* compares this Plain to the Garden of *Eden*, (as moſt underſtand thoſe words, *the Garden* Verſe 10.

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of the LORD,) which was well watered by a River running through it: And to the Land of *Egypt*; which is fatned by the overflowing of *Nile*, as this was by the overflowing of *Jordan*.

As thou comeſt to Zoar.] Theſe words are not to be referred to *the Land of Egypt*, immediately foregoing, (from which *Zoar* was at a great diſtance,) but to thoſe words in the beginning, *a Plain well watered every where*; even to the utmoſt Skirts of it, which was *Zoar*.

Verſe 11. Ver. 11. *And Lot choſe him all the Plain of Jordan.*] He was invited by the richneſs of the Soil; without regard to the Manners of the People: Which proved afterwards a great Affliction to him.

And Lot journeyed Eaſt.] For the *Plain of Jordan* lay *Eaſt* from *Bethel*, where they now were.

Verſe 12. Ver. 12. *And Abram dwelt in the Land of Canaan*, &c.] In that part of the Country, where the People peculiarly called *Canaanites* (*Verſe* 7. and XII. 6.) were ſeated: Otherwiſe, if the Land of *Canaan* be taken largely, the *Plain of Jordan* was alſo a part of it.

Verſe 13. Ver. 13. *The Men of Sodom were wicked*, &c.] Their Sins were grown ripe for Puniſhment; having been brought (as it were) *before the LORD*; and ſentenced at his Tribunal, to the Judgment which ſhortly after befel them.

Verſe 14. Ver. 14. *And the LORD ſaid unto Abram*, &c.] It is likely the LORD appeared again to him, (as he had done formerly, XII. 7.) after *Lot* was ſeparated from him: Both to comfort him in his abſence, by renewing his Promiſe in larger words; and to aſſure him that his Poſterity, not *Lot*'s, ſhould inherit this Country.

Lift

Lift up thine eyes, &c.] He dwelt now, it is likely, upon the Mountain, which was on the *East* of *Bethel*, (where he pitched his Tent before he went into *Egypt*, XII. 8. and returned to it when he came from thence, *Ver.* 3, 4. of this *Chapter*,) which gave him the advantage of a fair and long prospect of the Country every way. Chapter XIII.

Ver. 15. *For all the Land thou seest*, &c.] That whole Country, some Parts of which he saw a great way, in every Quarter of it, and all the rest contiguous to them, were hereby assured to him. Verse 15.

For ever.] It doth not signifie strictly Time without end: But a very long Period. The *Jews* indeed say that this word *Olam*, when it is written full, as they speak; that is, with *Vau*, denotes Eternity; though without *Vau* they confess it signifies only a long time. But this small Observation is quite overthrown by many Examples to the contrary. For, *Exod.* XV. 18. where the Lord is said to *reign for ever*, this word *Olam* is without a *Vau*, and yet denotes Eternity. And *Deut.* XV. 17. where it is said, *he shall be thy Servant for ever*; it is written with a *Vau*, and yet denotes only a term of *fifty* Years at the most.

Ver. 16. *I will make thy Seed as the dust of the Earth*, &c.] More than could be contained in that Land. Verse 16.

Ver. 17. *Arise, walk through the Land*, &c.] He would have him, for his satisfaction, go and view it all more nearly, in every part of it. Or, he gives him leave (if he desired to understand more fully, both the Quality and Quantity of the Inheritance he bestowed on him) to go and survey it: Promising he would protect and preserve him in his perambu- Verse 17.

Chapter XIII. lation. Nay, some look upon this, as giving him a Warrant to take possession of the Country, though he should not yet enjoy it.

Verse 18. Ver. 18. *Then Abram removed his Tent.*] To a place about *Twenty four* Miles from *Bethel*, where he was before.

And dwelt in the Plain.] Here the word we had before XII. 6. is in the Plural Number; and is taken by many for *Oaks*, i. e. for an *Oaken Grove*: So the *Arabick* Interpreter. The LXX. translate it, παρὰ τὴν δρῦν, *by the Oak*, in the Singular Number; for there seems to have been one *Oak* more eminent than the rest. Under which *Abram* pitched his Tent, and built an Altar unto the LORD.

This is confirmed by XVIII. 1. compared with *Verse* 8. And indeed the Ancients very much reverenced an *Oak*, and therefore planted this Tree very frequently. *Jacob* buried the Idolatrous Trumpery of his Family under an *Oak*, (XXXV. 4.) which was by *Schechem*, where the place of Publick Worship seems to have been fix'd in *Joshua*'s time, *Josh.* XXIV. 1, 26. The Angel of the LORD also appeared to *Gideon* under an *Oak*, *Judg.* VI. 11, 19, 25. IX. 6. And of all other Trees, an Oak was held most Sacred by the *Heathen*; particularly by the *Druids*. See *Pliny*, *L.* XVI. *c.* 44. *Max. Tyrius*, *Dissert.* 34. And *Pausanias* in his Account of *Arcadia* says, the Ancients made the Images of their Gods of *Oak*, being the most durable Wood.

This *Oak* some fansie was in being in the time of *Constantine*, and there was great resort to it. See *Sozomen*, *L.* II. *cap.* 4. Here *Abram* dwelt a long time, and many great things passed here, before he removed to any other place.

Mamre.

Mamre.] Was the Name of a Man among the *Amorites*, as appears from the next Chapter, *verſe* 13. Chapter XIII.

Which is in Hebron.] Or rather, *by* or *near Hebron*, (for ſo the Particle *Beth* is often uſed,) which was a very ancient City, built *ſeven* Years before *Zoar*, i. e. the famous City of *Tanis* in *Egypt*, *Numb.* XIII. 22. It was called *Arba*, or *Kirjath-Arba* at the firſt, XXIII. 2. but in *Moſes* his time, *Hebron*. There are thoſe indeed who ſay it was not called *Hebron* till the time of *Joſhua*, who gave it to *Caleb* for his Portion, *Joſh.* XV. 13, 15. And thence conclude this Paſſage was not wrote by *Moſes*, but put in by ſome other Hand, after his time. But I ſee not the leaſt proof of this Aſſertion, that *Caleb* was the firſt who gave it this Name. His Grandſon, mentioned 1 *Chron.* II. 42, 43. may rather be thought to have taken his Name from this Place, than to have given a Name to it. Beſides, there have been two Occaſions of giving one and the ſame Name; as appears by what is ſaid of *Beerſheba*, XXI. 31. XXVI. 33. And therefore this City might have the Name of *Hebron* in *Moſes* his time; and it might be confirmed in *Joſhua's*.

CHAP.

CHAP. XIV.

Verſe 1. Ver. 1. AND *it came to paſs*, &c.] It is very eaſie to give an account of this War, which the Kings of the *Eaſt* made upon the King of *Sodom and Gomorrah*, &c. if what was ſaid before, XII. 6. be admitted; that the *Canaanites* had invaded the Rights of the Children of *Shem*, and gotten poſſeſſion of a Country belonging to them; which they now endeavoured to recover, (as they had attempted before, *verſe* 4.) For *Elam*, of which *Chedorleomer* was King, deſcended from *Shem*, *Gen.* X. 22.

Amraphel King of Shinar.] *i. e.* King of *Babylon*, as it is commonly underſtood. But it cannot well be thought that ſo potent a King, as he is ſuppoſed to have been in thoſe days, ſhould need any Aſſociates in a War againſt ſuch petty Princes, as thoſe mentioned *verſe* 2. Or, that the King of *Elam* (whoſe Quarrel this was, as appears from *verſe* 4.) ſhould not be able of himſelf to grapple with them: Or, that the Kings of *Sodom* and *Gomorrha*, &c. durſt have adventured, with a handful of People in compariſon, to rebel againſt him, after he had brought them under his ſubjection. Therefore we muſt either take *Amraphel* to have been ſome ſmall Prince in the Country of *Shinar*, i. e. *Aſſyria:* Or, if he were King of *Babylon*, that Monarchy was not very great in the days of *Abram*. And we muſt alſo look upon the reſt as Names of ſome particular Places (like *Sodom* and *Gomorrha*) over which *Arioch* and *Chedorlaomer* reigned: Who were ſuch Kings as thoſe in *Canaan* when

when *Joſhua* conquered it: Or elſe, Commanders of Colonies, which they had led out of *Aſſyria* and *Perſia*, and ſettling thereabouts endeavoured to inlarge their Plantations. As the manner was in thoſe and in ſucceeding Times; when the Captains of a Troop, and Leaders of a ſmall Body of Men, were called *Princes* or *Kings*. Chapter XIV.

Arioch King of Ellaſar.] There was a City (mentioned by *Stephanus de Urbibus*) called *Ellas*, in *Cœlo-Syria*, on the Borders of *Arabia*; where *Arioch* perhaps commanded.

Chedorlaomer King of Elam.] Concerning this Country ſee X. 22. where *Chedorlaomer* was either Governor of ſome little Province or City; or, a Commander of ſome Troop of that Nation.

Tidal King of Nations.] Some take *Gojim* in this place, which we tranſlate *Nations*, for a Country or City. But it is more agreeable to the common uſe of the word in Scripture, to take it to ſignifie a People: Who either wanted a fixed Habitation, or were gathered out of ſundry Regions.

Thus part of *Galilee* being inhabited by a mixed People of divers Countries, was thence called *Galilee of the Nations*, or *Gentiles*, *Matth.* IV. 15. There were alſo, as Sir *W. Raleigh* obſerves, ſeveral petty Countries which adjoyned to *Phœnicia*, (viz. *Palmyrena*, *Batanea*, *Apamena*, *Laodicene*, &c. which lay towards *Meſopotamia* on the *North*, and *Arabia* on the *Eaſt*,) over which we may ſuppoſe *Tidal* reigned. *Eupolemus*, an ancient *Greek* Writer, relating this Story, calls them *Armenians*, who made this inrode upon the *Phœnicians*, as *Euſebius* tells us out of *Alexander Polyhiſtor. L.* IX. *Præpar. Evang. c.* 17.

Ver.

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Verse 2. Ver. 2. *These made War with Bera King of Sodom*, &c.] They were Lords of the Country called *Pentapolis*, or five Cities. Which were so small, that there was no great need to bring a great King from beyond *Tigris*, with such a mighty Monarch as he of *Babylon*, is thought now to have been; and several other Nations between these Kings and *Euphrates*, to subdue their petty Province. It had been madness also for these Kings to resist such powerful Armies, as the *Eastern* Kings are commonly supposed to have brought against them. And therefore I think it reasonable by the Kings in the *first Verse* to understand some such petty Princes as these mentioned in the *second*.

Verse 3. Ver. 3. *Valley of Siddim.*] The *five* Cities stood in this goodly Valley, which now is the *Salt-Sea* or *Lake:* Since the overthrow of these Cities by Fire and Brimstone from Heaven. Some will not have *Siddim* a proper Name, but translate it *ploughed Lands*; in which this Valley was very rich.

Verse 4. Ver. 4. *Twelve Years they served Chedorlaomer*, &c.] This shows he was the Principal in this War: And if he had been King of all that Country called *Elam*, we cannot think he would have passed through so great a part of the World, as *Assyria*, *Mesopotamia*, and part of *Arabia* to conquer five Towns. All whose Riches could not countervail the Charge; though he had sent only one of his Lieutenants, with a small Force to bring them under.

Verse 5. Ver. 5. *Smote the Rephaims.*] In their way to *Sodom*, they subdued these Warlike People, who, it is likely, opposed their Passage into *Pentapolis*. And these *Rephaims*, it appears by XV. 20. were a part of *Canaan*'s Posterity, situate (as one may gather from

Josh.

Joſh. XII. 4. XIII. 12.) on the other ſide *Jordan*, in *Baſhan*, or *Batanea*. They were of a Giant-like Stature: And therefore the LXX. here and in other places, inſtead of *Rephaim*, have *Giants*. Chapter XIV.

Aſhtaroth-Karnaim.] It is plain from the forenamed place, and from *Deut.* I. 4. that *Aſhtaroth* was a place in *Baſhan*. Whether ſo called, becauſe the Goddeſs *Aſtarte*, i. e. *Diana* or *Juno*, was here worſhipped, no Body can reſolve. They that are of this Opinion fanſie that *Karnaim*, which in *Hebrew* ſignifies *two horned*, denotes the New Moon. But this word may as well note that *Aſhtaroth* was a City in the form of a half Moon.

And the Zuzims.] Another Warlike People thereabouts: Who, ſome think, are the ſame with the *Zamzummims*, *Deut.* II. 10.

The Emims.] It appears from *Deut.* II. 9, 10, &c. that theſe were alſo a Gigantick People, and near Neighbours to the *Horites*, mentioned in the next *Verſe*. For the *Emims* poſſeſſed *Ar* and the Field of *Kirjath-jearim*; and the *Horites* poſſeſſed Mount *Seir*; till the former were driven out by the *Moabites*, and the latter by the Children of *Eſau*: And then the Country of the *Emims* was called *Moab*, and the Country of the *Horites* was called *Edom*.

Ver. 7. *And they returned.*] From the Conqueſt of the fore named People. Verſe 7.

And came to En-miſhpat.] Fell upon this Country, which was called afterward by this Name; becauſe God here *judged* the *Iſraelites* for their Murmurings, and Contention with *Moſes*. From whence alſo it was called *Kadeſh*, becauſe here the Lord was *ſanctified* among them, *Num.* XX. 13.

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All the Country of the Amalekites.] The Country which was afterwards poſſeſſed by the *Amalekites*; who were not yet in being: For they were the Deſcendants of *Eſau*, as *Moſes* ſhows, *Gen.* XXXVI. 16.

And alſo the Amorites, who dwelt in Hazezon-Tamar.] Which is the ſame with *En-Gaddi*, near the dead Sea, 2 *Chron.* XX. 2.

Verſe 10. Ver. 10. *Full of Slime-pits.*] Into which they hoped their Enemies might fall, and ſo be broken: Which made them draw up their Army, and wait for them in this place.

And the Kings of Sodom and Gomorrha fled.] Were routed, as we now ſpeak. Of the word *Slime* ſee XI. 3.

And fell there.] *i. e.* A great ſlaughter was made of their Armies: For they themſelves eſcaped, it appears by the following part of the Story. Some will have it, that many of them fell into thoſe Slime-pits, in which they hoped to have ſeen their Enemies plunged. But the ſimpleſt Sence is; many of them *were ſlain*, and the reſt, as it follows, eſcaped to the Mountain. But made ſuch ill uſe of their Preſervation, from being killed with their Fellows, that they only lived to ſuffer a greater Vengeance.

Verſe 11. Ver. 11. *And they took all the Goods*, &c.] This is a further proof that *Chedorlaomer*, and the reſt of his Confederates in this War, were but petty Princes, (like the Kings of *Sodom* and *Gomorrha*, &c.) for having broken the Army of the five Kings, they reſted contented, and march'd away with the Priſoners and Booty; but took not one of their Cities: Which, if they had been ſuch great Kings, as is imagined, they would have certainly ſack'd, and perhaps burnt, if they had not thought fit to keep them. But we read,

Verſe

Verſe 17. the King of *Sodom* ſtill reigned after this victory, and went out of his City, to meet *Abram*. Chapter XIV.

Ver. 12. *And they took Lot*, &c.] Who is here called *his Brother's Son*, and *Verſe* 14, and 16. *Abram's Brother*. This was the Foundation of *Abram's* Quarrel with the *Four* Kings; whoſe War was juſt againſt the King of *Sodom* and his Confederates: But they unjuſtly ſeized upon *Lot* and his Goods; who was but a Sojourner in that Country, and had no hand in their Revolt. Verſe 12.

Who dwelt in Sodom.] In the Country of *Sodom*, where he hired ſome Ground for his Cattel; but it is not likely he yet dwelt in the City, (for then he had not been taken Captive,) but afterwards, for more ſecurity, betook himſelf thither.

Ver. 13. *Told Abram the Hebrew*.] So called from his Anceſtor, *Heber*, as was before obſerved. To which may be added, That if he had been called by this Name, as many think, only from his paſſing over *Euphrates*, (which the LXX. took to be the reaſon, when they tranſlated it περάτης,) it would not have deſcended to all his Poſterity, who did not come from beyond the River. So little a thing as that, would not have given a Name to a whole and eminent Nation; who are uſually denominated from ſome eminent Progenitor. Verſe 13.

And theſe were confederate with Abram.] The *three* fore-named Families were near Neighbours to *Abram*; who, it is likely, farmed (as we now ſpeak) ſome Ground of them: and ſo entred into a League of Mutual Defence, having the ſame Intereſt. I ſhould think alſo, that having the Prieſt of the moſt High God not far from them, *Verſe* 18. they were good,

Chapter XIV.

pious People, (rather than conclude, as I find ſome do, that they were utter ſtrangers to the true Religion) which made *Abram* more forward to embrace, if not to court, their Friendſhip. For the Sins of the *Amorites* being not yet full, (XV. 16.) there might be ſome remainders of true Piety among them: And it is no Argument, that becauſe theſe *three* Familes were of that Nation, they were wicked Idolaters.

Verſe 14. Ver. 14. *Armed his trained Servants.*] Drew forth a ſelect number of his Servants, whom he had inſtructed to handle Arms; in caſe of any Aſſaults by Robbers or injurious Neighbours. We read before, XII. 5. of the Servants they brought with them from *Haran*; and now they were more increaſed, as their Cattel were, (XII. 16. XIII, 2, 6.) ſo that he might well make a little Army out of them.

And purſued them to Dan.] As far as that place, where one of the Heads or Springs of *Jordan* breaks forth, called *Dan*, as *Joſephus* relates, where he ſpeaks of this very Hiſtory, *L. I. Antiq. c.* 10. This plain and ſhort Account of this word *Dan*, overthrows the Argument which Cavellers draw from hence to prove that *Moſes* did not write this Book.

Verſe 15. Ver. 15. *And he divided himſelf againſt them, he and his Servants by night.*] The *Vulgar Latin* here reads, *His Companions being divided, he fell upon them by Night:* Minding rather the ſence, than the words. For here is no mention of any but *Abram* and his Servants: Though it appears by the laſt *Verſe* of the *Chapter*, that his Confederates before-mentioned, *Verſe* 13. *Aner*, *Eſhcol*, and *Mamre*, joyned with him in this Expedition. Which they managed with great Judgment, (for Stratagems in War were never wanting, from the beginning) *Abram* and his Servants making

making *one* Troop, or Battalion, (as they now ſpeak) and the Confederates making *three* more. Who, dividing themſelves, fell upon the *four* Kings, in the *four* Quarters of their Camp: That they might the more diſtract them; and make them apprehend their Forces to be more numerous, than indeed they were. They were put alſo into the greater Confuſion, becauſe this Aſſault was made in the *Night*: When, perhaps, they were buried both in Wine and in Sleep. Chapter XIV.

Ver. 15. *Unto Hobah.*] Which lay in the Vale between *Libanus* and *Antilibanus*: Called by *Amos* I. 5. *the Valley of Aven*, and *Beth Eden*, or the Seat of Pleaſure. In this Vale was *Damaſcus* ſeated. Verſe 15.

Ver. 16. *He brought back all the Goods*, &c.] All the Prey, whether in Money, Cattle, or other things, which the *four* Kings had carried away. Verſe 16.

The Women alſo, and the People.] It ſeems they had carried away all the People of *Pentapolis*, who did not flee to the Mountains, or fenced Cities. And *Women*, in thoſe days, were a ſpecial part of their Booty.

Ver. 17. *Went out to meet him.*] To congratulate his Victory; and to deſire his People might be reſtored to him. Verſe 17.

At the Valley of Shaveh.] This ſeems to have been a pleaſant Place, wherein the King (that is *Melchizedeck*, I gueſs by what follows) took delight. Whence it was called the *King's-Dale*. In which the King of *Sodom* met *Abram*; and *Melchizedeck* entertained him with *Bread* and *Wine*.

Ver. 18. *And Melchizedeck.*] The *Jews* generally ſay this was *Shem*, the Son of *Noah*. But we have reaſon to look upon this Opinion, as proceeding from Verſe 18.

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from their Pride and Vanity: Which could not endure to think the Father of their Nation had any Superior in another Nation, especially among the *Canaanites*. And therefore they will have *Abram* to have been blessed by his great Ancestor *Shem*; to whom also he paid Tithes: Which is a fancy so plainly confuted by the Apostle to the *Hebrews*, that it is strange any Christians should follow it. For he saith expressly, that *Melchizedeck* was not γενεαλογέμενος ἐξ αὐτῶν, VII. 6. *his Descent*, or *Pedigree*, *was not counted from them*: Which is not true of *Shem*. Nor could *Shem* be said to be *without Father or Mother*; whose Genealogy is evident from *Adam*. Nor was *Shem*'s Priesthood, if he had any, of a different Order from *Levi*'s; who was in his Loins, as well as in the Loins of *Abram*. And therefore it could not be said that *Levi* paid him Tithes in the Loins of *Abram*, but it would be as true that he received Tithes in the Loins of *Shem*: For, according to this Interpretation, he was in the Loins both of him that received Tithes, and of him that paid them; and so the whole Argumentation of the Apostle falls to the Ground. But setting aside these and other Christian Reasons, (which are strongly urged by *Bochartus*, *L.* II. *Phaleg*, *c.* 1.) there is no Cause, that we can discern, why *Moses* should call *Shem* (whom he so often mentions) by any other Name than his own: Nor is it likely that *Shem* reigned in the Land of *Canaan*; which now was in the possession of his Brother's Son: Nor could *Abram* be said to *sojourn there as in a strange Country*, if his Noble Ancestor, *Shem*, had been a King there. Nor is this an ancient Opinion among the *Jews*, at least not constantly believed: For *Josephus* says expressly, that *Melchizedeck* was Χαναναίων δυνάστης, a *Potentate of*

of the Canaanites, *L.* VII. *de Bello, Jud. c.* 18. And yet it was ſo common that it went to the *Samaritans*, as *Epiphanius* tells us, *Hæreſ.* LV. *n.* 6. (though not to the *Arabians*, who ſay he was the Son of *Peleg*. See *Hotting. Smegma Orient.* 256, 269, 306.) and many Chriſtians have embraced it, merely (as far as I can diſcern) becauſe they would not acknowledge any good Man to have been then among the *Canaanites*. Some Hereticks held him to be μεγάλου τινα δυνάμεων, as *Epiphanius* tells us in the place fore-mentioned, *Num.* I. Which was the Opinion of *Hieracas*, a great Scholar and famous Phyſician in *Egypt*, *Hæreſ.* LXVII. *n.* 3. And ſome of the Church took him to have been the Son of God himſelf, who then appeared to *Abram*, ἐν ἰδέᾳ ἀνθρώπου, in the form of a Man, *Hæreſ.* LV. *n.* 7. But the plain truth is, he was a King and Prieſt (for thoſe two Offices anciently were in the ſame Perſon) in that Country: Where Men were not as yet wholly degenerated, and faln from the true Religion. Chapter XIV.

King of Salem.] It is a great Error to think that this *Salem* was the ſame with *Jeruſalem*. For it is plain, as *Bochart* obſerves, (*L.* II. *Phaleg, c.* 4.) that *Salem* was in the way which led from the Valley of *Damaſcus* unto *Sodom*: Which we learn from this very place of Scripture. And ſo St. *Hierom* ſays, that he learnt from the *Jews* in his time, that it was ſeated on this ſide of *Jordan*: And it retained it's Name in our Saviour's days, as appears by the Story of *John*'s Baptizing near *Salim*, *Joh.* III. 23. Several of the Fathers are of the ſame Mind, quoted by Mr. *Selden* in his *Review of the Hiſtory of Tithes*, *p.* 452.

Brought

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Brought forth Bread and Wine.] This he did as a *King*, not as a *Prieſt:* For it was not an Act of Religion, but of Hoſpitality. Thus Heathens themſelves underſtood this Hiſtory, as we find by *Eupolemus*, (quoted by *Euſebius*, *L.* IX. *c.* 17.) who ſaith he received *Abram* as they were wont to do Strangers; in a City called *Argarizin*, which he interprets the *Mount of the moſt High:* We know not in what Language it ſo ſignifies, or whether it be miſprinted for *Harelion*: But, I think, the plain ſence is, that he treated *Abram* and his Followers, by cauſing Proviſions to be brought forth for their Refreſhment after the Fight. For *Bread and Wine* comprehended all ſort of Proviſion for their Repaſt: As to *eat Bread* with another, in this Book, is *to feaſt* with him, XLIII. 25. And thus *Tertullian* it is certain underſtood it; who ſaith expreſly, he brought them forth to *Abram*, and offered them to him, and not to God, *L. adv. Judæos*, *c.* 3. And *Epiphanius* obſerves that the word in the *Greek* is not προσάνεγκε, but ἤνεγκε, not *he offered*, but *brought out*. So it ſeems his Copy had it.

Verſe 19. Ver. 19. *And he bleſſed him.*] This he did as a Prieſt, (which Office is juſt before-mentioned) as he did the other as a King.

Bleſſed be Abram of the moſt high God.] He prayed God to confirm the Bleſſing, which he had pronounced upon him.

Poſſeſſor of Heaven and Earth.] Rather *Creator*, as the LXX. and *Vulgar Latin* tranſlate it. See Dr. *Spencer*, *L.* I. *de Leg. Hebr. c.* 4. § 10. and *Lud. de Dieu* before him, in his Notes on this place, and *Hotting. Smegma Orient. p.* 87. By this, and the next *Verſe*, wherein he gives Glory to the moſt high God for *Abram*'s Victory, it is apparent that he was a Worſhipper

ſhipper of the One only True God, the Maker and Governor of all things: To whom he alſo miniſtred in the Office of a Prieſt; who bleſſed Men in his Name. Chapter XIV.

And he gave him.] i. e. *Abraham* gave to *Melchizedeck*, as the Apoſtle explains it, *Hebr.* VII. 2. But the words are ſo doubtful as they lie here, that *Eupolemus* (in the place above-mentioned) thought *Melchizedeck* had beſtowed Gifts upon *Abram*.

Tithes of all.] He doth not ſay of what all; but that which goes before leads us to think he means *Tithes of all the Spoil*, which he had taken from *Chedorlaomer*, &c. For he had nothing elſe there to Tithe; unleſs it were the remainder of the Proviſions he had carried along with him in this Expedition: All the reſt of his own Eſtate being many Miles off, at *Mamre*. And thus *Joſephus* interprets it, δεκάτην ἁλόντων, the Tithe of what was gotten by War. And thus the Apoſtle himſelf ſeems to expound it, *Hebr.* VII. For having ſaid, *Verſe* 2. he gave him *the tenth part of all*: When he comes to argue from this, he calls it *the tenth part of the Spoils*, *Verſe* 4. And indeed it was a very ancient Cuſtom to offer to God (whoſe Prieſt *Melchizedeck* was) the tenth part of what they took in War. *Diodorus Siculus* reports it of the *Greeks*; and many Authors of the *Romans*. From whence we cannot infer that they gave only Tithe of ſuch things; but rather, that theſe were extraordinary Acknowledgments of God's Mercy to them: Which it was uſual to make, out of thoſe Poſſeſſions which he had bleſſed them withal. For why ſhould they give Tithe of the Spoils, If they were not wont to pay Tithe

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of other things? And therefore St. *Chryſoſtom* makes this Reflection upon this Practice of *Abram*; That it ſhould teach us to be willing and ready to offer unto God, ἀπαρχὰς, the Firſt-Fruits of all that he hath beſtowed on us. This is confirmed by the Story of *Jacob*: Which, together with this of *Abram*, ſhows plainly the Cuſtom of paying Tithes was before the Law of *Moſes*: And that not only of the *Spoils of War*, but of their Flocks, Corn, and other Fruit, which *Jacob* vowed unto God, XXXIII. 22. See there.

Verſe 21. Ver. 21. *Give me the Perſons*, &c.] A truly generous Diſpoſition becoming a King; to love the Perſons of his Subjects better than their Goods.

Verſe 22. Ver. 22. I *have lift up my Hand.*] *i. e.* Sworn, as the Phraſe is uſed in many places, *Exod.* VI. 8. *Numb.* XIV. 30, &c.

Poſſeſſor of Heaven and Earth.] See *Verſe* 19.

Verſe 23. Ver. 23. *I will not take from a Thred*, &c.] *i. e.* The meaneſt thing.

I have made Abram rich.] He would have this to be only the Work of God; who promiſed, a great while ago, to bleſs him, and had now renewed his Promiſe by *Melchizedeck*. And he would not have it thought that love of Spoil had carried him to the War; but only love of Juſtice. In ſhort, here is a moſt noble Example (as *Maimonides* obſerves, *P.* III. *More Nevoch. c.* 50.) of Contentedneſs with what he had, of deſpiſing Riches, and ſeeking Praiſe rather from Virtue.

Verſe 24. Ver. 24. *Except only that which the young Men* (i. e. the Soldiers) *have eaten.*] For which he did not think it reaſonable they ſhould pay.

And

And the Portion of them that went with me.] He could not bind his Confederates by his own Act; but left them to deal with their Countrymen as they pleased: In either keeping their share of the Spoil, or parting with it, as he had done. The *Jews* truly observe, that they who staid with the Stuff and Carriages, had their Portion equal with those that fought: As we read in the Story of *David*, 1 *Sam.* XXX. 25. But it is not certain that this Custom was as old as *Abram*'s time; which they would gather from this place. For here they take the *young Men* for those who fought and pursued the Enemy: And *Aner*, *Eshcol*, and *Mamre*, staid to guard the Carriages. But I see no ground for this; it being most probable, as I observed before, that they attack'd the Enemy, as well as *Abram*'s Servants; and thereby acquired a Title to part of the Spoil. But whether we consider it this way, or the other, *Abram* could not give away their Right, when he generously parted with his own. Chapter XV.

CHAP. XV.

Ver. 1. *AND after these things.*] After this great Victory, and his generous refusal of the King of *Sodom*'s offer. Verse 1.

The Word of the LORD came to Abram.] God revealed himself more clearly to him. For this is the first time we read, of the *Word of the LORD* coming to him; and of his having a Vision: That is, being made a Prophet, and that in an high Degree;

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God revealed his Mind to him, not in a *Dream*, but in a *Viſion*; when he was awake, but having his Senſes (as *Maimonides* explains it) bound up from their ordinary Functions; during the time that the heavenly Influence came upon his Mind, and diffuſed itſelf to his Imagination; where it repreſented ſeveral things to him; *More Nevochim*, P. II. *c.* 41. But theſe words may be underſtood, of his having theſe things repreſented to him, by the *Divine Majeſty*; when he was perfectly awake, and uſed all his Senſes.

Fear not, Abram.] He heard theſe words, while he was in the Ecſtaſie, (according to *Maimonide's* Explication) incouraging his hope in God, that he and *Lot* ſhould be ſafe from any new Invaſion by theſe, or any other Enemies. For, perhaps there were ſome Rumours abroad of the *Aſſyrians* recruiting their Forces; with an Intention to renew the War.

I am thy Shield.] I will protect and defend thee.

And thy exceeding great Reward.] Will give thee far more, than thou haſt lately denied to take, for my ſake.

Verſe 2.

Ver. 2. *LORD God, what wilt thou give me*, &c.] What good will all the Riches in the World do me, if I have not a Child to inherit my Eſtate?

To go childleſs.] Is to die, (to go out of the World without Children) as *Luke* XXII. 22. *truly the Son of Man goeth*, i. e. muſt die ſhortly. He doth not ſlight God's Promiſe made in the foregoing *Verſe*; but only deſires him to be ſo gracious as to give him a Child for his *Reward*.

And

And the Steward of my Houſe is this, &c.] He that takes care of all I have, (and therefore deſerves beſt of me) is not of my Kindred. Chapter XV.

Eliezer of Damaſcus.] Some think this ſignifies no more, but that he was born of a *Syrian* Woman.

Ver. 3. *And Abram ſaid*, &c.] He repeats the ſame again, out of a great Concern to have God's Promiſe fulfilled: Which he did not disbelieve, but earneſtly long'd for, more than for all the Riches in the World. Verſe 3.

One born in my Houſe is an Heir.] It is likely, that *Eliezer* was one of thoſe *Souls* (i. e. Servants) *gotten in Haran*, (XII. 5.) and had been ſuch a wiſe and faithful Manager of all things committed to his Care, that *Abram* intended, before the Promiſe made to him, to have left him his Heir: Thinking he ſhould have no Child of his own; *Sarah* being barren, as we read, XI. 30.

Ver. 4. *And behold, the Word of the LORD came to him*, &c.] A new Aſſurance is given him, from the *Schechinah*, or *Divine Majeſty*, that he ſhould have an Heir begatten by himſelf. Verſe 4.

Ver. 5. *And he brought him forth abroad, and ſaid*, &c.] *Maimonides* thinks (*More Nev.* P. II. *c.* 46.) that all this which follows was done in a Viſion. But others will have it, that he was really conducted out of his Tent into the open Air, and look'd upon the Stars. The former Opinion is more probable, becauſe the Sun was not yet gone down, *verſe* 12. and therefore the Stars were not to be ſeen with the Eye, but were repreſented only in a Viſion. Verſe 5.

So ſhall thy Seed be.] *Nehem.* IX. 23. He not only promiſes him an Heir; but that this Heir ſhould have

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have a numerous Posterity. Which, as before XIII. 16. he compared to the Dust of the Earth; so here he compares to the Stars of Heaven. Showing (say some of the *Jews*) by the former their Humiliation; and by this their Exaltation and Advancement. And indeed, in this *Chapter*, he speaks of both.

Verse 6.

Ver. 6. *He believed in the* LORD.] Was fully perswaded that God both could and would perform his Promise; though it seemed to be very difficult, if not impossible, according to the ordinary course of Nature: He and *Sarah* both, being very old.

And he accounted it to him for Righteousness.] The Lord esteemed it a most noble Act, and high Expression of a pious Confidence in him, (as that Act of *Phineas* was, in after-times, *Psalm* CVI. 31.) and thereupon graciously owned him for a righteous Person: Though he was not free from all Sin whatsoever; but was guilty of some that were not consistent with perfect Righteousness.

It is here to be considered, That *Abram* believed this Promise before, (XII. 1, 2, 3, 4.) but now his Faith was the more remarkable; because, notwithstanding some time had passed since the first making of the Promise, and he had no Issue; he still persisted in the belief, that God would bestow a Son upon him; though it grew every day more and more unlikely.

Verse 7.

Ver. 7. *I am the* LORD *that brought thee*, &c.] He re-minds him of what he had already done for him; that he might confirm him in the belief of what he promised further to do.

To give thee this Land, &c.] To bestow it upon thy Children for their Inheritance.

Ver.

Ver. 8. *Whereby ſhall I know*, &c.] This is not ſpo- Chapter
ken doubtingly; for the ſtrength of his Faith is high- XV.
ly commended; but he deſires to have it more and
more ſtrengthned and confirmed: As ſome good Men Verſe 8.
did in after-times, when they were put upon very difficult Services. So *Gideon*, *Judg.* VI. 37, &c.

Ver. 9. *And he ſaid unto him, Take me an Hei-* Verſe 9.
fer, &c.] *i. e.* Offer unto me (ſo it ſhould be rendered, as Mr. *Mede* obſerves, *Book* II. *p.* 472.) the following Creatures: Which are of four ſorts. From whence the *Hebrew* Doctors would perſuade us the riſe and the fall of the *four Monarchies* are ſignified in theſe words. But it is a better Obſervation, That God hereby fore-ſignified their Sins ſhould be expiated by Sacrifices. For theſe were the Creatures, and theſe alone, which were appointed to be offered in ſacrifice to God, by the Law of *Moſes*. And it juſtifies their Opinion, who think there were *clean* and *unclean* Beaſts, with reſpect to Sacrifice, before the Law; though not with reſpect to Meat.

Yet here is ſomething ſingular, That God required *Abram* to offer an Heifer of *three Years old*, with a *Goat* and a *Ram* of the ſame Age; whereas afterwards, under the Law, they were commonly *of one Year old*. I know not the reaſon of this difference; but certain it is, that a Ram of *three Years old*, is in its full ſtrength, and the vigour of its Age; as *Bochart* obſerves. Whence it is that *Lucian* introduces *Ganymede* proffering to offer unto *Jupiter*, (if he would diſmiſs him) τ τελετῆ, τ μέγαν, &c. *A Ram of three Years old, a big one, the Leader of the Flock.* *Hierozoic.* P. I. *Lib.* II. *c.* 46.

A

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A young Pigeon.] The *Hebrew* word *Gozal*, ſignifies the young Ones of *Ring-Doves*, *Wood-Pigeons*, or any other of that kind; as he alſo obſerves.

Verſe 10.

Ver. 10. *And he took unto him.*] Now we muſt ſuppoſe he was come out of his Ecſtaſie; and really performed all that follows: Until he fell into it more profoundly than before.

Divided them in the midſt.] There is no footſtep of this Rite any where in the Scripture, ſave only in the Prophet *Jeremy*, XXXIV. 18, 19. But this place ſhows it to have been very ancient: And St. *Cyril* in his Tenth Book againſt *Julian*, derives this Cuſtom from the ancient *Chaldæans*. As others derive the very word *Berith*, [ברית] which ſignifies a *Covenant*, from the word uſed both here and in *Jeremy*, viz. בתר, *Batar*, which is the very ſame by Tranſpoſition of Letters, and ſignifies to *divide* or cut aſunder. Becauſe Covenants were made by dividing a Beaſt, and by the Parties covenanting, paſſing between the parts of the Beaſt, ſo divided: Signifying, that ſo ſhould they be cut aſunder who broke that Covenant. Thus Mr. *Mede* in the place fore-mentioned, truly explains this Rite; which was as much as if they had ſaid: *Thus let me be divided and cut in pieces, if I violate the Oath I have now made in the preſence of my God.*

We find in *Zenobius* that the People called *Molotti* retained ſomething of this Cuſtom; for they confirmed their Oaths, when they made their Covenants, καπαπόωλοντες εἰς τὰ μικρὰ τὰς ὕς, by cutting Oxen into little bits.

Laid each piece one againſt another.] So that there was a ſpace left between them; through which the Parties covenanting might paſs. Which ſeems to be meant

meant by *Homer* when he ſays, *Iliad. d. v.* 461. that after the Prieſt had prayed to *Apollo*, the *Sacrifice* was ſlain and flea'd, and then they cut it up, Chapter XV.

Δίχθυχα ποιήσαντες, ——

making *Duplicates*, which were exactly anſwerable one to the other.

But the Birds divided he not.] Thus it was preſcribed afterwards, *Levit.* I. 17. becauſe they were but an appendage to the Sacrifice, and their Blood was not ſprinkled upon the Altar. It is likely, notwithſtanding, that the Birds were laid one againſt the other, as the pieces of the Beaſts were. And there being a Prophecy of the ſtate of *Abram*'s Family in future times, *verſe* 13, 14. Some fanſie that the Diviſion of theſe Beaſts repreſented the Diſperſion of his Poſterity into divers Countries.

Ver. 11. *And when the Fowls came down*, &c.] The Birds of prey. For the *Hebrew* word *Ajit*, ſignifies *Avis rapax & carnivora*, ravenous Birds, that feed on Fleſh. Whence *Bochartus* thinks an Eagle is called in *Greek* Ἀετὸς and Αἰετὸς, as the principal Bird of prey. *Hierozo. P. I. L. III. c.* 12. And by theſe *Fowls* ſome think the *Egyptians* are repreſented, who fell upon the *Iſraelites*; as rapacious Birds do upon dead Carcaſſes, and endeavoured to hinder their offering Sacrifices unto God. Verſe 11.

Abram drove them away.] He ſat by the pieces of Fleſh (as the LXX tranſlate it) to watch leſt Vultures, or ſuch like Creatures, ſhould ſnatch them away. For he looking upon them as things hallowed, watched to ſee what God intended in them.

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Verſe 12.

Ver. 12. *A deep ſleep*, &c.] Some would have it, That he being tired with the great Labour of fetching the Sacrifices, cutting them up, and watching them, naturally fell into a Sleep. But *Maimonides*, more reaſonably, looks upon this as the continuance of what was begun before in a *Viſion:* Which at laſt was converted into a *profound ſleep*; wherein things were repreſented to him in a Dream. And therefore their wiſe Men ſay, this was a *Prophetical Sleep. More Nevoch. P.* II. *c.* 45.

An horror of great darkneſs fell upon him.] Prophecy ſaith the fore-named Author, begins ſometimes in Viſion; afterwards that Terror and vehement Paſſion, which follows the high working of the imaginative Faculty, being multiplyed, it ends in a deep Sleep, as it did here in *Abram*. Such a Terror alſo poſſeſſed *Daniel* in ſome of his Viſions, while he was awake, *Dan.* X. 8. as the ſame *Maimonides* obſerves in the XLI. *Chapter* of that Book.

This Horror of great Darkneſs, many think ſignified the diſmal Condition of *Abram*'s Poſterity in *Egypt:* Which God now repreſented to him. And this Horror coming upon him, at the *going down of the Sun*, was, they think, a further Signification of it. For we ſay, a Man's Sun is ſet, when he falls into great Calamities. And it ſignified, ſome imagined, theſe Calamities ſhould come upon them a great while hence.

Verſe 13.

Ver. 13. *And he ſaid unto Abram*, &c.] Here he informs him, what the State of his Family ſhould be, from the birth of *Iſaac:* (which he had promiſed to him, *Verſe* 5.) for the ſpace of *Four hundred* Years.

Thy

Thy Seed.] This ſhows from whence the *Four hundred* Years are to commence: *viz.* From the time of his having a Son. Chapter XV.

Be a ſtranger in a Land that is not theirs.] *i. e.* Sojourn partly in *Canaan* and partly in *Egypt.* There are thoſe indeed who fanſie *Canaan* cannot be ſaid to be a Land *that was not theirs*; God having beſtowed it upon *Abram.* But God himſelf teaches us otherwiſe, *Exod.* VI. 4. where he calls it, *the Land of their Pilgrimage, wherein they were ſtrangers:* Becauſe they were not at preſent poſſeſſed of it, though they had a good Title to it.

And they ſhall afflict them four hundred Years.] Theſe *four hundred* Years are not to be referred only to what immediately goes before, [*they ſhall afflict them*] but to all the reſt, their ſojourning in a ſtrange Land, and their being in Servitude. Theſe *three* things were to come to paſs within that ſpace: So that it is as if he had ſaid, Thy Seed ſhall not poſſeſs this Land till *four hundred* Years hence. During which time, they ſhall be Sojourners in this Land and in *Egypt*, and alſo, ſome part of it, be no better than Slaves, nay endure ſore Affliction.

It muſt here be noted, That from the Birth of *Iſaac*, when theſe Years began, to their Deliverance out of the *Egyptian* Bondage, was juſt *Four hundred and five* Years. But the *five* odd Years are not mentioned; it being the manner of all Writers to take no notice of broken Numbers, (as they call them) when they name a round Sum. Thus the *Greek* Interpreters of the Bible are commonly called the LXX: Though there were *Seventy two* of them. And the *Roman* Writers call thoſe *Centumviri*, who were in all an *Hundred and five.* And *Moſes* in another

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place, *Numb.* XI. 21. ſaith, the *Iſraelites* were *Six hundred thouſand*; not reckoning the *Three thouſand five hundred and fifty* above that Number, as appears from *Numb.* I. 46. and II. 32.

If it ſeems a difficulty, that their ſojourning is ſaid in *Exod.* XII. 40. to have been *Four hundred and thirty* Years, it is removed by conſidering, that in thoſe Years is comprehended the time of *Abram's* ſojourning alſo; as well as his Seed. And it was juſt *twenty five* Years from his coming into *Canaan* to the Birth of *Iſaac:* Which, added to *Four hundred and five* Years before-mentioned, make up the Number of *Four hundred and thirty.* And this is ſo exactly true, that if we divide this Sum of *Four hundred and thirty* into equal parts, it is computed by the beſt of the ancient, as well as later Writers, that the *Hebrew* Nation ſojourned juſt *Two hundred and fifteen* Years in *Canaan*, (reckoning that ſhort time *Abram* was in *Egypt*, *Chap.* XII.) and as many after they went into *Egypt.* See *Uſſer. Chronol. Sacra*, *C.* X.

Verſe 14. Ver. 14. *I will judge.*] *i. e.* Puniſh them.

Verſe 15. Ver. 15. *Go to thy Fathers.*] *i. e.* Die, and depart to the other World.

In Peace.] And ſee none of the fore-named Calamities.

Verſe 16. Ver. 16. *The Iniquity of the Amorites*, &c.] *Abram* now lived among the *Amorites*, XIV. 13. But under their Name is comprehended all the other Nations of *Canaan.* Who were very wicked; but God forbare them till their Wickedneſs had overflowed the whole Country, and that to the greateſt heighth. Their moſt heinous Iniquities, were abominable Idolatries, Cruelty, beaſtly Filthineſs, to a prodigious exceſs, *Levit.* XVIII. 22, 23, &c. See *Theo-*

Theodoret upon *Pſalm* CV. 44. and *P. Fagius* upon *Levit.* V. 1. Chapter XV.

But in *Abram*'s time their Iniquity was *not full*, *i. e.* There were ſeveral good Men ſtill remaining among them, as *Mamre*, *Eſhcol*, and *Aner* ſeem to have been, who were confederate with *Abram*; and *Melchizedek* certainly was, who being Prieſt of the moſt high God, had ſome People ſure worſhipped together with him. And therefore God ſtaid till there was an univerſal Corruption, and they were all ripe for Deſtruction. For we read of none but *Rahab* whoſe Faith ſaved her and her Family, when the time of their Deſtruction came.

Ver. 17. *Behold, a ſmoking Furnace.*] If the *great Horror*, *ver.* 12. repreſented the extream Miſery of the Children of *Iſrael* in *Egypt*: Then this ſeems to ſignifie God's Vengeance upon the *Egyptians*, for oppreſſing them in the Furnaces, wherein they wrought, *Exod.* IX. 8. Verſe 17.

A burning Lamp, or *a Lamp of Fire.*] *i. e.* The *Schechinah*, or *Divine Majeſty*, appeared in great Splendor, (ſo *Maimonides* rightly explains it, *P.* I. *More Nev. cap.* 21.) like to a flaming Fire. So it appeared to *Moſes*, when God came to deliver them from the *Egyptian* Bondage, *Exod.* III. 2, 6, &c.

Paſſed between the pieces.] In Token, as it follows, *verſe* 18. that he entred into a Covenant with *Abram* and with his Poſterity: For *paſſing between* the pieces, he conſumed them, (as St. *Chryſoſtom* rightly underſtands it) and thereby teſtified his Acceptance of the Sacrifices which *Abram* offered. I noted before, that there is no ſuch Rite we read of any where in Scripture, but in *Jeremiah*, of making a Covenant in this manner. But there are thoſe who think they find

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find this Cuſtom in other Nations: For if *Dictys Cretenſis* do not Lye, after the manner of the *Cretians*, (as *Bochart* ſpeaks) both the *Greeks* and *Trojans*, from the time of *Homer*, did make Covenants, in this faſhion. Certain it is, the *Bœotians* and *Macedonians* paſſed on ſome occaſions, through the parts of a Beaſt diſſected: But it was for *Luſtration*, not for Covenanting, as the ſame *Bochart* obſerves, *P.* I. *Hierozoic. L.* II. *c.* 46.

Verſe 18. Ver. 18. *Unto thy Seed will I give this Land*, &c.] Here is the utmoſt extent of the Donation made to *Abram*: Which began to be fulfilled in *David*, (2 *Sam.* VIII. 3, &c.) for till then they did not inlarge their Borders, as far as *Euphrates*.

The River of Egypt.] So *Nile* is commonly called, but cannot be here meant; becauſe the *Iſraelites* never enjoyed all the Land of *Egypt*, on this ſide *Nile*. Therefore we are to underſtand by it, that little River, which came out of that Branch of *Nile*, called *Peleuſiacum brachium*: From whence a ſmall River not Navigable, ran toward *Judæa*; falling into the *Egyptian* or *Phœnician* Sea. For this River was the Bounds of *Paleſtine*; and is mentioned by *Strabo* and others, whom *G. Voſſius* cites, *L.* II. *De Idolol. c.* 74. It is called, *Amos* VI. 14. *the River of the Wilderneſs*; becauſe it run through the Wilderneſs, which is between *Egypt* and *Palaſtine*, into the Sea.

Verſe 19. Ver. 19 *The Kenites*, and *Kenizzites.*] Theſe are put into the Number of the Nations, whoſe Country God gave to *Abram*; but whether they were deſcended from any of the Sons of *Canaan* we cannot tell: Nor are we certain where they dwelt. Only *Euſtathius*, Biſhop of *Antioch*, ſays the *Kenites* dwelt about *Libanus* and *Amanus*: And the *Kenizzites* its likely

likely were their Neighbours. But the Names of theſe People were quite extinct between the times of *Abram* and *Moſes*, for we find no mention of them by *Joſhua* in the Diviſion of the Land of *Canaan*; nor in the Account he gives of the Nations he conquered. We read indeed of the *Kenezites*, *Numb.* XXXII. 12. *Joſh.* XIV. 6, 14. but they were of the Children of *Iſrael*. And of the *Kenites*, *Judg.* I. 16. IV. 11, 17. but they deſcended from the Father-in-Law of *Moſes*. And therefore thoſe whom *Moſes* here ſpeaks of, it is probable loſt their Name, being incorporated into ſome of the *ſeven* Nations who inhabited this Country when *Joſhua* ſubdued it. Chapter XV.

The Kadmonites.] Theſe are no where elſe mentioned: But are thought by *Bochartus* to be the ſame with the *Hivites:* Who living about Mount *Hermon*, toward the *Eaſt* of the Land of *Canaan*, were thence called *Kadmonites*, i. e. *Orientals*. See IX. 17.

Ver. 20. *Hittites.*] See X. 15. Verſe 20.

Perizzites.] They were a People inhabiting the Mountainous and woody Country of *Canaan*, as appears from *Joſh.* XI. 3. XVII. 13. From whence we may gather they were a wild ſort of People, who lived far from Cities, in little Villages; and thence perhaps had their Name: For *Pherazoth* in *Hebrew* ſignifies *Pagi*, Villages. But from which of the Sons of *Canaan* they deſcended, there is not the leaſt ſignification in Holy Scripture.

Rephaim.] They dwelt in *Baſhan*; and perhaps in other Countries thereabouts. See XIV. 5.

Ver. 21. *Amorites.*] Theſe were the mightieſt People in the Land of *Canaan*. See X. 16. Verſe 21.

Canaanites.] Theſe were ſome of the Poſterity of *Canaan*, who peculiarly inherited his Name; living upon

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upon the Sea-Coaſt, and upon the Banks of *Jordan*, *Numb.* XIII. 30. *Deut.* I. 7. XI. 30. And it is a reaſonable Conjecture, That they ſprang from ſuch of *Canaan*'s Sons, as had, for a time, the greateſt Power and Authority in that Country: And therefore had the Prerogative of being called by his Name. Or elſe, they were ſo called, becauſe they were *Merchants*, and great Traders by Sea. For ſo the word is uſed in Scripture.

Gergaſite.] See X. 16.

Jebuſite.] See there alſo.

CHAP. XVI.

Verſe 1.

Ver. 1. *Sarai bare him no Child.*] Still the fulfilling of God's Promiſe was deferred; for the greater trial of *Abram*'s Faith. Which now had held out ten Years, (*Verſe* 3.) without ſeeing any Fruit of it.

She had an handmaid, an Egyptian.] An *Egyptian* by Nation; but a Proſelyte to the true Religion. St. *Chryſoſtom* thinks *Pharaoh* beſtowed her upon *Sarai*, when he took her into his Houſe, or when he ſent her away, XII. 15, 20. Which he learnt from the *Jews*, who ſay the ſame; as may be ſeen in *Pirke Elieſer*, *c.* 26. who ſays alſo, as *R. Solomon Jarchi* doth, that ſhe was *Pharaoh*'s Daughter, by his Concubine. But it is more likely ſhe was ſuch a Servant to *Sarai* as *Eliezer* was to *Abram*; born in his Houſe of an *Egyptian*, as he was of a *Syrian* Woman.

Ver.

Ver. 2. *And Sarai ſaid unto Abram*, &c.] It is likely he having acquainted her with the Promiſe, ſhe grew impatient to have it fulfilled, ſome way or other. Chapter XVI. Verſe 2.

Go in unto my Maid.] *i. e.* Take her to Wife, *Verſe* 3.

It may be I may obtain Children by her.] Being born of her Bond-ſlave, they would be *Sarai*'s Children; according to the Cuſtom of thoſe Times, XXX. 3. *Exod.* XXI. 4.

And Abram hearkned to the voice of Sarai.] Thinking, perhaps, that God might fulfil his Promiſe this way; becauſe he had only told him he ſhould have Seed, but had not, as yet, ſaid by *Sarai.*

Ver. 3. *Gave her to her Husband Abram to be his Wife.*] A ſecondary Wife, (which was a Liberty they took in thoſe days) who was not to be Miſtreſs of the Houſe; but only to bear Children, for the increaſe of the Family. Now I can ſee no good Reaſon, why *Sarai* her ſelf ſhould perſwade her Husband (contrary to the inclination of all Women) to take another Wife, which ſhe her ſelf alſo gave him; but only the eager deſire ſhe was poſſeſſed withal of having the promiſed Seed. Which gives a good account alſo of *Jacob*'s Wives contending ſo earneſtly, as they did, for his Company. Verſe 3.

Ver. 4. *Her Miſtreſs was deſpiſed in her Eyes.*] *Hagar* began to take upon her, as if ſhe had been Miſtreſs of the Houſe; at leaſt much more favoured by God, who had made her Fruitful: Which was accounted a great Bleſſing, and Honour in thoſe days; eſpecially in a Family that had no Heir. Verſe 4.

Ver. 5. *My wrong be upon thee.*] Thou art the cauſe of this Injury (or theſe Affronts) which I ſuffer, by Verſe 5.

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being too indulgent to my Maid, and not repreſſing her Inſolence. Or, it is incumbent on thee, to ſee me redreſſed of the Wrong that is done me. See *Lud. de Dieu.*

The Lord judge between me and thee.] Sometimes this Phraſe ſignifies an Appeal to God, as the Avenger of Wrongs: But here it ſeems only to denote her committing the Equity of her Cauſe to the Judgment of God.

Verſe 6.

Ver. 6. *Behold, thy Maid is in thy hand.*] Is ſubject unto thee.

Do with her as pleaſes thee.] Uſe her as thy Maid, and not as my Wife.

And when Sarai dealt hardly with her.] Beat her perhaps; or, impoſed on her, too much, or too ſervile Labour.

She fled from her face.] Run away, to avoid her cruel uſage.

Verſe 7.

Ver. 7. *And the Angel of the* LORD, &c.] This is the firſt time that we read of the Appearance of an *Angel.* By whom *Maimonides* will ſcarce allow us to underſtand more, than a Meſſenger, (*More Nevoch. P.* II. *c.* 42.) But ſome Chriſtians go ſo far into the other extream, as to underſtand hereby, the Eternal ΛΟΓΟΣ, or Son of God. It ſeems to me more reaſonable, to think, that though the *Schechinah*, or *Divine Majeſty*, did not appear to her; as it had often done to *Abram*: Yet one of the heavenly Miniſters, who were Attendants upon it, and made a part of its Glory, was ſent to ſtop her Proceedings. And a great Favour it was, that the LORD would diſpatch ſuch a Meſſenger after her: Who was ſufficient to do the buſineſs.

In the way to Shur.] She was flying into *Egypt*, her own Country, (upon which the Wilderneſs of *Shur* bordered) and only reſted a while at this Fountain, to refreſh her ſelf. Chapter XVI.

Ver. 8. *And he ſaid, Hagar, Sarai's Maid.*] He takes notice of her being *Sarai*'s Maid, rather than *Abram*'s Wife; to put her in mind of her Duty; and that ſhe could not honeſtly leave her Miſtreſs without her Conſent: For ſo it follows in the next *Verſe*. Verſe 8.

Ver. 9. *Return to thy Miſtreſs, and ſubmit*, &c.] It is the ſame word here tranſlated *ſubmit*, with that *Verſe* 6. where it is rendred *dealt hardly*: Signifying that ſhe ſhould be Patient, and indure the Hardſhip of which ſhe complained, (or, ſuffer her ſelf to be afflicted by her.) Verſe 9.

Ver. 10. *I will multiply*, &c.] I will make thee partaker of the Promiſe to have made to *Abram*, XV. 5. The Angel delivers this Meſſage to her, in the Name of God, who ſent him. Verſe 10.

Ver. 11. *Behold, thou art with Child*, &c.] Do not doubt of what I ſay; for thou art with Child of a Son, who ſhall be the Father of a great People. This Promiſe was renewed to *Abram* in the next *Chapter*, XVII. 20. and we find was performed, XXV. 12. Verſe 11.

Shalt call his Name Iſhmael.] Some of the *Jews* take notice of the Honour which was here done him, in calling him by his Name before he was born: There being but *Six*, they ſay, who were thus diſtinguiſhed from others; the two firſt were the Sons of *Abram*, (*Iſhmael*, and *Iſaac*,) and the laſt was the *Meſſias*.

The LORD hath heard thy affliction.] Thy Complaint under the Affliction thou haſt endured from thy Miſtreſs, and here in the Wilderneſs. This Paſ-

Chapter XVI.

sage shows it was an Angel which appeared and spake to her from the LORD, and not the LORD himself.

Verse 12. Ver. 12. *A wild Man.*] The *Hebrew* word *Phere* here joyned with Man, signifies a *wild Ass.* And so is well translated by *Bochart*, *Tam ferus quam onager, as wild as a wild Ass.* Which loves to ramble in Desarts; and is not easily tamed, to live in Society.

His Hand shall be against every Man, &c.] He shall be very Warlike: And both infest all his Neighbours, and be infested by them.

He shall dwell in the presence of his Brethren.] Be a Nation by himself; near to all his Brethren, whether descended from *Isaac*, or from the rest of *Abram*'s Sons by *Keturah:* Who, though annoyed by him, shall not be able to dispossess him. This is such an exact Description of the Posterity of *Ishmael*, throughout all Generations, that none but a Prophetick Spirit could have made it; as Doctor *Jackson* truly observes, (*Book* I. *on the Creed*, *c.* XXV.) wildness being so incorporated into their Nature, that no change of Times hath made them grow tame.

Verse 13. Ver. 13. *She called the Name of the LORD that spake to her.*] By his Angel, for she look'd upon the Presence of the Angel, as a Token of the Divine Presence; though she saw it not in its full Glory.

Thou God seest me.] Takest Care of me, wheresoever I am.

For she said, Have I also here looked after him that seeth me?] There are various Interpretations of these words: The plainest is that of *De Dieu:* Who observes that the word *Halom* always signifies *Place*, not *Time*; or, that which is done in any Place; and so we

we tranſlate it by the word *here*. But there he makes a ſtop, after that word, by way of admiration; in this manner: *And even here alſo!* Or, *even thus far!* It had been leſs wonder, if God had taken care of me in my Maſter's Houſe; but doth he follow me with his Favour even hither? This is wonderful. And then the next words, (*have I looked after him that ſeeth me*) carried this ſence, Have I beheld God, who taketh care of me? What a Favour is this that he would ſo far condeſcend to me? It ought never to be forgotten; therefore ſhe called his Name, *Thou God ſeeſt me.* Chapter XVI.

Ver. 14. *Beer-lahai-roi.*] Some would have this refer, both to *Hagar*, and to God: in this manner: *The Well of her that liveth, and of him that ſeeth,* (*i. e.* who preſerves me in Life.) So it was an acknowledgment that ſhe owed her Life and Safety to God. Verſe 14.

Ver. 15. *Abram called his Son's Name,* &c.] *Hagar* having told him at her return the foregoing Story, he gave his Son this Name; in Obedience to the Angels Command, *Verſe* 11. Verſe 15.

Ver. 16. *Fourſcore and ſix years old.*] He was *Seventy five* Years old when he came into *Canaan*, XII. 4. and had been *ten* Years there when he took *Hagar* to Wife, (*Verſe* 3. of this *Chapter*) and therefore was then *eighty five* Years old; and conſequently *eighty ſix* the next Year, when *Iſhmael* was born. Verſe 16.

CHAP.

CHAP. XVII.

Verſe 1. Ver. 1. *When Abram was ninety nine years old.*] Thirteen Years after *Iſhmael*'s Birth.

The LORD appeared to Abram.] In a viſible Majeſty; to ſatisfie him that the Promiſe made, (XV. 4, 5.) ſhould not be fulfilled in *Iſhmael.*

I am the Almighty God.] Or, All-ſufficient. This is the firſt time we meet with this Name: Which was moſt fitly uſed here, when he ſpeaks of a thing very difficult to be done; but not beyond the Power of God, who can do all things, and needs none to aſſiſt him.

Walk before me.] Go on to pleaſe me.

And be thou perfect.] Till thou haſt compleated thy Faith and Obedience.

Verſe 2. Ver. 2. *And I will make my Covenant*, &c.] Eſtabliſh and perform my Covenant: For it was made before, and now only confirmed, by a Sign or Token of it, *verſe* 11.

Verſe 3. Ver. 3. *Abram fell on his face.*] Being aſtoniſhed at the Brightneſs of that Majeſty which appeared to him, *verſe* 1.

Verſe 4. Ver. 4. *As for me, behold, my Covenant*, &c.] Be not afraid, for it is I, who am conſtant to my word, and now again ingage my ſelf unto thee.

Thou ſhalt be a Father of many Nations.] Not only of *Jews*, and *Iſhmaelites*, and others; but, in the Spiritual Sence, of all the *Gentile* World.

Verſe 5. Ver. 5. *Neither ſhall thy Name*, &c.] *Abram* is commonly interpreted, *high Father*, and *Abraham* the *Father*

Father of a Multitude. So the very Text expounds the reaſon of this Name: *For a Father of many Nations have I made thee.* There are many ways of making out this meaning; but none ſeems to me ſo plain, as that of *Hottinger*'s; who makes it a compoſition of *Ab*, (a Father) and the old word *Raham*, which ſtill in *Arabick* ſignifies a *great Number*, *Smegma Orient. cap.* 8. § 19. Chapter XVII.

Ver. 6. *And I will make thee exceeding fruitful*, &c.] I obſerved before, XII. 7. that *Abram*'s Obedience was conſtantly rewarded in kind, *&c.* of which here is a new proof. For upon his ſubmiſſion to be Circumciſed, (wherein his Obedience was next tried) which might ſeem to weaken the power of Generation, (as *Maimonides* affirms it doth, *More Nevoch.* P. III. *c.* 49.) God promiſes that he would make him ſo exceeding Fruitful, that Nations and Kings ſhould proceed from him: As there did both by *Iſrael*, *Edom*, and *Iſhmael*, from whom the *Saracens* came, *&c.* Verſe 6.

Ver. 7. *An everlaſting Covenant.*] The word *Olam*, which we tranſlate *Everlaſting*, hath often a limited ſignification, to the end of ſuch a Period, (as *Exod.* XXI. 6. *a Servant for ever*, is till the Year of *Jubilee*) though with reſpect to the thing ſignified, this Covenant is abſolutely everlaſting; and continues now that the ſign is aboliſhed. The next words tell us what was ſignified in this Covenant of Circumciſion. Verſe 7.

To be a God unto thee, &c.] I think *Maimonides* hath truly obſerved, that in Circumciſion, they covenanted with God, to have no other God but him: Or, in his Phraſe, they covenanted concerning *the belief of the Unity of God*, *More Nevoch.* P. III. *cap.* 49.

Who

Chapter XVII. Who promiſed to be their God; that is, to beſtow all manner of Bleſſings upon them, and at laſt to ſend the *Meſſiah*.

Verſe 8. Ver. 8. *And I will give thee*, &c.] Here he again renews his Promiſe, (XII. 7. XIII. 15. XV. 18.) and confirms it by this Covenant, to give him that Land, wherein he was at preſent a Stranger, and to put his Seed in poſſeſſion of it.

An everlaſting poſſeſſion.] If they did not forfeit it by their Diſobedience to him.

Verſe 9. Ver. 9. *Thou ſhalt keep my Covenant therefore*, &c.] Now follows *Abraham*'s part of this Covenant, which was mutual between God and him.

Verſe 10. Ver. 10. *This is my Covenant.*] Which the next *Verſe* explains, by the Sign or *Token of the Covenant*. As the Paſchal Lamb is called the *Paſſover of the Lord*, *Exod.* XII. 11. That is, the memorial of the Angel's paſſing them by, when he killed the *Egyptian* Children, XIII. 9. But Circumciſion was ſuch a Sign, that they entred thereby into a Covenant with God to be his People. For it was not a mere Mark, whereby they ſhould be known to be *Abraham*'s Seed, and diſtinguiſhed from other Nations: But they were made by this, the Children of the Covenant, and intitled to the Bleſſings of it. Though, if there had been no more in it but this, That they who were of the ſame Faith, as *Maimonides* ſpeaks, ſhould have one certain Character, whereby they ſhould be known and joyned one to another, without the mixture of any other People; it had been a very wiſe appointment. And this Mark was very fitly choſen, becauſe it was ſuch a Token, as no Man would have ſet upon himſelf and upon his Children; unleſs it were for Faith and Religion ſake. For it is not a Brand

Brand upon the Arm, or an inciſion in the Thigh; but a thing very hard, in a moſt tender part: Which no Body would have undertaken, but on the fore-named account, *P.* III. *More Nev. c.* 49. Chapter XVII.

It may be proper here to add; That Covenants were anciently made in thoſe *Eaſtern* Countries, by dipping their Weapons in Blood, (as *Xenophon* tells us) and by pricking the Fleſh, and ſucking each others Blood, as we read in *Tacitus*. Who obſerves, (*L.* XII. *Annal.*) that when Kings made a League, they took each other by the Hand, and their Thumbs being hard tied together, they prick'd them, when the Blood was forced to extream parts, and each Party lick'd it: Which he ſaith was accounted *Arcanum fœdus, quaſi mutuo cruore ſacratum*, a myſterious Covenant, being made Sacred by their mutual Blood. How old this Cuſtom had been, we do not know: But it is evident God's Covenant with *Abraham* was ſolemnized on *Abraham*'s part, by his own and his Son *Iſaac*'s Blood, and ſo continued through all Generations, by cutting off the Fore-skin of their Fleſh, (as it follows in the next *Verſe*) whereby as they were made the Select People of God: So God in concluſion, ſent his own Son, who by this very Ceremony of Circumciſion, was conſecrated to be their God and their Redeemer.

Ver. 11. *Ye ſhall circumciſe the Fleſh of your Foreskin.*] *i. e.* The Foreskin of your Fleſh: For that Member, which is the Inſtrument of Generation, is peculiarly called by the Name of *Fleſh*, in many places, *Lev.* XV. 2. *Ezek.* XVI. 26. In which part of the Body, rather than in any other, God appointed the Mark of his Covenant to be made; that they might be denoted to be an *Holy Seed*, conſecrated to him from the Verſe 11.

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beginning. The *Pagans* made Marks in ſeveral parts of their Bodies, (ſome in one, ſome in another) whereby they were conſecrated to their Gods: But the Character which God would have imprinted upon his People, was in one peculiar part and no other, (from which they never varied,) *viz.* In that part which ſerved for the Propagation of Mankind. Of which ſome have given *Natural*, others *Moral* Reaſons; but the moſt plain and obvious is, That it might be an apt Token of the Divine Covenant made with *Abraham* and his Poſterity: That God would multiply their Seed, and *make them as the Stars of Heaven*, XV. 5. It is probable alſo, that this part was choſen, rather than any other; to make them ſenſible, that this was a Divine Sacrament: For nothing but God's Inſtitution, could at firſt engage Men to lay that part bare, which Nature hath covered.

It is of late indeed made a Queſtion by ſome learned Men, whether this were the Original of Circumciſion: Which they fanſie the *Jews* borrowed from the *Egyptians*, and not the *Egyptians* from the *Jews*. Certain it is, that not only the *Egyptians*, but ſeveral other Nations, did very anciently uſe Circumciſion. Now it is improbable, ſay they, that the *Egyptians*, (who ſeem to have had it the moſt early of all Nations, who ſprang not from *Abraham*) would borrow this Cuſtom from the *Hebrews*, whom they perfectly hated, (Shepherds being an abomination to them, XLVI. 34.) and therefore they gave themſelves the liberty to ſay, That God did not now enjoyn *Abraham* a new thing, when he ordered him to be circumciſed; but only made this a Sign of his Covenant with him, which it was not with other Na-

Nations. But unleſs it can be proved that Circumciſion was in uſe before *Abraham*'s time, (which doth not appear from any good Authors, though ſuch as *Celſus* were ſo bold as to affirm it, as we find in *Origen*, *L.* V.) ſuch Arguments as theſe will not perſuade us to believe, that it came from the *Egyptians* or any other Nation: But they had it, if not from the *Hebrews*, yet from the Poſterity of *Iſhmael*, or other People deſcended from *Abraham*. Who being highly beloved of God, it is not credible that God would ſet the Mark of *Ham*'s Race upon him and his Poſterity: Much leſs make it the Token of his Covenant with them. See *J. Ludolphus*, *L.* III. *Comment. in Hiſtor. Æthiop. c.* 1. *n.* 3. The only Authority upon whom the broachers of this Novelty rely is *Herodotus*: Who in his *Second Book*, *cap.* 104. ſays, 'The People of *Colchis* and the *Egyptians*, were the 'only Nations that were circumciſed, ἀπ' ἀρχῆς, 'from the beginning: The *Syrians* and *Phœnicians* 'who live in *Paleſtine* acknowledging they had this 'Rite from them. Which is juſt ſuch a Tale as he tells in the *Second Chapter* of that Book, that the *Egyptians*, were the firſt inhabiters of the Earth, unleſs perhaps the *Phrygians*. This Opinion proceeded from their own vain Conceit; which made them loath to confeſs they received Circumciſion from any other People. Though I think there is a convincing Argument of it in *Moſes* himſelf; who tells us in *Chapter* X. 14. that the *Philiſtim* came from the *Caſluchim*, i.e. the People of *Colchis*; as that People came originally from *Egypt*. (So *Herodotus* himſelf, *Diodorus*, and abundance of other credible Authors, teſtifie.) This, it appears by what I noted there, was before the time of *Moſes*, nay, before Chapter XVII.

Chapter XVII.

Abraham: For the *Philiſtim* had a King among them in his days: As we read in this *Book*, XX. and XXVI. Now theſe *Philiſtim* were an uncircumciſed People, and therefore the People of *Colchis* no doubt were ſo alſo, when they went out of their Country, and drove the *Avim* out of *Paleſtine*. And conſequently the *Egyptians* had no ſuch Rite among them, when the *Caſluchim* came from *Egypt*; but put a groſs cheat upon *Herodotus* when they made him believe they had been circumciſed, ἀπ' ἀρχῆς, from the beginning. And, in like manner they impoſed upon him, who told him the Inhabitants of *Paleſtine*, (whom he calls *Syrians* and *Phœnicians*) confeſſed they received Circumciſion from the *Egyptians*. For there were no Inhabitants of *Paleſtine* circumciſed but the *Jews*, who always profeſſed they received it from *Abraham*. Who, we may be confident was the firſt Perſon in the World that was circumciſed: There being nothing to induce any Body to uſe ſuch a Rite, unleſs they had been directed to it by God, as *Abraham* was. From whom the *Iſhmaelites* received it; and from them the *Arabians*: And from thoſe Countries, or from *Abraham*'s Children by *Keturah*, it was derived (as ſeems moſt probable to me) to the *Egyptians*: From whom the People of *Colchis*, who knew themſelves to be an *Egyptian* breed, imbraced it; in imitation of their famous Anceſtors. But, after *Abraham*'s time, who found no ſuch Rite among the *Philiſtim*, a Colony of theirs; to whom in all likelihood they would have communicated it, as the *Egyptians* did to them, if it had been then uſed in that Country.

Verſe 12. Ver. 12. *And he that is eight days old*, &c.] *Maimonides* thinks that if Circumciſion had not been per-

performed in their Infancy, it might have been in danger to have been neglected afterward. For an Infant felt not ſo much pain as an adult Perſon would have done; in whom the Fleſh is more compact; and his Imagination ſtronger. The Parents alſo, (eſpecially Fathers) have not ſo ſtrong an Affection to a Child when he is newly born, as they have when he is grown up: And ſo more eaſily ſubmitted to this harſh Rite, at their firſt appearance in the World; than they would have done, after they were more endeared to them. But the Child could not be circumciſed before the *eighth* Day after his Birth; becauſe till then he was look'd upon as imperfect; and not yet ſufficiently cleanſed and purged: For which reaſon Beaſts were not accepted by God, till *ſeven* Days were paſt, after their Birth, *Exod.* XXII. 30. See *More Nevoch. P.* III. *cap.* 49. Chapter XVII.

And, as the Child was not to be circumciſed before the *eighth* Day, ſo he was not (unleſs perhaps in caſe of great weakneſs) to be kept uncircumciſed beyond that Day. On which, if the Parents did not cauſe it to be circumciſed, the *Houſe of Judgment*, as the *Jews* ſpeak, were bound to do it. And if they did not (being ignorant perhaps of the neglect) the Child when he came of Age, (*i.e.* was *thirteen* Years old) was bound himſelf to get it done. If he did not, the Judges (if it were known to them) were obliged to take care of it: As Mr. *Selden* obſerves, *L.* I. *de Synedr. cap.* 6. *p.* 96, 97.

Ver. 13. *He that is born in thy Houſe, or bought with Money, muſt needs be circumciſed.*] Not whether they would or no: For Men were not to be compelled to Religion; which had been a profanation of this Covenant. But *Abraham* was to perſuade them to it; and, Verſe 13.

Chapter XVII.

and, if they consented not, to keep them no longer in his House: But to sell them to some other People. So *Maimonides* expounds it, in his *Book of Circumcision Cap.* I. which is true both of Servants born in the House, and bought with Money: But as for the Children of these Slaves, they were to be circumcised whether their Parents would or no: Because they were the possession of their Masters, not of their Parents. For which cause, when the Parents were set free, their Children were left behind, as their Masters Goods, *Exod.* XXI. 4.

Verse 14. Ver. 14. *That Soul shall be cut off from his People.*] That is, if when he came to the Age of *thirteen* Years, he did not cause it to be done.

What it is to be *cut off* is very much disputed. The simplest Sence seems to be, he shall not be accounted one of God's People. But the *Hebrew* Doctors generally take this to have been a Punishment inflicted by *the Hand of Heaven*, i. e. of God: Though they be much divided in their Opinions about it. Of which Mr. *Selden* treats at large in *L.* VII. *De Jure N. & G. c.* 9. and *De Synedr. L.* I. *c.* 6. and more briefly *L'Empereur* in his Notes upon *Cornel. Bertram De Republ. Jud. p.* 351. Some say it was the shortning of the Man's Life; others say it was the making him Childless; so that his Family and Name perished in *Israel*. *Maimonides* would have it the extinction both of Soul and Body, like a Brute. And *Abarbinel* takes it for the loss of the Happiness of the World to come. Some Christians would have it, to be *Excommunication*: which cannot be, because such a Person never was a Member of the Church, which he was to be made by Circumcision. The first of these Opinions seems more probable than the rest:

reſt: For God himſelf ſaith of ſeveral Offenders, to whom he threatens this Puniſhment, *I will cut him off*, and *I will ſet my face againſt him*, Lev. XVII. 10. XX. 5, 6. XXIII. 30. Yet in other places, it muſt be confeſſed, this *Cereth*, or cutting off, ſignifies more largely, a Puniſhment by the Judge, and not by the Hand of God. And therefore the ſignification of it muſt be determined by the Matter, with which it is joyned. Thus the violation of the Sabbath is threatned with *cutting off*, Exod. XXXI. 14. which was to be done by ſtoning him: And ſo were inceſtuous Perſons, Blaſphemers, Idolaters, and others, to be judicially cut off by the Rulers. Chapter XVII.

Ver. 15. *Sarah ſhall be her Name.*] The ſame Letter is added to her Name, that was to *Abraham*'s, and for the ſame reaſon; for in the next *Verſe* it is ſaid, *ſhe ſhall be a Mother of Nations.* Verſe 15.

Ver. 16. *Give thee a Son alſo of her.*] Here now the promiſed Seed is determined to ſpring from *Sarah*. See XVI. 2. Verſe 16.

Ver. 17. *Abraham fell on his face.*] Worſhipped God with the humbleſt Reverence. Verſe 17.

And laughed.] Not doubting of the Promiſe, (for the Apoſtle tells us quite contrary, *Rom.* IV. 19.) but out of the exceeding great Joy wherewith he was tranſported; and the Admiration wherewith he was ſurprized. Which produced the following Queſtions.

Shall a Child be born unto him, who is an hundred Years old? &c.] As if he had ſaid, ſtrange! that I and *Sarah* at this Age ſhould have a Child. What joyful News is this! Accordingly the *Chaldee* tranſlates the word *laughed*; he rejoyced.

Ver.

Chapter XVII. Ver. 18. *O that Iſhmael might live before thee!*] In his Poſterity; as appears by God's Anſwer to this Petition, *Verſe* 20.

Verſe 18.

Verſe 19. Ver. 19. *Call his Name Iſaac.*] He had this Name from *Abraham's*, not from *Sarah's* Laughter: For that was after this; and proceeded not from the ſame Cauſe with *Abraham's*.

Verſe 20. Ver. 20. *I have heard thee.*] He ſhall have a numerous Poſterity. See Doctor *Jackſon's Firſt Book on the Creed, c.* 26. where he ſhows how the *Hagerens* grew a mighty Nation: And at laſt (when they were called *Saracens*) became the Scourges of all theſe parts of the World.

Verſe 21. Ver. 21. *But my Covenant will I eſtabliſh with Iſaac.*] The great Bleſſings I have promiſed in the Covenant I have made with thee, ſhall come to thy Poſterity by *Iſaac*, not by *Iſhmael*: Particularly the *Meſſiah*.

Verſe 22. Ver. 22. *And God went up from Abraham.*] That viſible Majeſty wherein he appeared to him, (*Verſe* 1.) called often, in after-times, *the Glory of the* LORD, went up to Heaven from whence it came.

Verſe 25. Ver. 25. *Iſhmael was thirteen Years old*, &c.] From hence it was that the *Saracens*, deſcended from him, did not circumciſe their Children till they were *thirteen* Years old. So it was in the days of *Joſephus*, *L.* I. *Antiq. c.* 13. And the *Saracens* in *Spain* and *Africk* obſerved the ſame Cuſtom.

Verſe 26. Ver. 26. *In the ſelf-ſame day.*] The *Jews* will have this to be the ſame with the great Day of Expiation, inſtituted in *Moſes* his time: So that God every Year remembred, ſay they, the Covenant of Circumciſion. But this is an ungrounded Fancy.

Ver.

Ver. 27. *And all the Men of his Houſe.*] *Maimonides* underſtands by the *Men of his Houſe*, thoſe whom *Abraham* had converted from Idolatry, and made Proſelytes to the true Religion. So do others among the *Jews* (ſee his Treatiſe of the *Worſhip of the Planets*, *c.* 1. § 9. But it is more proper to underſtand by the *Men of His Houſe*, all his Family in general. Who were either (as it follows) *born in his Houſe*, (and therefore it is likely were bred up in the true Religion, and ſo eaſily perſuaded to receive the Mark of Circumciſion) or *bought with his Money*; who ſubmitted to *Abraham*'s Arguments, not to his Authority: For Religion is to be choſen, not compelled. Chapter XVIII. Verſe 27.

CHAP. XVIII.

Ver. 1. *AND the LORD appeared to him.*] The Glory of the LORD, or the Divine Majeſty, which the *Jews* call the *Schechinah*, as it had done lately, XVII. 1. And as the LORD then appeared to eſtabliſh his Covenant with him, by Circumciſion: So ſome of the *Jews* imagine he again appeared to viſit, comfort, and heal him, now that he was very ſore of his Circumciſion. Or, rather, I ſhould think, to teſtifie by this illuſtrious Manifeſtation of his Glory, (*Verſe* 2.) his high Approbation of *Abraham*'s ready Obedience to ſo harſh a Command. So the *Jews* themſelves eſteem it, and therefore think that by receiving it, *Abraham* fulfilled that Precept, which goes juſt before it, XVII. 1. *be* Verſe 1.

Chapter XVIII. *thou perfect.* Which may have some truth in it, if rightly understood: For his Faith and Obedience grew more *perfect*, by submitting to this Command; and was compleated, when he sacrificed his Son.

However this be, I think it is plain from *Verse* 10. that this Appearance of the Divine Majesty, was not long after the former.

In the Plain.] Or, the Oaks, of *Mamre*; mentioned before, XIII. 18. This Place continued famous till the time of *Constantine*; both *Jews*, *Gentiles*, and *Christians*, meeting here once a Year, not only for Traffick, but for Religion: *Christians* here calling upon God; and there being an Altar here also, on which the *Gentiles* sacrificed, and invoked the Angels. Of which Superstition *Constantine* being informed by his Mother, he caused that Altar to be demolished, and a Church to be built in its place. See *Sozomen*, *L.* II. *cap.* 4. *Euseb. in vita Constant. L.* III. *cap.* 53.

And he sat in the Tent door.] To observe what Strangers passed that way.

In the heat of the Day.] In the Afternoon, when Travellers sought for places of Refreshment.

Verse 2. Ver. 2. *And he lift up his Eyes, and looked.*] Having fain down on his Face, (I suppose) and worshipped the Divine Majesty, as he did, XVII. 17. he beheld, when he rose up again.

And lo, there stood three Men by him.] Three Angels, in the shape of Men, (for so the Apostle to the *Hebrews* calls them, XIII. 2. And so *Moses* himself calls two of them, XIX. 1) who were part of the heavenly Retinue, as I may call it, waiting upon the Divine Majesty, mentioned in the *Verse* foregoing. There is a maxim among the *Jews* that no *Angel performs*

forms two Miniſteries, (is ſent, that is, on two Meſſa- Chapter
ges) nor are *two Angels ſent upon one Embaſſy*, (as XVIII.
Maimonides ſpeaks, *More Nevoch. P.* II. *cap.* 6.) and
therefore they think theſe *three* Angels were diſpatch'd for different purpoſes; one of them, and the principal, to bring a Confirmation of the Birth of *Iſaac*; another to bring *Lot* out of *Sodom*, and a third to overthrow the Cities of *Sodom* and *Gomorrha*. And therefore when one of theſe Angels had delivered that Meſſage to *Abraham*, there were but *two* that went to *Sodom*, XIX. 1. and *Lot* ſpeaks to *one* of them, as taking a particular care of him, *verſe* 19, &c. and then it is ſaid, *The Lord rained Fire and Brimſtone from the Lord out of Heaven*, verſe 24. That is, that Angel of the Lord, who was ſet by the LORD of Heaven and Earth over that Work. Some of them indeed aſſign another Work for one of them, (as we find in that Title of the *Talmud* called *Bava-Metzia*, *cap.* 7.) but they agree in the main Notion, That they had different Offices with which they were intruſted. But ſome Chriſtians, and thoſe of great Authority, have made a Queſtion whether they were all created Angels; one of them at leaſt, ſeeming to be the LORD of all. Nay, St. *Cyril* in his firſt Book againſt *Julian* thinks there was a Repreſentation of the bleſſed, individed Trinity; for *Abram* ſpeaks to them, *verſe* 4. ὡς εἷς ὄντες οἱ τρεῖς, as if *the three were but one*. But St. *Hilary*'s Opinion (and *Euſebius*'s, *L.* V. *Demonſtr. c.* 9.) is more likely, That the Son of God only appear'd with two Angels attending on him: Which many think is evident from *verſe* 22, and 25. of this *Chapter*. Yet, I think, another Account may be given of thoſe *Verſes*; and if we ſhould make that an Argument that one of them

Chapter XVIII. was the *increated* LORD, another of them must be so also: For he is called likewise by the Name of *Jehovah*, Gen. XIX. 24. See St. *Austin*, *L.* II. *de Trin. cap.* 11. and *L.* III. *cap.* 11. where he confutes the fore-named Opinion.

And when he saw them, he ran to meet them.] Was forward to invite them to refresh themselves with him: For he took them to be considerable Persons, as appears by what follows.

And bowed himself towards the ground.] After the manner of the *Eastern* People; in Token of the Respect and Honour he had for them. For this was a Civil Action (not Religious) it is manifest by this: That he did not know them to be Angels; but only Persons of Quality, (as we now speak) their Aspect and Habit, I suppose, being extraordinary.

Verse 3. Ver. 3. *My Lord, If now I have found*, &c.] One of them appeared more Honourable and Superior to the other two; and therefore he makes his address to him, as the chief: Praying him, if he thought him worthy of such a Favour, to honour him with their Company.

Verse 4. Ver. 4. *And wash your Feet.*] *i. e.* To wash your Feet. For this was performed by Servants, and not by the Guests themselves.

And rest yourselves under the Tree.] In an Arbour under a great Tree: Where they were wont to eat, for coolness sake. See Dr. *Hammond* upon *Psalm* CXXVIII. 3. St. *Hierom* sometimes calls this Tree, an Oak; sometimes a Turpentine-Tree, (as *J. Filesacus* observes, *L.* I. *Select. c.* 13.) Unless we will say, that he thought *Abraham* dwelt under the one, and entertained them under the other. And so *Eusebius*, *L.* V. *Demonstr. Evang. c.* 9. expressly relates it, That God

God appeared to him under the *Oak*, where he dwelt: And that he entertained the Angels under a *Turpentine-Tree*; which was had in great Honour in his time. Chapter XVIII.

Ver. 5. *I will fetch a morſel of Bread.*] Or, rather, a Loaf of Bread; as *de Dieu* ſhows the word imports: Under which is comprehended, all neceſſary Proviſion at a Meal. Verſe 5.

And comfort ye your hearts.] Refreſh you rſelves.

For therefore are ye come to your ſervant.] Divine Providence hath directed you to come this way, at this time a day; that I may have an opportunity to entertain you hoſpitably.

Ver. 6. *Make Cakes upon the Earth.*] Many interpret it upon the *Coals* or *hot Embers*; according to what we read, 1 *Kings* XIX. 6. But *Bochartus* thinks the word there, ſignifies as it doth here, upon *hot Stones.* Others will have it, that they were laid upon the Hearth and covered with hot Embers, (*P.* I. *Hierozoic. L.* II. *c.* 34.) and ſo they prepare them at this Day, as *Leon. Rawwolff* tells us in his Travels, *P.* II. *c.* 9. where he ſaith, That as he went through a Country, that lies between *Meſopotamia* and *Media*, a Woman preſently made them Cakes, about a Finger thick, and of the bigneſs of a Trencher; Which ſhe firſt laid upon hot Stones, and turned them often; and then threw Aſhes and Embers over them: Which he ſays were very ſavoury. Verſe 6.

Ver. 7. *A Calf tender and good.*] Which was a noble Entertainment in thoſe Countries. Verſe 7.

Ver. 8. *And he took Butter.*] Though we read of *Cheeſe* in *Homer*, *Euripides*, *Theocritus*, and others; yet they never mention Butter: Nor hath *Ariſtotle* a word of it, (at *Bochart* obſerves, *Hierozoic. P.* I. Verſe 8.

c. 2.

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c. 2. *c.* 41.) though he hath ſundry Obſervations about *Cheeſe*: For *Butter* was not a thing then known among the *Greeks*; though we ſee by this and many other places, it was an ancient Food among the *Eaſtern* People.

And he ſtood by them.] Waited upon them, and miniſtred to them. For he did not ſtand unmovable; but as Servants do that attend upon the Table, who, as there is occaſion, bring or take away, *&c.* See *P. Fagius* on *Deut.* I. 38.

Verſe 9. Ver. 9. *And they ſaid unto him, Where is thy Wife?*] One of them (the reſt ſignifying ſome way their Conſent) ask'd him for his Wife; not being ignorant, but to introduce the following Diſcourſe.

In the Tent.] In her Apartment: For Women had their Apartments by themſelves.

Verſe 10. Ver. 10. *And he ſaid.*] The principal of the three Angels; or, rather the LORD himſelf, as it is explained, *verſe* 13. For, as *Theodorick Hackſpan* judiciouſly obſerves, this appearance of the *Divine Majeſty* was different from the foregoing: Not being *immediate* by himſelf alone, like that XVII. 1. nor merely *mediate* by an Angel, like that XVI. 7, 10, 11, 12, &c. But *mixed*, the LORD himſelf (*ver* 1.) being conjunct with the Angels, whom he imployed in this Embaſſy.

I will certainly return to thee.] To fulfil the Promiſe which I made thee, XVII. 19.

According to the time of life.] Nine Months hence; which is the time of perfecting the Life of a Child in the Womb. This appears to be the Sence from *verſe* 14. where he calls it the *time appointed*, or a ſet time.

In

In the Tent door, which was behind him.] The Angels sat with their Backs to *Sarah*'s Tent: Unto the Door of which she was come to listen, having heard that they ask'd for her. Chapter XVIII.

Behind him.] This shows the Truth of what *Hackspan* notes, That this was a *mixt* Apparition: For this word *him* plainly relates to the Angel, whose words were in truth the LORD's, who was there present. For as he observes in another place, (*Disput.* II. de *Nominibus Divinis*, *n.* 15.) the Scripture relates these Matters so, that sometimes it mentions the principal Cause, whose words are related; sometimes only the secondary Cause: In which latter Case, it must be understood, That when the words exceed the Dignity of the Minister, the LORD himself spake them. For the Sacred Writers mind more by whose *Authority* any thing is spoken, than by whose *Ministry*: So that it is not much material, from whose Mouth any Message comes; but what is said, must be attended. This will be made plainer, when I come to *Gen.* XXII. 11, 12, &c.

Ver. 11. *It ceased to be with Sarah after the manner of Women.*] She was no longer capable of Conception; according to the ordinary course of Nature. Verse 11.

Ver. 12. *Laughed within her self.*] Not as *Abraham* for Joy; but out of Incredulity: Not thinking it possible for an old Woman, to Conceive by an old Man. And her smiling at this, was the more excusable, because she did not know them to be Angels of the LORD, but took them only for some great Men. Verse 12.

Ver. 13. *And the LORD said.*] The *Divine Majesty* (mentioned *Verse* 1.) said, Why doth she Verse 13.

not

Chapter XVIII.

not believe my Messenger? The Angel spake these words, but the words were the LORD's, (not his) who was now present with the Angels, and in a little time appeared without them, *v.* 17, &c.

Verse 14. Ver. 14. *At the time appointed will I return to thee.*] Take it from my self, that what hath been told thee by them, shall be effected.

Verse 15. Ver. 15. *Sarah denied.*] Fear (as it follows) put her into a confusion: So that she did not mind what she said. Otherwise she would not have denied, what she might well think they knew. Therefore she is only made sensible of her Fault, by a simple Affirmation, of what she denied; without any further Reproof.

Nay, but thou didst laugh.] The person that speaks seems to have turned to her, and said, Do not deny, what I know to be true.

Verse 16. Ver. 16. *Looked toward Sodom.*] As if they intended to travel that way.

And Abraham went with them, to bring them on the way.] A piece of Civility like the former: Having entertained them, he accompanied them so far as to direct them in the Road to *Sodom.*

Verse 17. Ver. 17. *And the LORD said.*] The *Divine Majesty*, mentioned *Verse* 1. began now to discourse plainly and openly with him: not by the Ministry of Angels, but by himself. For, I take it, the three Angels had now left *Abraham* alone: Who returning towards his Tent, saw the Glory of the LORD, and head him speak what follows.

Shall I hide from Abraham, &c.] These words seem to have been spoken to *Abraham*: Otherwise, how came he to expostulate with the LORD, as he doth, *verse* 23, &c. unless we will conceive, (as we may)

verse

Verſe 20, 21. to be the *declaration* of God's Intention to deſtroy *Sodom:* And theſe words and the next, to be his *reſolution* within himſelf, to acquaint *Abraham* with that Intention. Chapter XVIII.

Ver. 18. *Seeing that Abraham ſhall ſurely*,&c.] This is one reaſon why the *Divine Majeſty* reſolves to acquaint *Abraham* with his intended Proceedings: Becauſe he had already revealed to him greater things, and made him moſt gracious Promiſes. Verſe 18.

Ver. 19. *For I know*, &c.] This *Verſe* contains another reaſon; becauſe he knew *Abraham* would approve himſelf ſo faithful to him: That he would not fail to enjoy all that he had promiſed. Verſe 19.

To keep the way of the LORD.] Is to perſiſt in the True Religion and Worſhip of God.

To do Juſtice and Judgment.] Includes in them all thoſe Vertues which were oppoſite to the Sins of *Sodom.*

Ver. 20. *Becauſe the cry.*] Of their Sins: Which are ſaid *to cry*; *Firſt*, To ſhow the enormous Greatneſs and Impudency of them: For *grandis abſque dubio clamor eſt, qui a terra aſcendit ad cœlum:* As *Salvian* ſpeaks. And, *Secondly*, to ſhow that the Goodneſs of God could no longer bear with them; their Sins compelling him, as one may ſay, to puniſh them. For *Deus eos noluerit perdere, ſed ipſi extorſerint, ut perirent.* They not only called, but cried to him for Vengeance, as he alſo ſpeaks, *L.I. de Gubern. Dei, p.* 19, 20. *Edit. Baluzii*; and *L.* IV. *p.* 75. *L.* V. *p.* 113. Verſe 20.

Of Sodom and Gomorrha.] As they were the principal and greateſt Cities, ſo they were the moſt wicked; and led the reſt into all manner of Impiety: Who therefore alſo periſhed with them.

Chapter XVIII.

Very grievous.] Not to be tolerated any longer. There are prodigious Stories related of the Wickedneſs both of their Judges and of the People, in the *Gemara Sanhedrim*, *cap.* XI. which are there alledged as an Explication of this Verſe.

Verſe 21. Ver. 21. *I will go down now*, &c.] He uſes the Language of a good Judge, (*Verſe* 25.) who never paſſes Sentence, much leſs executes it, till he hath examined the Cauſe.

Whether they have done altogether, &c.] Whether they are come to the higheſt pitch of Wickedneſs: Or, (as *de Dieu*) whether they are ſo reſolved to go on in Sin, that there is no hope of them.

If not, I will know.] That ſo I may uſe means for their Reformation.

Verſe 22. Ver. 22. *And the Men.*] The *three* Men mentioned *Verſe* 2. It is commonly ſaid that only *two* of them went away from *Abraham*, and that the *third* remain'd and held diſcourſe with him. But I ſee no reaſon for this: They that came in and eat with him, and roſe up from the Table, (*Verſe* 16.) who no doubt were all *three*, being the Perſons that are here ſaid now, to have *turned their Faces from thence*, *i. e.* From the place where they had been entertained by *Abraham*: Or, where he parted with them.

And went towards Sodom.] As they intended, *Verſe* 16.

But Abraham ſtood yet before the LORD.] Not before any of thoſe *three*, but before the *Divine Majeſty*: Who appeared to him, *verſe* 1. and had ſpoken to him, *verſe* 13. and diſcourſed with him, *verſe* 17, 20. in whoſe Preſence he ſtill continued. Some by *ſtood* underſtand, he prayed: But that follows in the next *Verſe*.

Ver.

Ver. 23. *Abraham drew near.*] Approached towards the *Divine Majesty*, to make his Addresses by Prayer and Supplication to him. Perhaps the *Divine Majesty* remained in the place where it first appeared, *verse* 1. and *Abraham* by conducting the *three* Men some part of their way, being gone further from it, now came nearer to it. Though the Phrase doth not necessarily import it, to *draw nigh* to God, in the Holy Language, signifying no more but to worship him. Chapter XVIII. Verse 23.

Wilt thou destroy the righteous with the wicked?] As much as to say, I know thou wilt not. For such Questions strongly deny; as in *verse* 17.

Ver. 24 *Fifty righteous within the City.*] Of *Sodom*, which was the Chief, and comprehended the rest of the Country of *Pentapolis*: Which one would guess, by *Gen.* XIV. 17. depended upon *Sodom* as the *Metropolis*. So what is said here of it, I take to refer to the whole Region. Verse 24.

Wilt thou not spare the place for the fifty, &c.] He desires *two* things of God. *First*, That he would not destroy the Righteous with the Wicked. *Secondly*, That he would spare the Wicked for the sake of the Righteous; if any considerable Number of them were found among the Wicked.

Ver. 25. *Shall not the Judge of all the Earth do right?*] This refers (as we translate it) only to the first part of his Request, *not to destroy the Righteous with the Wicked.* Which was contrary to common Justice, much more to that exact Justice, which is administred by the Supreme Lord of the World: From whom there lies no Appeal. But, according to the *Vulgar* Translation, which is this, [*Thou who judgest all the Earth, wilt by no means exe-* Verse 25.

Chapter XVIII.

cute this Judgment.] it refers to the other part also: That God would not be so severe as to destroy a whole Country; whilst there were many good Men still remaining in it: And so the word *Right*, includes in it *Clemency*. And indeed this Passage seems to relate to both parts of his Request: And is to be interpreted thus; *Shall not the Supreme Judge show Mercy, as well as do Justice?*

Verse 26. Ver. 26. *And the LORD said, If I find fifty*, &c. *then will I spare*, &c.] This shows the foregoing Interpretation to be right: God promising most graciously to be merciful to all, for the sake of a few, in comparison with the Multitude of Offenders.

Verse 27. Ver. 27. *Who am but Dust and Ashes.*] Very mean and vile.

Verse 28. Ver. 28. *Lack five of the fifty righteous.*] A great Argument of *Abraham*'s Modesty; who durst not presume to ask too much at once; but by degrees proceeds, in the following *Verses*, to petition for greater Abatements: And that with Fear and Trembling, least the LORD should be angry with his Importunity.

Verse 32. Ver. 32. *I will not destroy it for tens sake.*] A wonderful Representation of the tender Mercy of the most High; who condescended so low as to grant a Reprieve to the whole Country, for the sake of so small a Number, if they could have been found in it. And his Mercy was still greater, even beyond *Abraham*'s desire; for he spared one of the *five* Cities: For the sake of *three* or *four* Persons, as we read XIX. 20, 21.

We do not find, that *Abraham* makes express mention of *Lot* in any of the foregoing Petitions: But it is plain from XIX. 29. that he was in his Thoughts, which

which God knew; and he is comprehended in those words, *Verse* 23. of this Chapter; *Wilt thou destroy the righteous with the wicked?* Chapter XIX.

Ver. 33. *And the LORD went his way.*] The *Divine Majesty*, or *the Glory of the Lord*, disappeared (and ascended perhaps towards Heaven) after this Communication with *Abraham* was finished. Verse 33.

And Abraham returned to his place.] In the Plain of *Mamre*, *verse* 1.

CHAP. XIX.

Ver. 1. *AND there came two Angels.*] There were *three* at the first, (XVIII. 2.) but the Chief of them was gone; having dispatch'd his Message to *Abraham*; unto whom he was peculiarly sent. See XVIII. Verse 1.

At even.] They had been with *Abraham* in the heat of the Day: And were now come to the Gates of *Sodom*.

Lot sat in the Gate of Sodom.] The *Hebrew* Doctors will have it, that he was made a Judge in this City; and the prime Judge of all: For they adventure to name *five* (in *Bereschith Rabba*) and say *Lot* was the President of the Court, which sate in the Gate of the City. But this is only a fansie of theirs: He rather sat *in the Gate* of this City, as *Abraham* did at his *Tent door*; to invite Strangers to his House, (according to the Hospitality of those days) which was the greater Charity, because he knew the City to be so wicked, that (if we may believe the *Hebrew* Doctors) they not only denied them all assistance, but abused

Chapter XIX.

abuſed them, and were cruel to them, (ſee *Gemara Sanhedrim, C.* XI. & *Pirke Elieſer, cap.* 25.) for which laſt, they quote thoſe words of *Ezekiel*, XXII. 29. *they have oppreſſed the ſtranger wrongfully.* Which are ſpoken of *Iſrael*, whom XVI. 49. he had compared with *Sodom:* One of whoſe Sins he ſays was, want of Compaſſion *to the poor and needy.*

Roſe up to meet them, &c.] Juſt as *Abraham* did; whoſe Civility he imitates, as well as his Charity. For the *bowing himſelf* ſo lowly, was a Token of the great Honour he paid them: Who had the appearance of great and noble Perſons. And therefore he calls them *Lords* in the next Verſe.

Verſe 2.

Ver. 2. *Turn in, I pray you, and tarry all night,* &c.] It is late, and the Night draws on, take up your Lodging with me, and refreſh your ſelves; and go away as early as you pleaſe.

And they ſaid, Nay, &c.] It was as great a Civility in Strangers, not to be forward to accept, as it was in him to invite. And therefore they refuſe him at firſt, to try his Kindneſs: But intending, no doubt, to embrace his Offer, if he preſſed them further. So the following words are to be underſtood.

We will abide in the ſtreet all night.] Unleſs you perſiſt in your Invitation. In thoſe hot Countries, it was not unuſual to lie in the open Air, eſpecially in Summer. And in a City, they were ſafe from being infeſted by wild Beaſts, or Robbers.

Concerning *waſhing the feet.*] See XVIII. 4.

Verſe 3.

Ver. 3. *He preſſed upon them greatly.*] Would not be denied, but was ſo earneſt that they yielded. It is the ſame word with that *verſe* 9.

Bake unleavened Bread.] Which would be ſooneſt ready, that ſo they might, in good time, repoſe themſelves.

Ver.

Ver. 4. *And before they lay down.*] To take their rest. Chapter XIX.

Both old and young.] A manifest Token of an universal Depravation of Manners, and Dissolution of Government. Verse 4.

From every quarter.] Or, as some understand it, from the most extream parts of the City: As in *Psalm* XIX. 4. One, it seems, told another, what goodly Persons were come to their City: And all ran to the House where they heard they were; with the same wicked Inclinations. This is a proof there were not *ten* righteous Persons in *Sodom*.

Ver. 5. *That we may know them.*] A modest word for a lewd Fact. Some indeed will have it understood simply, of their examining what they were, whence they came, and what their business was. Which might perhaps be their pretence; but *Lot*'s answer to them, *verse* 7, 8. interprets their meaning to be filthy. Verse 5.

Ver. 6. *Went out at the door.*] To try if he could persuade them to depart. From whence, perhaps, the *Jews* gathered he was a Man of Authority among them. Verse 6.

Ver. 7. *Do not so wickedly.*] As to break the Rights of Hospitality; and violate the Laws of Nature. Verse 7.

Ver. 8. *Behold now, I have two Daughters, &c.*] This must be understood to have been spoken in a great Perturbation and Perplexity of Mind; and out of a vehement Desire to preserve the Men whom he had entertained: Which made him say, he had rather they should abuse his own Daughters, than those Strangers. Verse 8.

For

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For therefore came they under the ſhadow of my roof.] He pleads the Laws of Hoſpitality, which obliged him to protect them; though he himſelf ſuffered by it.

Verſe 9. Ver. 9. *And they ſaid, Stand back.*] Give way to us.

This one fellow, &c.] Here is one, and he but a Sojourner; who takes upon him to be a *Cenſor Morum*, and controul the whole City. This ſhows he was no Judge.

Now will we deal worſe with thee, &c.] Abuſe thee more than them. For it is the ſame word with *verſe 7. doing wickedly.*

Verſe 11. Ver. 11. *Smote the Men with blindneſs.*] Not with a total Blindneſs, (for then they would not have ſought for the Door of *Lot*'s Houſe, but rather have groped for the way home) but ſuch a Dimneſs that they could not ſee any thing diſtinctly, or in its right place: But there ſeemed to be a Door, ſuppoſe, where there was none: Or, there was ſuch a Confuſion in their Brain, that all things were turned topſie turvy, (as we ſpeak) in their Imagination; and appeared quite otherwiſe than they were.

Verſe 12. Ver. 12. *Son-in-law, and thy Sons, and thy Daughters.*] Here the Copulative *and*, muſt be expounded *or:* As it is uſed in many places, XIII. 8. *Let there be no ſtrife between me and thee, or between my herds-men, and thine.* And ſo we tranſlate it, *Exod.* XII. 5. *Thou ſhalt take it out of the Sheep, or out of the Goats:* And *Exod.* XXI. 15. *He that ſmiteth his Father, or his Mother, ſhall be put to death.* And ſo it ſhould be tranſlated here, *Haſt thou any here beſides, Son-in-law, or thy Sons, or thy Daughters:* As much as to ſay, we are deſirous to ſave all that are nearly related to thee, for thy ſake.

Ver.

Ver. 14. *Which married his Daughters.*] Had eſpouſed them for their Wives, but had not yet conſummated the Marriage; as ſome underſtand it. Others will have it, that, Beſides thoſe two Virgin Daughters at home with him, he had other Daughters, who were actually married in the City. Which they gather from the next *Verſe*, *take thy Wife and two Daughters, which are here*: As if he had more Daughters elſewhere. And *R. Jehuda* (in *Pirke Elieſer*, *c.* 25.) names one of them married to one of the great Men of *Sodom*, and calls her *Pelothit*. But this ſeems rather to have been the Name of one of them who were ſaved by the Angels, and thence ſo called: For it ſignifies *delivered*, or *ſnatch'd* from deſtruction. Chapter XIX. Verſe 14.

He ſeemed as one that mocked.] Who was not in earneſt; but only made ſport with them, and ſpake in jeſt. For it is the ſame word from whence *Iſaac* is derived, which ſignifies *Laughter*.

Ver. 15. *And when the morning aroſe.*] At break of Day: For the Sun did not riſe, till *Lot* was got into *Zoar*, *verſe* 23. Verſe 15.

Take thy Wife, and thy two Daughters, which are here.] Theſe laſt words, *which are here*, are not without *Emphaſis*: And paraphraſed thus by the *Chaldee* Interpreter, *which are found faithful with thee*: Are not corrupted by the common Wickedneſs of this place; or, that believe what we threaten.

Ver. 16. *While he lingred.*] Being loth to leave his Goods, or his Sons-in-law, and Children: Or, as ſome think, praying God to ſpare the City. Verſe 16.

The Men laid hold upon his hand, &c.] One of the Angels laid hold upon him and his Wife; and the other upon his two Daughters: Whom they pulled

Chapter XIX. out of the Houſe with ſome kind of conſtraint; and led them out of the City.

Verſe 17. Ver. 17. *He ſaid.*] That Angel who had a peculiar Charge of preſerving *Lot* and his Family. See XVIII. 2.

Eſcape for thy life.] Make haſte, if thou loveſt thy Life.

Look not behind thee.] To ſee what becomes of thy Goods; or, as if thou waſt loth to leave *Sodom*. Make no delay, no not ſo much as to turn about and look back.

Neither ſtay thou in the Plain.] Do not reſt, until thou haſt got out of the Plain: For every Place in it is to be deſtroyed.

Verſe 18. Ver. 18. *And he ſaid unto them*, &c.] Both the Angels were ſtill with him: But he ſeems particularly to ſpeak to him that led him and his Wife out of *Sodom*; who had ſpoken before to him, and bid him make haſte, *verſe* 17. But there are thoſe (*Franzius* for inſtance) who would have the word *Adonai* tranſlated not, *my Lord*, but *my Lords*, as if he ſpake to both.

Verſe 19. Ver. 19. *I cannot eſcape to the Mountain*, &c.] He that lingred before, *verſe* 16. now thought he could not make haſte enough. Either being crazy; or, tired with ſitting up all Night; or, fearing the deſtruction would overtake him, before he could reach the Mountain; and deſiring, perhaps, to have a better dwelling than that.

Verſe 20. Ver. 20. *My Soul ſhall live.*] Rejoyce, and be exceeding thankful.

Verſe 21. Ver. 21. *See, I have accepted thee.*] Granted thy Requeſt.

I will

I will not overthrow, &c.] A wonderful Inſtance of the Divine Clemency: Which in the midſt of Wrath remembred Mercy. Chapter XIX.

Ver. 22. *Haſte thee.*] Make no more delaies: No, not to make any further Petitions. Verſe 22.

I cannot do any thing till thou be come thither.] Having made thee this Promiſe, I muſt defer the Vengeance till thou art ſafe there.

Called Zoar.] In after-times it had this Name; from the ſmalneſs of it; which he twice mentions, *verſe* 20.

Ver. 24. *The LORD rained from the LORD.*] It cannot be denied that here is an Intimation of a Plurality of Perſons in the Deity. Yet there are many both ancient and modern Interpreters, who think the meaning is no more, than the LORD ſent this Rain from himſelf, it being the manner of the Scripture Phraſe, to repeat the *Noun* inſtead of the *Pronoun* (as *Grammarians* ſpeak) of which *Cocceius* (upon the *Gemara* of the *Sanhedrim*, C. IV.) gives theſe Inſtances, *Gen.* II. 20. 1 *Sam.* XII. 11. *Zech.* I. 16. And there are others, which come nearer to theſe words, *Exod.* XXIV. *and he* (i. e. the LORD, *verſe* 3.) *ſaid unto Moſes, Come up unto the LORD.* Hoſ. I. 7. *I will ſave them by the LORD their God.* Zech. X. 12. *I will ſtrengthen them in the LORD*, &c. The Council of *Sirmium* indeed anathematizes thoſe who thus interprets theſe words, and do not ſay, *the Son rained from the Father*, *Socrat. L.* II. *c.* 30. Yet St. *Chryſoſtom* did not fear to ſay this is an Idiom of the Scripture-Language, which intended only to ſhow, ὅτι πάρεσθ ἡ τιμωρίαν ἐπήγαγε, that the LORD brought this Puniſhment upon them. Others alſo have obſerved, that the Scripture-Phraſe being very Verſe 24.

Chapter XIX.

concise, by the LORD (in the beginning of the *Verse*) may be meant *the Angel of the LORD*. For whereſoever mention is made of the LORD it is to be underſtood of him, ובית דינו, *and his houſe of judgment*, (as the *Jewiſh* Doctors ſpeak) *i. e.* of the Angels which attend his *Divine Majeſty*. And thus I find *Arethas*, (or *Andreas Cæſarienſis*) in his Commentaries upon the *Revelation*, *p.* 729. underſtand theſe words. For he there compares that Captain who was over the Locuſts, *Revel.* IX. 11. to the Angel that was ſent to cut off the Army of *Senacherib*, and to this Angel, Ὁ τῆς Σοδόμων τὴν διάπυρον ὄλεθρον ὑπηρέτας, who had the Charge of executing the fiery deſtruction upon *Sodom* committed to him. For all Angels, ſaith he, are not miniſtring Spirits, εἰς διακονίαν σωτήριον, for Mens Preſervation, but ſome ſerve, εἰς τιμωρίαν, for Puniſhment. And that they can bring Fire from Heaven, and raiſe Storms and Tempeſts, appears by the Story of *Job*.

Out of Heaven.] From the Lord whoſe Seat is in Heaven. The like expreſſion we have, *Revel.* XX. 9.

Upon Sodom and upon Gomorrha.] And the neighbouring Cities, *Admah* and *Zeboim*; as appears from *Deut.* XXIX. 23.

Brimſtone and Fire.] A moſt hideous Shower, or, rather Storm of *Nitre*, *Sulphur*, or *Bitumen*, mingled with Fire, fell upon this Country from above; and, as the Tradition was among the Heathen, accompanied with a dreadful Earthquake: Which made an irruption of thoſe bituminous Waters, whereby this Country was turned into the Lake called *Aſphaltites*, or the *ſalt*, or *dead Sea*. So *Strabo*, *L.* XVI. in his deſcription of that Lake. And indeed it doth not

ſeem

ſeem improbable, that the Earth quaked, while the Heavens did ſo terribly frown, and the Almighty's Voice thundred from the Clouds, as Doctor *Jackſon* ſpeaks, *Book* I. *on the Creed*, *c.* 15. For the word καταφορὴ, (which St. *Peter* uſes, 2 *Pet.* II. 6.) may be thought to import ſome ſuch Subverſion. But it was his Ignorance of the Sacred Tradition in the Scriptures, which made *Strabo* wholly aſcribe the deſolation of that Country to the Earth; and not at all to the Heavens. Whereas *Tacitus* was better informed: Who ſays theſe *Judaical Cities* (as he calls them) *fulminum jactu* (or *ictu*) *arſiſſe*, were burnt by the ſtroke of Thunder-bolts from Heaven: And, a little after, *igne cæleſti flagraſſe*, were ſet on fire and conſumed by Lightning, *L.* V. *Hiſtor.* With which fell ſuch abundance of bituminous Stuff, that the Valley which had only ſome Pits of *Bitumen* in it before, XIV. 3, 10. became a Lake of it. Chapter XIX.

Ver. 25. *And he overthrew thoſe Cities*, &c.] *Super impium populum gehennam miſit è cælo*, as *Salvian* gloſſes, *L.* I. & *L.* IV. *de Gubern. Dei.* He ſent Hell from Heaven upon an impious People. Of whoſe deſtruction there remains an everlaſting Monument in the *Salt-Sea:* Into which that plain Country is turned. The quality of which, and of the Soil about it is ſo contrary to the Nature of all other *Seas*, or *Inland Lakes*, that no Philoſopher can give an account of it, like that which *Moſes* hath given us: As the ſame Doctor *Jackſon* truly obſerves. He that will read *Tacitus* in the place forementioned, or *Pliny*, or *Diodorus*, may be ſatisfied of this. The Country where theſe Cities ſtood, being become a *Pan*, or *Receptacle* (as the fore-named Doctor well calls it) of ſuch a ſtrange Moiſture, that it may be called Verſe 25.

Chapter XIX.

led Liquid Pitch, rather than Water. For it is so ſtiff that no Wind will move it; nor will a Camel ſink, if thrown into it; nor any Fiſh, or Bird, that uſes the Water, live in it: And therefore called the *Dead-Sea*, and *Salt-Sea*, as *Salmaſius* thinks, (*Exerc. Plinian. Pag.* 577, 614.) becauſe no creature can live there, and becauſe the noiſom Steams that come from it, blaſt all that grows of it ſelf, or is ſown in the Earth about it. Nor do the Rivers that run into it, at all alter it; but it infects all their Waters, with the loathſom Qualities of thoſe Dregs of God's Wrath (to uſe Doctor *Jackson*'s words once more) which firſt ſettled in it, at this overthrow: Juſt like bad Humours, when they ſettle in any part of our Bodies, plant, as it were, a new Nature in it, and turn all Nouriſhment into their ſubſtance.

Verſe 26.

Ver. 26. *His Wife looked back from behind him.*] She not only lagg'd behind, as we ſpeak, but turned about and ſtood ſtill a while, bewailing perhaps the loſs of all there: Or, as ſome of the *Jews* fanſie, to ſee what would become of her Kindred, and whether they would follow her or no.

Became a pillar of Salt.] Or, as ſome underſtand it, an everlaſting Monument: Whence, perhaps, the *Jews* have given her the Name of *Adith*, (as they call her in *Pirke Elieſer*, *cap.* 25.) becauſe ſhe remained a perpetual *Teſtimony* of God's juſt Diſpleaſure. For ſhe ſtanding ſtill too long, ſome of that dreadful Shower before-mentioned, overtook her; and falling upon her, wrapt her Body in a Sheet of Nitro-Sulphureous Matter: Which congealed into a Cruſt as hard as Stone: And made her appear like a Pillar of Salt, her Body being, as it were candied in it. *Kimchi* calls it an heap of Salt; which the *Hebrews* ſay

ſay continued for many Ages. Their Conjecture is not improbable, who think the Fable of *Niobe* was hence derived: Who the *Poets* feign, was turned into a Stone, upon her exceſſive Grief for the death of her Children. Chapter XIX.

Ver. 27. *Gat to the place, where he ſtood before the LORD.*] Where he prayed, ſay the *Jews*, or communed with God, XVIII. 22, 33. Verſe 27.

Ver. 28. *The ſmoke of the Country*, &c.] Some think, the *Hebrew* word ſignifies, *like the ſmoke of a Lime-Kiln*; or of a *boiling Cauldron*. After the Showre was over, the Reek or Steam of it remained: And made that Country look diſmally, which before was like *the Garden of God*, (XIII. 10.) but now become a ſtinking Puddle of filthy Water, καθ' ὑπερβολὴν δυσῶδες, as *Diodorus* ſpeaks, noiſom beyond expreſſion. Verſe 28.

Ver. 29. *Overthrew the Cities, wherein Lot dwelt.*] In one of which he dwelt: Which is an uſual manner of Speaking in Scripture, *Gen.* VIII. 4. *the Ark reſted on the Mountains*, (i. e. on one of the Mountains) of *Ararat*, *Judg.* XII. 7. *Jepthah was buried in the Cities* (i. e. one of the Cities) *of Gilead*. Which explains that of St. *Matthew*, XXVI. 8. *when his Diſciples*, (i. e. one of his Diſciples, *Judas*) *ſaw it he had indignation*, &c. Verſe 29.

Ver. 30. *And Lot went up out of Zoar*, &c.] It appears from hence, that this good Man was very timerous, not having ſo ſtrong a Faith as his Uncle *Abraham*. For he that had lately obtain'd a Pardon for this Place, becauſe he was afraid he ſhould not have time enough to get to the Mountain, now forſakes it: For fear, I ſuppoſe, a new Showre ſhould come from Heaven and deſtroy it, after the reſt; Verſe 30.

be-

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because the Inhabitants, perhaps, continued unreformed, though they had seen such a terrible Example of the Divine Vengeance upon their wicked Neighbours. If his *fear to dwell in Zoar* proceeded from this Cause, it was the more reasonable; because he might think, though God had spared them for the present, yet they taking no warning by the Calamity of their Country, would shortly perish as the rest had done. And so *Theodoret* and others think this City was afterwards destroyed: Of which there is no certain Record; and if the Tradition be true, it was not speedily swallowed up, as they report, but retained for some time the Name of *Zoar*; being before called *Bela*, XIV. 2.

Dwelt in the Mountain.] It is not said what Mountain; but it is probable one of the Mountains in the Country afterward called *Moab*; from one of his Children, which he here begat. For *Epiphanius Hæres.* LIII. describes the Country of *Moab*, as lying πέραν ϑ ὠλυκῆς, &c. *beyond the Salt, or Dead Sea.* See *Salmas. Exerc. Plin. p.* 615.

Verse 31. Ver. 31. *There is not a Man in all the Earth.*] Not one remaining of their Kindred, that they knew: For they were not much acquainted, we may suppose, beyond that Country which was destroyed; and those of *Zoar* were so wicked, that they look'd upon them as Beasts, rather than Men.

Verse 32. Ver. 32. *Let us make him drink Wine.*] Which they brought with them out of *Sodom*, to support their Spirits in their flight; or, else got at *Zoar*: Of which they invited their Father to drink liberally, and chear himself under his extream great Sorrow.

That

That we may preſerve Seed of our Father.] This Fact of theirs being objected by *Celſus* againſt our Religion, *Origen* gives this account of it, (*Lib.* IV. *contra Celſ.*) That theſe two Maids having learnt ſomething of the Conflagration of the World, and ſeeing their own City and Country deſtroyed by Fire, imagined ζώπυρον τὸ γένος τῶν ἀνθρώπων, that the Seminary of Mankind remained only in their Father and them. And if what they did was upon this ſuppoſition, That there was no other way to reſtore the World; they did no worſe than the *Stoicks* thought their *wiſe Men* might do, if the Race of Mankind were extinct, ſo that none but he and his Daughter were left alive. *Irenæus* makes the ſame Excuſe for them, and ſays they did this innocently, and in their ſimplicity, believing all Mankind were deſtroyed, *L.* IV. *cap.* 51. But I take their Conjecture to be highly probable, who conceive that the eager Deſire, which then poſſeſſed the Hearts of good People, to fulfil the Promiſe of the *Meſſiah*, was that which put them upon this, otherwiſe monſtrous, Crime. For which there are theſe Reaſons. *Firſt*, That they had lived ſo chaſtly in the midſt of the Impurities of *Sodom*, that one cannot think a Spirit of Uncleanneſs now entred into them, and carried them to this Action. And indeed, *Secondly*, Their joyning together in this Contrivance, (whereas Matters of this Nature uſe to be carefully concealed from the neareſt Friends, or make them fall out, if they find themſelves ingaged in the ſame Intrigue) ſhows that they were acted by Counſel and Deſign, and not by brutiſh Luſt. And, *Thirdly*, Their perpetuating the Memory of this Fact, in the Names of their Children, is a Demonſtration there was ſome-

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thing extraordinary in it; and that they were not aſhamed of it, but rather gloried in it; deſiring it might be remembred that theſe Children were deſcended from *Lot*. Who they thought, perhaps, might pretend to fulfil the Promiſe as well as *Abraham*; Being the Son of *Abraham*'s elder Brother; and called out of *Sodom* by the Miniſtry of Angels, as *Abraham* was called out of *Chaldæa*.

Verſe 33. Ver. 33. *He perceived not when ſhe lay down*, &c.] This ſeems hard to be underſtood: But it muſt be noted, That *Moſes* only ſays he did not perceive when ſhe came to bed to him, and when ſhe got up again; not that he did not perceive when he lay with her, of which he could not but have ſome perception.

Though *M. Montaigne* in his *Eſſays*, relates a Story of a Widow, who, being drunk, was abuſed by a Hind in her Houſe, and afterward finding her ſelf with Child, could not remember how it came to paſs. But the Fellow at laſt confeſſed his Fact: Of which, whatſoever Senſe ſhe had then, ſhe had perfectly forgot it when ſhe awaked.

Verſe 34. Ver. 34. *Go thou in*, &c.] If he had retained any remembrance of what he had done the Night before, one cannot think he would have faln into the ſame Snare ſo ſoon again. For which reaſon, it is probable, he did not think he had been intoxicated, but only drank ſo freely, as to make him ſleep ſoundly, and forget his Sorrow.

Verſe 37. Ver. 37. *Moab.*] Moſt will have this word to ſignifie, *from my Father*. But *Druſius* in *Deut.* II. 8. takes the import to be, *Aqua Patris*.

Ver.

Ver. 38. *Ben-ammi.*] This signifies as much as, *the Son of my People.* Which doth not acknowledge so plainly, as the other, That this Son was begotten by her Father: But only that he was the Son of one of her own Nation, or Kindred; not by a Stranger. Chapter XX. Verse 38

CHAP. XX.

Ver. 1. *Journeyed from thence.*] *i. e.* From *Mamre*, where he had dwelt a great while, and where many remarkable Passages had hapned, XIII. 18. XVIII. 1. Verse 1.

Toward the South Country.] Toward *Egypt*: For some fansie the very Stench of the Lake of *Sodom* was offensive to him in *Mamre.*

Sojourned in Gerar.] The Metropolis of *Palestine*; and, as some compute it, not much above *six* Miles from *Mamre.*

Ver. 2. *Abraham said of Sarah*, &c.] Just as he had done in *Egypt*, XII. 13. when there was greater reason for it; she being then *thirty* Years younger than now; when she was no less than *ninety* Years old. But it seems her Beauty remained at this Age; being healthful, and having born and suckled no Children: And Women in those days living so long that they were as fresh at *ninety*, as they are now at *forty* or *fifty.* Where many that are of excellent Constitutions, and naturally handsom, continue very lovely. Verse 2.

Abimelech.] The Name of all the Kings of *Palestine*; as *Pharaoh* was of the King's of *Egypt.* It is

Chapter XX. not improbable, as the Author of *Tzemath David* conjectures, that the ſucceeding Kings took the Name of him who was the firſt King of the Country: *Ad A. M.* 2600.

Sent and took Sarah.] By violence, ſome think; but I ſee no ground for it. He deſired to have her; and might think *Abraham* would look upon it as a great Honour, to have his Siſter become Wife to a King: And *Abraham* it is likely ſhowed no unwillingneſs, not being in a condition to deny him.

Verſe 3. Ver. 3. *And God came to Abimelech in a dream by Night.*] Two differences are obſerved by *Maimonides*, between this manifeſtation, which God made of his Mind to *Abimelech*; and that which he made to the Prophets. For it is only ſaid here, *God came to Abimelech*, and that he came *in a dream by night.* The very ſame is ſaid of *Laban* the *Syrian*, who doth not ſeem to have been ſo good a man as *Abimelech*, XXXI. 24. But of *Jacob* it is ſaid, *God ſpake unto Iſrael*, and he ſpake to him in the *Viſions* of the Night, (Not in a Dream,) and ſaid, *Jacob, Jacob*, XLVI. 2. See *More Nevoch. P.* II. *c.* 41. God was not a Stranger to other Nations, when he was peculiarly kind to *Abraham*: But ſpake to them in Dreams, and ſometimes in Viſions; as appears in *Eliphaz* and *Elihu*, *Job* IV. 13. XXIII. 14, 15, &c.

Thou art but a dead Man.] *viz.* If thou doſt not reſtore *Abraham* his Wife, *verſe* 7.

She is a Man's Wife.] Or, *married to a Husband*, (as we tranſlate it in the Margin) ſo compleatly, that he hath enjoyed her as his Wife. For from this place the *Jewiſh* Doctors prove, that the Marriage Contract was not perfected in theſe days, till the Parties had lain together: After which if any other Perſon

ſon lay with the Woman, he was to be put to death, as an Adulterer; but not, if he lay with her after the Contract, before it was conſummated by actual Enjoyment. See Mr. *Selden*, *de Jure N. & G. L. V. c. 4. p. 551.* Chapter XX.

Ver. 4. *But Abimelech had not come near her.*] To uſe her as his Wife. Verſe 4.

Wilt thou ſlay alſo a righteous Nation?] He was afraid (as became a good Man and a good King) leſt his People ſhould ſuffa; upon his account; who in this particular, had no Guilt upon them.

Ver. 5. *Said he not unto me*, &c.] The Fault is in them, not in me: For I had both their words for it, that he was their Brother; and he ſaid nothing of her being his Wife. Verſe 5.

In the integrity of my heart.] Not with any intention to Defile her; but to make her my Wife.

And innocence of my hands.] I did not take her by Violence from *Abraham*; but he and ſhe conſented to it.

Ver. 6. *And God ſaid unto him in a dream,*] The ſame Expreſſion is ſtill retained, which we had *verſe* 3. to ſhow that this was a lower Degree of Divine Manifeſtation, than was in *Abraham*'s Family. Verſe 6.

I know thou didſt this in the integrity, &c.] *i. e.* That thou didſt not deſign any Evil.

For I alſo, &c.] Or, rather, *And I alſo withheld thee.* I dealt well with thee, becauſe of thy Integrity. Some think he was withheld by a Diſeaſe in the Secret Parts, *verſe* 17.

From ſinning againſt me.] From committing Adultery.

Ver. 7. *He is a Prophet.*] This is the firſt time we meet with the word *Nabi*, a Prophet: And *Abraham* Verſe 7.

is

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is the first that is honoured with this Name. Which signifies one familiar with God; who might come to him, to consult him upon all occasions; and be authorised to declare God's Mind and Will to others; and also prevail with him by his Prayers for a Blessing upon them. So it here follows.

He shall pray for thee.] Obtain Life and Health to thee. The greater any Prophet was, the more powerful he was in Prayer: As appears by the Stories of *Moses*, *Elias*, and *Samuel*. See *Psalm* XCIX. 6.

It appears by this whole History of *Abimelech*, that he was a Man of great Vertue in those Days: And not an *Idolater*, but a Worshipper of the true God, as *Melchisedeck* the High-Priest of that Country was: Yet not so well acquainted with Divine Revelations as *Abraham* was.

Verse 8. Ver. 8. *Abimelech rose up early in the morning.*] This is a farther Token of his Goodness, that he delayed not to obey the Divine Command.

Called all his Servants.] His Privy Council, (as we speak) who were all of the same Mind with him; That this was a Divine Admonition; which it was not safe to disobey. From whence we may probably gather, his Court was not so corrupted, as *Abraham* suspected.

Verse 9. Ver. 9. *What hast thou done unto us?*] Into what Danger hast thou brought us?

Thou hast brought on me and my Kingdom a great Sin.] Run me into the hazard of committing a great Sin, or suffering an heavy Punishment, (for so *Sin* is sometimes taken) in not telling me the truth.

Thou hast done deeds unto me, that ought not to be done.] This is not fair dealing; such as I might have expected from thee.

Ver.

Ver. 10. *What ſaweſt thou*,&c.] What didſt thou obſerve in my Country, that made thee think we would meddle with thy Wife? What Tokens of Injuſtice, or Impurity didſt thou ſee among us? Chapter XX. Verſe 10.

Ver. 11. *Becauſe I thought ſurely*,&c.] The word *Rak* which we tranſlate *ſurely*, ſignifies *only*: and may be thus well tranſlated here, *This only I ſaw wanting in your Country, the fear of God*: *i. e.* A Sence of Religion, which reſtrains Men from all manner of Wickedneſs. It ſeems the People were not ſo good as their King. Verſe 11.

Ver. 12. *And yet indeed ſhe is my Siſter.*] Do not condemn me of telling a Lye; for ſhe is truly my Siſter. Such was the Language of thoſe Days, to call their *Wives*, Siſters; and their *Nephews*, Brothers. As he calls *Lot*, XIII. 8. who was his Nephew, and the Brother of *Sarah*; as was obſerved upon XI. 29. Verſe 12.

She is the Daughter of my Father.] *i. e.* His Father's Grand-daughter; who are frequently in Scripture called the Children of their Grand-fathers. For ſhe was Daughter to *Haran*, elder Brother of *Abraham*.

But not the Daughter of my Mother.] It ſeems *Terah* had two Wives, by one of which he had *Haran*, the Father of *Lot* and *Sarah*; and by the other he had *Abraham*. So *Sarah* was Daughter to one who was his Brother by his Father's ſide, but not by his Mother: And with ſuch a Niece they thought it not unlawful then to marry. No regard being had to Conſanguinity (if we may believe *R. Solomon Jarchi*) by the Father's ſide, before the Law of *Moſes*, but only by the Mother's.

The

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The more received Opinion indeed of the *Hebrew* Doctors is, (as Mr. *Selden* obſerves, *L.* V. *de Jure N. & G. cap.* 2.) that *Sarah* was indeed the Daughter of *Terah* by his ſecond Wife, and ſo *Abraham*'s half Siſter. And *Said Batricides* (Patriarch of *Alexandria* above *ſeven hundred* Years ago) in his *Arabick* Hiſtory, tells us the Name of *Terah*'s firſt Wife was *Jona*; and the Name of his ſecond *Tevitha*, by whom he had *Sarah*. But there is no other Authority for this.

Verſe 13. Ver. 13. *When God cauſed me to wander.*] The *Hebrew* word which we tranſlate *wander*, being in the Plural Number, the LXX. render the word *Elohim* (*God*) the *Angels*: Who by the Command of God led him from his Father's Houſe, through divers Countries. But the *Chaldee* tranſlates it, *when becauſe of the Idols of Chaldæa* I was called away from my own Country, *&c.* For ſo the *Gods*, that is, the Idol Gods, might be ſaid to *cauſe him to wander*: Becauſe it was by reaſon of them, that God would not have him ſtay any longer in his own Country. But there is no need of theſe Devices: Nothing being more uſual, in the *Hebrew* Language, than for the *Plural* Number to be put inſtead of the *Singular*; eſpecially when they ſpeak of God, as *Bochart* obſerves in many places, *Gen.* XXXV. 7. *Exod.* XXXII. 4. *Pſalm* CXLIX. 2. *Eccleſ.* XII. 1. See *Hierozoic. P.* I. *L.* II. *c.* 34. Nay, *Hackſpan* hath rightly obſerved, that there are *Nouns* of the Plural Number in their Termination, which in ſignification are Singular; with which it is uſual to joyn a *Verb* of the Plural Number, becauſe of the Plural Termination of the *Noun*. A plain Example of which we have *Gen.* IV. 6. *Why is thy Countenance* (in the Hebrew *Faces*) *faln.*

The

The like he obſerves in the *Syriack* Language, *John* I. 4. *The life* (in the *Syriack lifes*) *was the light of Men.* Chapter XX.

Ver. 16. *I have given thy Brother a thouſand* pieces *of Silver.*] The word *pieces* is not in the *Hebrew.* But by *Ceſeph* Silver, all, in a manner, underſtand *Shekels.* For anciently there were no *Shekels* of Gold or Braſs, but only of Silver. Yet there are thoſe who think he did not give him thus much in Money; but in the Goods before-mentioned, *verſe* 14. which were worth a *thouſand* Shekels. See XXIII. 16. Verſe 16.

He is unto thee a covering of the Eyes, &c.] Theſe words are very variouſly expounded, according as the firſt word *hu* is interpreted: Which may relate either to the Gift before-mentioned, and be tranſlated, *this*; or, to *Abraham*, and be tranſlated, *he*, as it is by us. If they refer to the former, then the Sence is; *I have given him that Sum of Money to buy thee a Veil, that all who converſe with thee here, or in any other Country, (where thou ſhalt come) may know thee to be a married Woman.* For a Veil was worn in Token of Subjection to the Power of the Husband; and that thereby their Chaſtity might be preſerved ſafe from the Snares of others. As *G. Vorſtius* obſerves upon *Pirke Elieſer, Cap.* XXXII. Or, as others interpret it, *This Money will be a covering to thine Eyes,* (that is, a defence to thy Modeſty) *it being a teſtimony that Abimelech paid dear for taking thee into his Houſe.*

If they refer to *Abraham*, then the meaning is; *Thou needeſt no other defence of thy Modeſty and Chaſtity than he, nor haſt any reaſon to ſay hereafter, he is thy Brother; for he is ſo dear to God that God will defend him, and he will defend thee, without ſuch ſhifts as this thou haſt uſed: Nay, not only thee, but all that*

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are with thee; and that even againſt ſtrangers. I omit other Interpretations: And refer the Reader to *L. de Dieu.*

Thus ſhe was reproved.] Or, *inſtructed*, (as ſome tranſlate it) not to diſſemble her Condition. Or, this was the Reprehenſion he gave her, for ſaying *Abraham* was her Brother.

Verſe 17. Ver. 17. *So Abraham prayed unto God*, &c.] Beſeeched God to reſtore them all to their Health, now that his Wife was reſtored to him, *verſe* 14.

Verſe 18. Ver. 18. *For the LORD had faſt cloſed up*, &c.] By ſuch Swellings (ſome underſtand it) in the Secret Parts, that the Men could neither enjoy their Wives; nor the Women who were with Child, be delivered.

CHAP. XXI.

Verſe 1. Ver. 1. AND *the LORD viſited Sarah*, &c.] Beſtowed upon her the Bleſſing he had promiſed her, *i. e.* made her conceive. For ſo the word *viſit* ſignifies; either in a bad Sence to inflict Puniſhment, (*Exod.* XX. 5.) or, in a good Sence, to confer Bleſſings; as here, and *Exod.* III. 16. and many other places.

And he did unto her as he had ſpoken.] Performed his Promiſe, by making her bring forth a Child: For ſo it is explained in the next Verſe, *Sarah conceived and bare Abraham a Son.*

Verſe 2. Ver. 2. *Sarah conceived*, &c.] God not only made her Womb fruitful, but brought the Fruit of it to perfection; and then brought it into the World.

At

At the ſet time, of which God had ſpoken to him.] Chapter XVIII. 14. It is not ſaid, where *Iſaac* was born. For we are not told here, whether *Abraham* departed from *Gerar* into any other part of this Country, as *Abimelech* kindly offered and gave him liberty to do, XX. 15. But it appearing by the latter end of this *Chapter*, that he continued a long time in *Abimelech*'s Country, though not at *Gerar*; it is probable *Iſaac* was born at *Beerſheba*, *Verſe* 31. XXI.

Ver. 6. *God hath made me to laugh.*] *i. e.* To rejoyce exceedingly. Verſe 6.

So that all that hear, will laugh with me.] All my Friends and Neighbours, will congratulate my Happineſs, and rejoyce with me.

Ver. 7. *Give Children ſuck.*] It is uſual to put the Plural Number for the Singular, as was obſerved before XIX. 29. Or, ſhe hoped perhaps to have more Children after this. And her giving him ſuck, was a certain proof, that ſhe had brought him forth of her own Womb; and that he was not a ſuppoſititious Child, as *Menochius* well obſerves. Others note, That the greateſt Perſons in thoſe ancient Days, ſuckled their own Children: Which *Favorinus*, a *Greek* Philoſopher, preſſed as a Duty upon a Noble Woman by many ſtrong Arguments: Which are recorded by *A. Gellius*, who was preſent at his diſcourſe, *L.* XII. *Noct. Attic. cap.* 1. Verſe 7.

Ver. 8. *The Child grew, and was weaned.*] At the Age of *five* Years old, at St. *Hierom* reports the Opinion of ſome of the *Hebrews*. Verſe 8.

Made a great Feaſt the ſame day.] Rather now, than at his Nativity; becauſe there was greater hope of life, when he was grown ſo ſtrong, as to be taken from his Mother's Breaſt.

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Verſe 9.

Ver. 9. *Sarah ſaw the Son of Hagar*, &c. *mocking*] He laugh'd and jear'd, perhaps, at the great buſtle which was made at *Iſaac*'s weaning: Looking upon himſelf as the Firſt-born, and by the right of that, to have the privilege of fulfilling the Promiſe of the *Meſſiah*. This gives a good account of *Sarah*'s Earneſtneſs for the Expulſion, not only of him, but of his Mother alſo; who, it's likely, flattered and bare him up in thoſe Pretenſions. Many think he did more than *mock* him, becauſe St. *Paul* calls it *Perſecution*, *Gal.* IV. 29. which St. *Hierom* takes for beating *Iſaac*: Who, perhaps, reſenting his Flouts, might ſay ſomething that provoked *Iſhmael* to ſtrike him. And it is very probable his Mother encouraged him to this, or maintained him in his Inſolence: Which was the reaſon *Sarah* preſſed to have them both turned out of doors.

Some think he jeſted upon his Name, and made it a matter of Merriment. For ſo the word is uſed, XIX. 14.

Verſe 10.

Ver. 10. *Caſt out*, &c.] Let them not dwell here any longer; nor continue a part of thy Family.

Shall not be Heir, &c.] She judged, by what ſhe had ſeen of his fierce and violent Spirit, that it would not be ſafe for her Son, to let *Iſhmael* have any ſhare in his Father's Inheritance: For ſhe was afraid he would make himſelf Maſter of all.

Verſe 11.

Ver. 11. *Grievous, becauſe of his Son.*] His Wife is not here mentioned; becauſe his principal Concern was for her Son: But it appears, by the next *Verſe*, he had ſome Conſideration of her alſo.

Verſe 12.

Ver. 12. *God ſaid unto Abraham*, &c.] By this he was ſatisfied that *Sarah*'s Motion proceeded not merely from her Anger; but, from a Divine Incitation.

For

For in Iſaac ſhall thy Seed be called.] Here the Bleſ- Chapter
ſing promiſed to *Abraham*'s Seed, XVII. 7, 8. is limi- XXI.
ted to the Poſterity of *Iſaac*: And the meaning of
the Phraſe is; they that deſcend from *Iſaac*, and not
they that deſcend from *Iſhmael* ſhall be owned by me
for the Children of *Abraham*; particularly the *Meſ-*
ſiah ſhall be one of his Seed.

Ver. 13. *Alſo of the Son of thy hand-maid*, &c.] He Verſe 13.
renews the Promiſe he made him before, XVII. 20.
that *Iſhmael* ſhould have a numerous Poſterity: Be-
cauſe he was deſcended from *Abraham*.

Ver. 14. *Roſe up early in the morning.*] Delayed Verſe 14.
not to fulfil the Divine Will.

Took Bread and a bottle of Water.] Which includes
all ſort of Proviſion for their preſent neceſſity: Till
they came to the place unto which, in all probabili-
ty, he directed them to bend their Courſe. For it is
not reaſonable to think, that he ſent them to ſeek
their Fortune (as we ſpeak) without any care what
became of them. It may ſeem ſtrange rather, that he
did not ſend a Servant to attend them, but let *Hagar*
carry the Proviſion her ſelf: Which I ſuppoſe was
done to humble her; and to ſhow that her Son, was
to have no Portion of *Abraham*'s Inheritance, nor of
his Goods; of which Servants were a part. Doctor
Jackſon, *Book* I. *on the Creed*, *chap.* 25. thinks that *A-*
braham would ſcarce have ſuffered them to go into a
Wilderneſs, ſo poorly provided, when he had ſtore of
all things, unleſs he had been directed by ſome ſecret
Inſtinct; preſaging the rude and ſharking kind of life,
unto which his Progeny was ordained. Yet, it is pro-
bable, he was as kind to him, as he was to the Sons he
had by *Keturah*, and ſent him ſome Tokens of his
Love afterwards. See XXV. 6.

Ver.

Chapter XXI. Verse 15.

Ver. 15. *She cast the Child under one of the Shrubs.*] He being faint, and ready to die with Thirst. A Presage (saith the great Man before-named) that his Posterity should be pinched with the like Penury: Scantiness of Water (which was their best Drink) streightning their Territories in *Arabia*, as *Strabo* observes, *L.* XVI. And after they had inlarged their Bounds, even in *Mesopotamia* it self, they were still confined to the dry and barren Places of it.

Verse 16. Ver. 16. *And she went and sat her down*, &c.] Her Strength carried her further than he could go: But her Affection still kept her within sight of the place where he was.

Verse 17. Ver. 17. *And God heard the Voice of the Lad.*] Who cried, it seems, as well as his Mother: And it moved the Divine Pity to send an Angel to their Relief.

Fear not.] Do not think I come to terrifie thee: Or, do not fear the Death of thy Child.

Verse 18. Ver. 18. *Lift up the Lad*, &c.] It seems he was so faint, that he was not able to stand without support.

Verse 19. Ver. 19. *Opened her Eyes.*] Made her see what she did not observe before; by reason of her Tears, or the great disturbance of her Mind.

Verse 20. Ver. 20. *And God was with the Lad.*] Preserved and prospered him: So that he grew to be a Man.

Became an Archer.] A skilful Hunter and Warriour also, with Bow and Arrows. *Am. Marcellinus*, *L.* XIV. tells us, that the *Saracens*, who were of the Posterity of *Ishmael*, never set their Hands to the Plough, but got their Living for the most part, by their Bow. For such as they were themselves, such

ſuch was their Food, (*Victus univerſis caro ferina*, &c.) they all lived upon wild Fleſh, or Veniſon, and ſuch wild Fowl as the Wilderneſs afforded, with Herbs and Milk. Dr. *Jackſon* obſerves that he compares them to *Kites*; ready to ſpy a Prey, but ſo wild withal that they would not ſtay by it, (as Crows or other ravenous Birds do by Carrion) but preſently fled with what they caught into their Neſts. Chapter XXI.

Ver. 21. *He dwelt in the Wilderneſs of Paran.*] Which was near to *Arabia*: In which Country all the Oriental Writers ſay the Poſterity of *Iſhmael* lived. Particularly *Patricides*, who ſays he went into the Land of *Jathreb*; which is that part of *Arabia*, in which is the City of *Medina*. Verſe 21.

A Wife out of Egypt.] Out of her own Country, where ſhe was beſt acquainted. The *Jewiſh* Doctors ſay he had two Wives, whoſe Names they tell us were *Aiſchah* and *Phatimah*: The firſt of which received *Abraham* churliſhly when he went to viſit his Son; and therefore he put her away and took the other, who proved more civil, when he made a ſecond Journey thither. Which, though it look like a Fable, yet I think it not improbable that *Abraham* might go to ſee how his Son lived, and that *Iſhmael* might ſometimes wait upon him, (as the Author of *Schalſchall. Hakab.* and *Pirke Elieſer* affirm) for we cannot think they were ſo unnatural, as never to have any correſpondence: Eſpecially ſince we read that *Iſhmael*, as well as *Iſaac*, took care of *Abraham*'s Funeral, XXV. 9. After which, it is not improbable *Hagar* might have another Husband: Which is the account *Aben Ezra* (upon *Pſalm* LXXXIII. 6.) gives of the People called *Hagarenes*, who are there mentioned as diſtinct from the *Iſhmaelites*: They were,

Chapter XXI. were, ſaith he, deſcended from *Hagar* by another Husband, not by *Abraham*.

Verſe 22. Ver. 22. *Abimelech and Pichol*, &c.] It is plain by this that *Abraham* ſtill lived, if not in the Country of *Gerar*, yet very near it.

God is with thee in all that thou doſt.] They ſaw him ſo thriving and proſperous, that they were afraid he might grow too ſtrong for them; if he ſhould have a mind to diſturb them.

Verſe 23. Ver. 23. *Swear that thou wilt not deal falſly*, &c.] That as there hath been a long Friendſhip between me and thee, ſo thou wilt not violate it; but alway preſerve it, even when I am dead: According to thy frequent Profeſſions, and (perhaps) Promiſes.

According to the kindneſs, &c.] *Abimelech* thought he might claim this Oath from *Abraham*; by Virtue of the Obligations he had laid upon him.

Verſe 24. Ver. 24. *I will ſwear.*] He was as forward to confirm his Promiſes, as to make them.

Verſe 25. Ver. 25. *And Abraham reproved Abimelech.*] But before he ſware, he thought it neceſſary to ſettle a right Underſtanding between them: And therefore argued with *Abimelech* (as it may be rendred) about a Well of Water digged by *Abraham's* Servants, which *Abimelech's* had injuriouſly taken from him. This was Wiſdom to complain of Wrongs now, before they entred into a Covenant, that they being redreſſed, there might remain no occaſion of Quarrels afterward.

Verſe 26. Ver. 26. *Abimelech ſaid, I wot not*, &c.] This is the firſt time I heard of it. If thou hadſt complained before, I would have done thee right.

Ver. 22. *And Abraham took Sheep*, &c.] Some think they were a Preſent he made to *Abimelech*; in gratitude

titude for what he had beſtowed on him,(XX.14.) or in token of Friendſhip with him. But others think they were deſigned for Sacrifice; by which they made a Covenant one with another. At leaſt, ſome of them ſerved for that uſe. Chapter XXI.

Ver. 28. *And he ſet ſeven Ew-lambs by themſelves.*] The meaning of this is afterwards explained, *verſe* 30. That though they were part of the Preſent he made him; yet they ſhould be underſtood alſo (being ſet apart from the reſt) to be a purchaſe of a quiet poſſeſſion of that Well. Verſe 28.

Ver. 30. *A witneſs unto me that I have digged this Well.*] By this Token it ſhall be remembred hereafter, that I digged this Well, and that thou didſt grant me quiet poſſeſſion of it. Verſe 30.

Ver. 31. *Called the place Beer-ſheba.*] The *Hebrew* word *Sheba* ſignifies both an *Oath*, and alſo *ſeven*. Perhaps for both reaſons this Place had this Name. We are ſure for the *firſt*, which is here mentioned: Becauſe they ſware to each other. Verſe 31.

Ver. 32. *Thus they made a Covenant*, &c.] By giving and excepting thoſe Sheep and Oxen, mentioned *v.*27. and perhaps by offering Sacrifices; or, at leaſt, by eating and drinking together: As *Iſaac* and *Abimelech* did in after-times, XXVI. 30. Verſe 32.

Here ſome obſerve it was not unlawful, by the Law of Nature, to make Covenants with Infidels and Idolaters, for mutual Defence and Commerce, or ſuch like reaſons. But I ſee no proof that *Abimelech* was ſuch a Perſon. In future Ages the People of *Canaan* were ſo corrupted by this, as well as other Sins, that God commanded them to be exterminated, and made it unlawful to enter into a Covenant with them, *Exod.* XXXIV. 15. But as the *Philiſtines* were none

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of them: So it ſtill remained lawful to make Leagues with other *Gentiles*, who were not of the *ſeven* Nations of *Canaan*, as we ſee by the Examples of *David* and *Solomon*, and others.

They returned into the Land of the Philiſtines.] Into that part of the Country, where they dwelt: For both *Abimelech* and *Abraham* were now in that Land, as appears from the laſt *Verſe* of this *Chapter*.

Verſe 33. Ver. 33. *Abraham planted a Grove.*] For a ſolemn and retired place wherein to worſhip God. For, as *Servius* ſays upon the IX. *Æneid. Nunquam eſt Lucus ſine Religione.* There never was a Grove, in ancient times, without Religion. And therefore here, we may well ſuppoſe *Abraham* built an Altar: Which was fenced and bounded with an Incloſure, and ſhaded with Trees, as Mr. *Mede* (*Diſcourſe* XIX.) obſerves their *Proſeuch's* or *Places of Prayer* to have been in after-times. For that this was intended for a *Place of Prayer* appears by the following words, and *called there on the Name of the Lord*, &c.

From hence, ſome think, the Cuſtom of planting Groves was derived into all the *Gentile* World: Who ſo prophaned them by Images, and Filthineſs, and Sacrifices to *Dæmons*, that God commanded them, by the Law of *Moſes*, to be cut down. But *Abraham* made uſe of a Grove before this, XII. 6, 8. where we find he built an Altar on a Mountain, which I queſtion not was compaſſed with Trees. See XIII. 18. therefore I take this only to have been the firſt Grove that he planted himſelf.

Called upon the Name of the LORD, *the everlaſting God.*] I find that *Maimonides* in ſeveral places, of his *More Nevochim*, tranſlates the laſt words, *The* LORD *God of the World*, or *the* LORD *the Almighty*

mighty Creator of the World. For this was the great Article of Faith in thoſe Days, That *God made the World*, *Par.* II. *cap* 30. & *Par.* III. *c.* 29. Chapter XXII.

Ver. 34. *Sojourned many days*, &c.] The word *Days* often ſignifies *Years:* And, it is likely, ſignifies ſo in this place. For here *Iſaac* was born, and here he was weaned: And after that *Abraham* found ſo much friendſhip from *Abimelech*, and ſo many conveniencies of Life, that they invited him to ſtay a long time in this Country. Verſe 34.

CHAP. XXII.

Ver. 1. *AND it came to paſs after theſe things.*] That which follows, fell out while *Abraham* dwelt at *Beer-ſheba*, or near it, *verſe* 19. Verſe 1.

God did tempt Abraham.] Proved or tried his Faith, in a very difficult Inſtance. The *Hebrews* take great notice, that the Name of *Elohim* (which they call *Nomen Judicii*) is here uſed; as it is in ſeveral of the following *Verſes*.

And ſaid unto him, Abraham.] I ſuppoſe there was ſuch a viſible appearance of the *Divine Majeſty* to him, as he had often ſeen, XV. 1. XVII. 1. XVIII. 1.

Here I am.] A Phraſe, expreſſing readineſs to hearken, and to give anſwer, *ver.* 7, 12.

Ver. 2. *Take now.*] Immediately. Verſe 2.

Thy Son.] A hard thing, had it been *Iſhmael.*

Thy only Son Iſaac.] His only Son by *Sarah*, and the Child of the Promiſe, XXI. 12.

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Whom thou loveſt.] Who was far dearer to him than any thing in this World; dearer than his own Life: For Men will venture that to preſerve their Children. According to an old ſaying in *Euripides*:

Ἅπασι δ' ἀνθρώποις ἀρ' ἦν ψυχὴ τέκνα.

Children are to all Mankind, their very Life, or Soul.

Whence it was that *Pacatus Drepanius* ſaid in his Panegyrick to *Theodoſius* the Great, *Inſtituente Natura plus ferè filios quam noſmetipſos diligimus.* We are taught by Nature to love our Sons, in a manner, more than our ſelves. But the love of God in *Abraham* was ſtronger than either.

Get thee into the Land of Moriah.] So it was called afterwards, from God's appearing there (*verſe* 14) for the Deliverance of *Iſaac*, as many think. Certain it is, that the Temple of *Solomon* was built upon Mount *Moriah*, 1 *Chron.* III. 1. But this Name belonged not only to that Mountain; but to all the Mountainous Country thereabouts: Which is here called *the Land of Moriah.* Which *Aquila* tranſlates κατοπτινὴ, conſpicuous: For it is derived from the word *Raah*, to ſee. And the LXX. tranſlate it not amiſs, γῆν ὑψηλὴν, *high Country:* Which is very conſpicuous. But Mount *Sion*, and *Acra*, and other neighbouring Mountains, being alſo very high, this Name of *Moriah* belonged to them; becauſe they were very conſpicuous. Inſomuch that Mount *Sion* is often uſed in Scripture for Mount *Moriah:* For all that Mountainous Country, went by one and the ſame Name.

And

And offer him there.] The *Hebrews* obſerve the word is ambiguous, and may be tranſlated, *make him to go up:* But *Abraham* underſtood it in the uſual ſence, That he ſhould kill him, as they did the Beaſts for Sacrifices. A very hard injunction; which ſome think God would not have laid upon *Abraham*, if he had not had a power thus to diſpoſe of *Iſaac*, inherent in him, as his Father. See Dr. *Taylor*, *Duct. Dubit. L.* III. *c.* 5. *Rule* 2. *n.* 1. Chapter XXII.

Upon one of the Mountains.] There were more Hills than one thereabouts, (*Pſalm* CXXV. 2.) as I obſerved on the foregoing *Verſe*. And it may be further here noted, That, in ancient Times, they choſe *Mountains*, or *high Places*, whereon to worſhip God and offer Sacrifices, XII. 8. Which God himſelf approved of, till they were prophaned, as the *Groves* were, (ſee XXI. 33.) and then he commanded *Abraham*'s Poſterity, not to worſhip in *high Places*, but only in one certain Mountain, where he ordered his Temple to be ſeated. Nothing is plainer in the *Gentile* Writers, than that they choſe *Mountains* for Places of Worſhip: And herein *Celſus* the Epicurean compares them with the *Jews*; obſerving, particularly out of *Herodotus*, that the *Perſians* offered Sacrifices to *Jupiter*, going up, ὅτι τὰ ὑψηλότατα τῶν ὀρέων; to the top of the higheſt Mountains, as his words are in *Origen*, *L.* V. *contra Celſ.* It is well known alſo that theſe Mountains were well ſhaded with Trees; ſo that commonly *Groves* and *Mountains* are mention'd together, as Places for Religious Worſhip.

Ver. 3. *And Abraham roſe up early in the Morning*, &c.] Some here take notice of the readineſs of his Obedience, in ſeveral Inſtances. *Firſt*, That he Verſe 3.

roſe

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roſe up early. *Secondly*, Sadled his Aſs himſelf, (though the Phraſe doth not certainly import ſo much.) *Thirdly*, Carried Wood ready cleft along with him, for the Offering; leſt he ſhould find none there.

And Iſaac his Son.] It is an Enquiry among the *Jews*, how old *Iſaac* was at this time. Some of them ſay *ſeven and thirty*, whom the *Arabick* Chriſtian Writers follow, *Patricides* and *Elmacinus*. *Aben Ezra* more probably ſaith he was *thirty*. But there is no certainty of ſuch things. For I find in the *Gemara Sanhedrim*, *cap.* 10. *n.* 4. it is ſaid, this fell out a little after he was weaned. See *verſe* 9.

And went unto the place.] That is, toward the Place: Which he did not ſee, till the third Day after he ſet out.

Verſe 4.

Ver. 4. *On the third day.*] It was not much above one Days Journey from *Beerſheba* to *Moriah*: But an Aſs goes ſlowly; eſpecially being loaded, as this was, with a burden of Wood; and with Proviſions, we muſt ſuppoſe, for their Journey: And *Abraham*, and his Son, and Servants, went on foot, and could not travel far on a Day, (*Iſaac* being but young) for it doth not appear, they had more than one ſingle Aſs, *verſe* 5.

And ſaw the place afar off.] It is moſt reaſonable to ſuppoſe, that God had given him ſome Token or Sign, whereby he ſhould know it. And I cannot but think it highly probable, that *the Divine Glory* appeared in the place, where he was to make the Oblation. Which Conjecture I find confirmed by *R. Elieſer*, among other of the *Jews*, who ſays, That when God bad him go to the place, he would *tell him of*, verſe 2. and there offer his Son; he akt how he

he ſhould know it? And the Anſwer was, *Whereſo-* Chapter
ever thou ſeeſt my Glory, there I will ſtay, and wait for XXII.
thee, &c. And accordingly now, *He beheld a Pillar* ∪∩∪
of Fire reaching from Heaven to the Earth, and thereby knew this was the place. See *Pirke Elieſer*, *c.* 31.

Ver. 5. *Go yonder and worſhip.*] This confirms the fore-mentioned Conjecture, That *the Divine Glory* appearing upon the Mountain, he went thither to worſhip God. Verſe 5.

And come again to you.] He either ſpeaks of himſelf alone; or, believed God would reſtore *Iſaac* to Life, though he did ſlay him.

Ver. 6. *And laid it upon Iſaac his Son.*] A Figure of Chriſt, who carried his own Croſs, *John* XIX. 17. according to the *Roman* Cuſtom. *Philo's* Reflection upon *Iſaac's* carrying the Wood for his own Sacrifice is, That *nothing is more laborious than Piety.* Verſe 6.

Ver. 7. *Behold, the Fire and the Wood*, &c.] It appears by this, that he had not hitherto acquainted *Iſaac* with his Intention. Verſe 7.

Ver. 8. *So they went both of them together.*] It ſeems they ſtaid a while, (as they were going together, *v.* 6.) till *Iſaac* had finiſhed this Diſcourſe with his Father; and then they proceeded. Verſe 8.

Ver. 9. *Built an Altar there.*] Of Turf, ſome think; or, of ſuch Stone as he could gather there. Verſe 9.

And bound Iſaac his Son.] Both his Hands, and his Feet; as it is explained in *Pirke Elieſer*, *cap.* 31. When the *Gentiles* offered Humane Sacrifices, they tied both their Hands behind their Backs, as appears from *Ovid*, *L.* III. *de Pont. Eleg.* 2. and other Authors. Whether *Iſaac* was thus bound, it matters not; but we cannot doubt that *Abraham* had now acquainted him with the Will of God, and perſuaded him

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him willingly to comply and submit unto it: Wherein he prefigured Christ the more exactly, who laid *down his Life of himself, and no Man* (without his Consent) *could take it from him*, as he speaks, *John* X. 17, 18. We have reason to believe this of *Isaac*, because he being younger and stronger, could have made resistance, had he been so minded. *Josephus* says he was *twenty five* Years old, *L.* I. *Antiq.* 14. And *Bochartus* makes him *twenty eight*; the word *Naar*, which we translate *Lad*, being used for one of that Age; nay, *Joseph* is called so when he was *thirty years* old, *Hierozoic. P.* I. *L.* III. *c.* 9. This is certain, That he was old enough to carry such a load of Wood, (*Verse* 6.) as was sufficient to make a fire to offer up a Burnt-offering. There are those also, who think *Isaac* was laid upon the Altar to be offered, in that very Place where Christ was crucified. And thus much is true, That though Mount *Calvary* was without *Jerusalem*, and therefore different from Mount *Moriah*, on which the Temple stood; yet they were so near, and it's likely only parts of one and the same Mountain, that they were anciently both comprehended under the Name of *Moriah*.

Verse 10. Ver. 10. *Abraham stretched forth his Hand*, &c.] His Obedience proceeded so far, that it evidently appeared he was fully resolved to do as he was bidden: For the Knife was just at *Isaac*'s Throat, ready to do the Execution. Insomuch that God made account of it, as if it had been actually done, and accepted his Obedience as ὁλόκληρον ἢ παντελῆς, *as intirely perfect, and absolutely compleated*, as *Philo* speaks. And yet there have been those, who disparage this Obedience, by endeavouring to make the World believe,

lieve, that the Sacrificing of Children was in uſe before *Abraham*'s time. And the very firſt thing that hath been alledged, as a proof of it, is the very Objection in *Philo*, made by cavilling Calumniators (as he calls them) who ſaid, Why ſhould ſuch Praiſe be beſtowed on *Abraham*, ὡς ἐγχειρητῷ κεκαινουργημένης πράξεως, *as if he had attempted a thing altogether new, which private Men, and Kings, and whole Nations do upon occaſion?* The learned Reader cannot but know that one of our own Countrymen, (Sir *J. Marſham in Canon. Chronic.* § V.) hath ſet this in the front of all his Arguments, to prove that *Abraham* was not the firſt who ſacrificed his Son: Without acquainting the Reader with *Philo*'s Anſwer to this, which quite overthrows all his Pretenſions. For he ſays (*Lib. de Abrahamo, p.* 375, 376. *Edit. Pariſ.*) That ſome Barbarians have done this, following the Cuſtom of their Country, or being in great diſtreſs, *&c.* But nothing of this Nature could move *Abraham* to it, for the Cuſtom of Sacrificing Children was neither in *Babylon*, nor *Meſopotamia*, nor *Chaldæa*, where he had lived a long time: No, nor (as it follows a little after) in that Country where he then lived; But αὐτὸς ἔμελλε πρώτῳ ἄρχεσθαι καινοπάτου καὶ περιλλαγμένου παραδείγματος, *he was to be the Beginner of a perfectly new and unuſual Example.* What plainer Confutation can there be of what the fore-named Author pretends, than this: Which he moſt diſingenuouſly concealed? Nor is there more ſtrength in what follows in him, out of *Sanchuniathon*; who ſays that *Saturn* offered his only Son. For by *Saturn* it is evident he meant *Abraham*, as appears by the Name of that Son, whom ſuch like Authors call *JEUD*; which is plainly the very ſame with *JEHID*, as

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Iſaac is called in the Second *Verſe* of this *Chapter*. I omit the reſt, which is of the like ſtamp.

Verſe 11.

Ver. 11. *And the Angel of the LORD called to him*, &c.] That is, the LORD himſelf, by his Angel. See upon XVIII. 10. To which I ſhall here add, That, whether it be ſaid in theſe Holy Books, the LORD ſaid any thing, or an Angel ſpake, we are always to underſtand both to have been preſent: For the Angels ever attend upon the *Divine Majeſty*; and being miniſters of his, do nothing but by his Order. Therefore when he is ſaid to ſpeak, it is *by* them; and when they are ſaid to ſpeak, it is *from* him. It is the LORD therefore that ſpeaks, whoſoever be the Miniſter. Of which St. *Auſtin* gives a demonſtration from this very place, *L.* III. *de Trinitate*, *Cap.* XI. In the beginning of this *Chapter*, *verſe* 1, 2. 'We read that *God tempted Abraham*, and bad 'him go and offer to him his Son: But here the *Angel* '*of the LORD* called to him and bad him not to do 'it. What is the meaning of this? Will they (whoſe 'Opinion he there oppoſes) ſay that *God* commanded '*Iſaac* to be ſlain, and that his *Angel* forbad it: And 'that *Abraham* obeyed the Angel who bad him ſpare 'his Son, againſt the Command of God, who bad 'him ſlay him? This Sence is ridiculous and not to be 'endured. The plain meaning is, That God ſpake 'both times; in the one Caſe and in the other: But 'by an Angel who was his Miniſter. That's the rea'ſon Angels ſometimes ſpeak as if they were the 'LORD, becauſe they ſpeak in his Name: Juſt as 'when a Publick Crier pronounces the Sentence of 'a Judge, *Non ſcribitur in geſtis, ille præco dixit, ſed* 'ille *Judex*, it is not written in the Records, That 'the Crier, but the Judge pronounced that Sentence.

And

And thus *R. Jehudah* underſtood this Paſſage, whoſe gloſs is this (in *Pirke Elieſer, cap.* 31.) *He*, i. e. the Lord, *made his Voice to be heard from between the two Cherubims, and ſaid, Lay not thy hand upon the Lad.* I do not know whether it be worth obſerving, That God is not called in all this Story (as the *Jews* note) by the Name of *Jehovah*, till now: Which being, ſay they, *Nomen miſericordiæ*, is moſt agreeable to this part of the Story, as *Elohim* was to the former part, *verſe* 1. Chapter XXII.

Abraham, Abraham.] He ingeminates his Name, that he might make him attend to what he ſaid, and put a ſtop to his proceedings.

Ver. 12. *Now I know thou feareſt God*, &c.] Thou haſt given ſufficient proof of the regard thou haſt to God and his Commands. It is apparent from what thou haſt done; and thou needeſt do no more to evidence it. And ſo *Hakſpan* tranſlates the word *know* in this place, *now I have proved*, or *approved*, as *Pſalm* 1. *ult. Matth.* VII. 23. Which *Proofs* do not argue Ignorance, no more than *Queſtions* do, *Gen.* III. 9. *John* VI. 5, 6. Verſe 12.

No Body (that I know of) hath better explained this whole Matter than *Moſes Maimonides*, whoſe words are theſe, (*More Nevochim, P.* III. *c.* 24.) This Story of *Abraham* makes good *two* great Foundations of the Law. 'One is, to ſhow us how far 'the *Fear and Love of God* extends it ſelf. For here 'was a Command to do that, with which the loſs of 'Money, or of Life it ſelf is not to be compared; 'nay, that from which Nature abhorred, *viz.* That a 'Man very Rich and in great Authority, who earneſt-'ly deſired an Heir, which was born to him, when 'he had no hope of one, in his old Age; ſhould ſo

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'overcome his natural Affection to him, (which 'could not but be exceeding great) as to forego all 'the Expectations he had from him, and Conſent, af- 'ter a Journey of *three* Days, to ſlay this Son with 'his own Hands. This is the greateſt thing that ever 'was performed. For, if he had done it, in that mo- 'ment when he was commanded, it might have been 'thought a ſudden, precipitant, and inconſiderate 'Act: But to do it, ſo many days after he received 'the Command, upon mature deliberation, is the 'higheſt Proof of his Obedience; and that this Act 'proceeded from nothing but from the Fear and Love 'of God. For he did not make haſte to ſlay his 'Son, out of any fright he was in, leſt God ſhould 'have ſlain him, or taken away his Eſtate, if he had 'diſobeyed: But took time to conſider of it, that he 'might ſhow to all Men what one ought to do for 'the Love and Fear of God, and not for fear of 'Puniſhment, or hope of worldly Reward: For the 'Angel ſaith, *Now I know thou feareſt God.*

'The *Second* thing we are taught by this Hiſtory is, 'That the *Prophets were fully aſſured* of the Truth of 'thoſe things, which God ſpake to them, either in 'Dreams, or in Viſions, or any other way: Which 'they believed as ſtrongly, as things of Senſe. For 'if *Abraham* had in the leaſt doubted whether this 'were the Will of God or no, which he received ei- 'ther in a *Viſion*, or a *Dream*, he would never have 'conſented to a thing, which Nature abhorred.

This very Story is told by *Alexandria Polyhiſtor*, as *Euſebius* relates out of him, *L.* IX. *Præpar. Evang.* § XIX.

Verſe 13. Ver. 13. *Abraham lift up his Eyes.*] From looking upon *Iſaac*, or upon the Angel.

And

And looked.] He heard, we may ſuppoſe, a buſtling Noiſe, which the Ram made, when it was caught in the Thicket: Which made him look that way, from whence the Noiſe came. Chapter XXII.

And behold, behind him a Ram, &c.] *Bochart* gives many Reaſons to prove that the moſt ancient reading, and much better was, *Behold, one Ram: Achar,* which we tranſlate *behind,* being put for *Achad, one* or a ſingular Ram, *P. I. Hierozoic. L. II. c. 49.* But it is not material which way we take it: Nor need we enquire how the *Ram* came there. Nothing is more common than for Sheep to go aſtray; and by God's Providence this Ram was caught in a Thicket not far from *Abraham:* Whereby he made good what *Abraham* had told his Son, *God will provide a Lamb for a Burnt-Offering.* In which this *Ram* was a notable Type of Chriſt, who was a Sacrifice provided by God, not by Man; as this *Ram* was brought by Divine Providence to be offered, not by *Abraham.*

And Abraham took the Ram, and offered him up for a burnt-offering, inſtead of his Son.] Saying, as *R. S.* repreſents it, Lord, accept this Sacrifice, as if my Son himſelf were ſlain, and his Blood ſhed, and his Skin flea'd off, and he were burnt and reduced to Aſhes.

And the Ram being accepted inſtead of his Son, may be thought to ſignifie that the offering of the *bleſſed Seed,* God's only Son, ſhould be ſuſpended till future times, and that in the mean ſeaſon the offering the Blood of Beaſts ſhould ſerve as a Pledge (to uſe the words of Mr. *Mede*) of that Expiation which the *bleſſed Seed of Abraham* ſhould one day make, *Diſcourſe* XXV. where he obſerves, that the more lively

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lively to expreſs this, God ſo diſpoſed, That the very Place where the Ram was offered inſtead of *Iſaac*, ſhould be the Place of Sacrifice for *Iſrael*. For there it was, where the LORD anſwered *David* by Fire from Heaven (1 *Chron.* XXI. 26.) and ſo deſigned it for the Place he had choſen for his Altar: There *David* pitched him a Tabernacle, 1 *Chron.* XXII. 1. and there *Solomon* built him an Houſe, 2 *Chron.* III. 1.

Verſe 14. Ver. 14. *Jehovah-jireh.*] The LORD will ſee or provide: That is, take care of their Safety who ſtedfaſtly obey him.

As it is ſaid to this day.] Which is thus called to this day. Or, as others interpret it, now it is a proverbial Speech when Men are in great ſtraits, *in the Mount of the LORD it ſhall be ſeen:* Where a double variation is obſerved, from what was ſaid before: For here is *Jehovah* inſtead of *Elohim*, (*verſe* 12.) and then *Jeraeh*, inſtead of *jireh*, i. e. the *Paſſive* inſtead of the *Active:* Signifying, that the LORD will not only ſee or provide, but make himſelf conſpicuous, by ſo providing, that all ſhall behold the Care he takes of thoſe that fear him.

Verſe 15. Ver. 15. *And the Angel of the LORD called*, &c.] This confirms what was noted on *verſe* 12. that it was God himſelf, who called to *Abraham* to ſtay his Hand, and now ſays, *By my ſelf have I ſworn, ſaith the LORD*, &c. What can be clearer, as *Hackſpan* gloſſes, (*Diſput.* II. *de Nominibus Divinis*, *n.* 16.) than that we are to turn away our Eyes from the Angel, and fix them upon God; who bleſſed *Abraham*, and is called the LORD, for whoſe ſake (*verſe* 12.) *Abraham* ſpared not his only Son. In all like Caſes therefore, which exceed the Angelical Dignity,

ty, we are always to understand, some such words as these, here mentioned, *Neum Jehovah*, thus saith the LORD. Chapter XXII.

Ver. 16. *By my self have I sworn*, &c.] I observed upon XII. 7. and XVII. 6. That God inlarged his Mercies to *Abraham*, proportionable to his Obedience. Which is apparent in this great and last Tryal of all, the offering his Son: Which was rewarded by the Ratification of God's former Promise or Covenant, by a most solemn Oath: *By my self have I sworn, I will multiply thy Seed*, &c. This was promised before, but not confirmed by an Oath: And besides the very Promise is now more Affectionate, (if I may so stile it) *in blessing I will bless thee, and in multiplying I will multiply thee*, &c. In the latter end also of the Blessing, there seems to be couched the highest of all Blessings, That *God would make his own only Son such a Sacrifice as Abraham was ready to have made his Son Isaac*: That *all the Nations of the World* (verse 18.) *might be blessed in him*, i. e. all that would follow the Faith of *Abraham*. So *Abarbinel* himself interprets it upon XII. 3. Verse 16.

Ver. 17. *Possess the Gate*, that is, the Cities *of his Enemies*.] And consequently their Country. For the Gates being taken, thereby they entred into their Cities: And their Cities being surrendred, the Country was conquered. Verse 17.

Ver. 18. *In thy Seed shall all the Nations of the Earth be blessed*.] God promised to make *Abraham's* Seed as numerous as the Stars of Heaven, XV. 5. which Promise he assures him here shall be fulfilled in *Isaac*, *verse* 17. But moreover directs him to expect after the multiplying of his Posterity, One particular *Seed*, who should bring a Blessing to all Mankind. Verse 18.

This

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This *Singularity* St. *Paul* obſerves and preſſes very much, *Gal.* III. 16. applying it to the *Meſſiah*. And it is further obſervable, that there is an increaſe of Sence in theſe words, as there is in the former. For he doth not ſimply ſay, נִבְרְכוּ, they *ſhall be bleſſed*, but הִתְבָּרְכוּ, ſhall *bleſs themſelves*, or *count themſelves bleſſed in him*: To ſhow, as *Jacobus Altingius* thinks, that this Perſon ſhould not ſtand in need of any Bleſſing himſelf, as the reſt of *Abraham*'s Seed did; But be the Author of all Bleſſings unto others, who ſhould derive them from him alone, *L.* II. *Schilo. c.* 2.

Becauſe thou haſt obeyed, &c.] As a Reward (the word in the *Hebrew* ſignifies) for obeying my Voice.

Verſe 19. Ver. 19. *Went together to Beer-ſheba.*] Where he had for ſome time ſetled his abode, XXI. 33.

Verſe 20. Ver. 20. *Milcah hath born Children*, &c.] The following Genealogy is ſet down to ſhow, whence *Rebekah* the Wife of *Iſaac* was deſcended. For ſhe alone of all *Bethuel*'s Daughters (which is probable were many) is mentioned, *verſe* 23.

Verſe 21. Ver. 21. *Huz his firſt-born.*] There were two other of this Name. One the Son of *Aram*, X. 23. another of the Poſterity of *Eſau*, XXXVI. 28. But this *Uz* here mentioned, is he from whom *Job* deſcended: Whoſe Country was called *Auſitis*, (ſo the LXX. tranſlate *Uz*, Job I. 1.) and his Poſterity called *Auſitæ* by *Ptolemy*; who were a People of *Arabia Deſerta*, near *Chaldæa*, not far from *Euphrates*.

Buz.] From whom came *Elihu* the *Buzite*, *Job* XXXII. 2. a People in ſome part of the ſame Country, or near it.

Aram.]

Aram.] Who inhabited, perhaps, ſome part of *Syria*: Which had the Name of *Aram* from another, mentioned X. 23. Chapter XXIII.

Ver. 22. *Cheſed.*] He was the Father of the *Chaldæans*, who are called *Chaſdim* in Scripture from this *Cheſed* or *Chaſad*, as ſome read it. Where the reſt that followed ſettled, or whether they had any Poſterity, or no, I cannot find. It's likely they never grew to make a *Nation* or a *Family*, and ſo left no Name behind them. Verſe 22.

Ver. 24. *And his Concubine.*] This was not an ill Name in theſe ancient Times: But ſignifies a Wife, who was not the Miſtreſs of the Family; but only taken for the increaſe of it, by Procreation of Children. Such Wives were generally Servants; whereas the prime Wife was a Free Woman; or made ſo by being married to govern the Family, and bring Children to inherit the Eſtate. Verſe 24.

CHAP. XXIII.

Ver. 1. *AND Sarah was an hundred and ſeven and twenty*, &c.] The whole *Verſe* may be thus tranſlated, *And the years of the life of Sarah, were* (in the whole) *an hundred twenty and ſeven years*: It being uſual with the *Hebrews* to repeat a word (as *Life* is here) when they would ſignifie any thing to be compleat. And *Sarah* is the only Woman whoſe intire Age is ſet down in Scripture. Verſe 1.

Ver. 2. *Kirjath arba.*] *i. e.* The City of *Arba*, who was a famous Man among the *Anakims*, (as we read, Verſe 2.

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Josh. XIV. *ult.*) and either built this City, or made it the place of his Residence; from whence he took his Name.

It doth not appear when *Abraham* left *Beer-sheba*, and removed to this place.

The same is Hebron.] A very ancient City, as appears from *Numb.* XIII. 22. When it is assumed this Name, instead of *Kirjath-Arba*, is not certain: But some conjecture it might be after *Abraham* purchased a Burial-place in this Country. See XIII. 18.

Abraham came.] Some fansie he was in some other part of the Country, when his Wife died. And several of the *Jews* have a Conceit, that he came from Mount *Moriah*, (which is confuted by what we read XXII. 19.) where *Sarah* hearing he was gone to sacrifice her Son, died with Grief. But *Maimonides* speaks better sence, when he says, *Abraham* came from his own Tent, which was separate (as I noted before, XVIII. 9.) from his Wife's: As appears further from XXIV. 67.

To mourn for Sarah, and to weep for her.] The first relates to private Sorrow: The other to the publick, especially at the Funeral Solemnities; when they made great Lamentation. After *Abraham* had performed the former, he made preparations for the latter: But what the *Rites* of Mourning were in those days, we do not know. It's likely they shut themselves up from Company, neglected the Care of their Bodies, abstained from their ordinary Food: Which, with many others, were the Custom's of *Abraham*'s Posterity, who made it a part of their Religion, to mourn for the dead.

Verse 3. Ver. 3. *And Abraham stood up from before his dead.*] By this it seems to be apparent, that in *Abraham*'s time

time they ſat upon the Ground while they mourned, as it is certain they did in future Ages. In which Poſture they continued till they had ſatisfied natural Affection, and the decent Cuſtom of the Age and Country where they lived. Then they roſe up as *Abraham* here did, to take care of the Interment of his Wife. *Seven* Days, in after Ages, were the common time of Mourning: And for illuſtrious Perſons, they mourned *thirty* Days. Chapter XXIII.

Spake unto the Sons of Heth.] In whoſe Country he now lived: Concerning whom ſee X. 15. By *the Sons* are meant the principal Perſons of that Nation.

Ver. 4. *I am a Stranger and a Sojourner with you.*] Though I am not a Native of your Country; yet I have lived long enough among you, to be known to you. Verſe 4.

Give me poſſeſſion of a burying place, &c.] I do not deſire any large Poſſeſſions among you, being but a Sojourner, let me only have a place, which I may call my own, wherein to bury thoſe of my Family, which dye.

Ver. 5. *And the Children* (or Sons) *of Heth anſwered*, &c.] By one of their Body, who ſpake in the Name of the reſt: As appears by the firſt words of the next *Verſe*. *Hear us, my Lord*: In which form they were wont to addreſs themſelves to great Men, *ver.* 11, 13, 15, 16. Verſe 5.

Ver. 6. *Thou art a mighty Prince.*] We have a great Honour for thee. Verſe 6.

In the choice of our Sepulchres, &c.] Make choice of any one Sepulchre; and no Body will deny to let thee have it. Every Family (at leaſt great ones) had their proper place for Burial: Which, I ſuppoſe,

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were ſometime ſo large, that they might ſpare others a part of them; or, of the Ground wherein they were made.

Verſe 7. Ver. 7. *Abraham ſtood up.*] It ſeems they had deſired him to ſit down among them, while they treated this buſineſs: Which when they had granted, he ſtood up to thank them.

And bowed himſelf.] The *Hebrew* word ſignifies the *bowing of the Body:* And there are other words in that Language proper to the *bowing of the Head*, or of *the Knee.*

Verſe 8. Ver. 8. *Intreat for me to Ephron*, &c.] He deſires them to mediate between him and this Man (who perhaps was not then preſent in the Aſſembly) for a Purchaſe of a convenient Place in his Ground.

Verſe 9. Ver. 9. *Cave of Machpelah.*] We take this word *Machpelah* for a proper Name, as many others do: But the *Talmudiſts* generally think it to have been *ſpeluncam duplicem*, (as the *Vulgar Latin* alſo, with the LXX. underſtand it) *a double Cave.* Yet they cannot agree in what ſenſe it was ſo; whether they went through one Cave into another; or, there was one above another. For that by a *Cave* is meant, a *Vault*, arched over with Stones, or Wood, which the Ancients called *Cryptæ*, no Body doubts. *Salmaſius* hath deſcribed them in his *Plin. Exercit. p.* 1208. where he ſays this *Cave* is ſaid to have been *double*, in the ſame ſence that the *Greeks* called theirs ἀμφιδίδυμα, becauſe they had a double Entrance, ſo that one might go into them at both Ends, as *Heſychius* expounds it. Which ſhows, as he adds, it was a large place, and would contain many Bodies. And of this he is ſo confident as to ſay, *Non quærenda eſt alia duplicis ſpeluncæ interpretatio.* No other Interpretation of

of this double Sepulchre ought to be ſought after. But learned Men will not hearken to ſuch Dictates; and particularly *Theodorick Hackſpan* maintains *Machpelah* to be a proper Name (as we take it) by theſe two Reaſons. *Firſt*, Becauſe the Field it ſelf wherein this Cave was, is called *the Field of Machpelah*, *verſe* 19. Which doth not ſignifie ſure that there was a double Gate to this Field, but that it was in that Tract of Ground, called *Machpelah*. And, *Secondly*, This Field in *Machpelah*, is ſaid to be *before Mamre*, verſe 17. Which plainly denotes it to be a place ſo called, *Miſcell. Lib.* I. *cap.* 10. For which laſt Reaſon, *Guil. Vorſtius* alſo takes it to have been the Name of a Country, or Province, in which this Field and Cave lay, *Animadv. in Pirke Elieſer*, *p.* 179. Chapter XXIII.

Which is in the end of his Field.] Burying places were not anciently in the Cities, much leſs in their Temples; but in the Fields, in Caves, or Vaults made to hold a good number of Bodies. And ſo they continued it's manifeſt in our Saviour's Time among the *Jews*; as appears by *Lazarus* his Monument, *John* XI. 30, 31. and by the Burying places for Strangers, *Matth.* 27. 7. and their carrying the Widows Son out of the City, *Luke* VII. 12, &c.

This ſeems to have been in the corner of the Field before-mentioned; which perhaps was near the Highway: For there they ſometimes affected to bury their dead, as appears from *Gen.* XXXV. 8, 19. *Joſh.* XXIV. 30.

Ver. 10. *And Ephron dwelt.*] The *Hebrew* word for *dwelt* ſignifies literally *ſat*. Which hath made ſome think that *Ephron* was a great Man (a Ruler, or Governor) among the Children of *Heth*: Who Verſe 10.

ſat

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sat as a Prince or Judge in this Assembly. And that this was the reason why *Abraham* (*Verse* 8.) addressed himself to others of the same Rank, that they would make way for him into his Favour.

In the audience of the Children of Heth, &c.] It is judiciously observed by *Cornel. Bertram*, that all weighty Matters in those days were determined by the King, (if they had any) or the Elders, with the Consent of the People, *de Repub. Judaic. cap.* 3. Marriages were a Matter of Publick Right, XXIX. 22. as Sepulchres were it appears by this place: Both of them being held to belong to Religion.

Verse 11. Ver. 11. *In the presence of the Sons of my People*, &c.] Contracts, or Grants, were wont to be made before all the People, or their Representatives, till Writings were invented.

Verse 12. Ver. 12. *Abraham bowed*, &c.] Because by their Intercession this Favour was granted him.

Verse 13. Ver. 13. *I will give thee Money for the Field.*] This was the surest Title, he thought, by Purchase. And it was but reasonable he should buy it, if he would have any Land in *Canaan*; for the time of possessing it, according to God's Promise, was not yet come.

Verse 15. Ver. 15. *The Land is worth four hundred Shekels.*] This is the first time we meet with the Name of *Shekel*. Mention was made of *Money* before in general, XVII. 12, 13. and of *pieces of Silver*. XX. 16. (which shows the use of Money was found out in those early days, and they did not Trade merely by the Exchange of one Commodity for another) but we have no Name for the Money till now: And cannot exactly tell of what value a *Shekel* of Silver was. But *Josephus*, *L.* III. *Antiq. c.* 10. saith Ἀτλιχὰς δὲ χεῖ δεκχμὰς

δραχμὰς τετραρχὰς, it was as much as *four Attick* Chapter
Drachms; that is, half an Ounce: Which in our XXIII.
Money wants not much of half a Crown.

What is that between me and thee?] Some will have this to ſignifie, as much as, *This is not worth ſpeaking of between Friends, and therefore I had rather thou wouldſt accept it as a gift.* But it is more reaſonable to think, that he only pretended to uſe him kindly, and not to exact upon his Neceſſity. It being as much as to ſay, *This is no great Price, but a friendly Bargain: Pay it therefore, and bury thy dead.*

Ver. 16. *Abraham weighed to Ephron*, &c.] They Verſe 16.
did not *tell* Money as we do now, but *weigh* it; for it was not ſtampt anciently, as *Ariſtotle* obſerves: But in the beginning of the World was received, μεγέθει καὶ σταθμῷ, by its bulk and its weight. Which being very troubleſome, they learnt in time to ſet a Mark upon it, to free them from that inconvenience. Ὁ γὰρ χαρακτὴρ ἐτίθη τὸ πόσου σημεῖον, for that Mark was ſet upon it to denote its Quantity, *i. e.* how much it is worth. For having the Publick Stamp, that made it current, at a known value. Which muſt not be underſtood of Foreign Money, which was ſtill weighed, though ſtampt: But of that of their own Country, which they were aſſured was worth ſo much as the Mark expreſſed. Yet it is continued to be weighed among the *Jews* in *David*'s time, 1 *Chron.* XXI. 25. nay, till the Captivity of *Babylon*, *Jerem.* XXXII. 9. And indeed the very word *Shekel* comes from *Shakal* to weigh. And may be interpretred as *Waſerus* obſerves, *the weight.*

From all which *Herm. Conringius* well concludes there is no Truth in what the *Jews* ſay, in *Bereſchith Rabba*,

Chapter XXIII. *Rabba*, and other Books, that *Joshua*, *David*, and *Mordecai*, nay *Abraham*, coined Money in their days. To support which Fiction they have counterfeited some Coins, with the Inscription of *Senex & Anus* on one side, and *Juvenus & Virgo* on the other. As if *Isaac* and *Rebekah* were now married: Or *Abraham* had power to coin Money in a Country where he did but sojourn and was no Soveraign.

Verse 17. Ver. 17. *Which were before Mamre.*] Over against *Mamre*. See XIII. 18.

Were made sure.] By a solemn Contract, in a Publick Assembly, (*verse* 11.) where the Money was tendred and accepted; and all there present desired to be Witness to it.

Verse 18. Ver. 18. *In the presence of the Children of Heth.*] See *Verse* 11.

Verse 19. Ver. 19. *And after this Abraham buried Sarah*, &c.] It is not likely that *Ephron* had ever buried any of his Family here, but had only begun to make a Vault in this Field which *Abraham* bought of him, with all the Trees therein, (*verse* 17.) or, if it were finished, he sold it before he had made use of it. For we cannot think *Abraham* would lay his Wife's Body among those of the *Hittites*: But in a vacant place where he intended to be interred himself: As his Family after him also were, XLIX. 30, 31.

Verse 20. Ver. 20. *Was made sure.*] He repeats this, which had been said *verse* 17. because now the Purchase was more confirmed, by the laying *Sarah*'s Body in this place: It being a kind of taking actual possession of it.

CHAP.

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Ver. 1. AND *Abraham was old.*] Some of the *Hebrews*, and *Chriſtian* Writers alſo, refer this to his Wiſdom; as the next words [*well ſtricken in Years*] unto his Age: No Body being called *Zaken* (though far more aged) in the Holy Scripture till now: And therefore they tranſlate it *Elder*; which is the Name of a wiſe Man. See *Selden*, *L.* I. *de Synedr. cap.* 14. *p.* 556, &c. Certain it is that *Abraham* was now an *hundred and forty* Years old: For he was an *hundred* when *Iſaac* was born, XXI. 5. and *Iſaac* was *forty* when he married *Rebekah*, XXV. 20. Verſe 1.

Ver. 2. *And Abraham ſaid unto his eldeſt Servant of his Houſe.*] Or, rather, as the LXX. tranſlate it, *He ſaid to his Servant, the Elder of his Houſe:* That is, the Steward, or Governor of his Family, as the *Hieruſ. Targum* tranſlates it. See Mr. *Selden*, *L.* I. *de Synedr. cap.* 14. *p.* 550. And Dr. *Hammond* upon *Act.* XI. *not. b.* All take this Servant to have been *Eliezer*, mentioned XV. 2. Verſe 2.

Put thy Hand under my Thigh.] Some will have this Phraſe to import no more than, *Lift me up, that I may ſtand, and call God to witneſs.* But *Abraham*, no queſtion, was now ſo vigorous, as to be able to riſe of himſelf: Having many Children after this. Others therefore follow the Opinion of the *Jewiſh* Doctors, which is this, in ſhort; *Before the giving of the Law, the ancient Fathers ſwore by the Covenant of Circumciſion.* They are the words of *R. Elieſer* in his *Pirke*, *cap.* 49. And it is not improbable that this

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manner of Swearing, by putting the Hand under that part which was the ſubject of Circumciſion, had reſpect to the Covenant God made with that Family, and their right to accompliſh the Promiſe of the *Meſſiah*. But this was not a Cuſtom peculiar to *Abraham*'s Family, for we find it among other *Eaſtern* People: And therefore, it is likely, more ancient than Circumciſion. For which Cauſe, *Aben Ezra* himſelf, thinks putting the Hand under the Thigh, was a Token of Subjection and Homage, done by a Servant to his Lord: He ſitting, and the Servant putting his Hand under him. *Grotius* imagines, that the Sword hanging upon the Thigh, (*Pſalm* XLV. 3.) this was as much as to ſay, *If I falſifie, kill me.* Which is very witty; but the other ſeems plainer; ſignifying as much as, *I am under thy power, and ready to do what thou commandeſt.*

Verſe 3. Ver. 3. *Swear by the* LORD.] It was not lawful to ſwear by any Creature; but only by him that made them all. For they took the greateſt Care to declare, that they worſhipped him alone.

That thou wilt not take a Wife unto thy Son.] It ſeems he intended to leave the Guardianſhip of his Son to him, (if he ſhould die, before he had diſpoſed of him) as unto a wiſe and faithful Servant, who had managed his Affairs above *fifty* Years; and we do not know how much longer.

Of the Daughters of the Canaanites.] For though there were ſome good People among them, as appears by *Melchizedeck* and *Abimelech*; yet he ſaw them degenerating apace into all manner of Wickedneſs; eſpecially into Idolatry: Which would bring them, he knew, to utter Deſolation, when they had filled up the meaſure of their Iniquity, XV. 16.

Ver.

Ver. 4. *But go into my Country.*] *i. e.* Into *Meſopotamia*, where he lived for ſome time in *Haran*, after he came from *Ur:* Which was alſo in that Country, as I obſerved upon XI. 31. It ſeems alſo his Brother had removed hither: Following his Father *Terah*'s and *Abraham*'s Example. See XI. 31. Chapter XXIV. Verſe 4.

And my kindred.] The Family of his Brother *Nahor*, which he heard lately was increaſed, (XXII. 20.) who, though they had ſome Superſtition among them, retained the Worſhip of the True God; as appears from this very Chapter, *verſe* 31, 50.

And take a Wife unto my Son Iſaac.] Which, no doubt, was by *Iſaac*'s Conſent, as well as his Father's Command.

Ver. 5. *Muſt I needs bring thy Son again into the Land from whence thou cameſt?*] He deſires (like a conſcientious Man) to underſtand the full Obligation of his Oath, before he took it. And his doubt was, whether, if a Woman would not come with him into *Canaan*, he ſhould be bound to go again, a ſecond time, and carry *Iſaac* to her. Verſe 5.

Ver. 6. *Beware, that thou bring not my Son thither again.*] He would by no means his Son ſhould go to that Country, which God commanded him to forſake: That Command obliging not only himſelf, but his Poſterity. See *Verſe* 8. Verſe 6.

Ver. 7. *The LORD God of Heaven*, &c.] He who rules all things above, as well as below, who brought me from my own into this Country, and hath promiſed, and confirmed that Promiſe with an Oath, that my Poſterity ſhall inherit it, will proſper thy Journey, and diſpoſe ſome of my Kindred to come hither, and be married to my Son. Verſe 7.

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Send his Angel before thee.] Good Men were ever very ſenſible of God's Providence, governing all things, and proſpering their Proceedings by the Miniſtry of Angels: Which *Abraham*'s Servant takes particular notice of, *verſe* 40.

Verſe 8. Ver. 8. *And if the Woman will not be willing to follow thee*, &c.] If it fall out otherways than I hope, thou haſt done thy Duty: If thou bring not my Son into that Country again. He ſpeaks (both here and *verſe* 6.) as if *Iſaac* had once been there: Becauſe *Abraham* himſelf came from thence, and this Servant alſo, and a great many of his Family, (XII. 5.) who if *Iſaac* went to ſettle there, muſt have gone with him, as part of his Subſtance.

Verſe 10. Ver. 10. *And the Servant took ten Camels*, &c.] Camels were of great uſe in thoſe Countries, as they are at this day: Some of them being made for carriage of Burdens; and others for ſwift travelling; which latter ſort were called by a peculiar Name, Δρομάδες, *Dromedaries*, as *Salmaſius* obſerves in his *Plinian. Exercit. p.* 987. Theſe perhaps were of that kind, for the greater expedition: Like thoſe we read of 1 *Sam.* XXX. 17.

For all the Goods of his Maſter were in his Hands.] He might chuſe what Accommodations he pleaſed for his Journey; having every thing belonging to his Maſter at his Command: Who being a great Perſon, it was fit his principal Servant ſhould be well attended, (as it appears he was, *verſe* 32.) eſpecially when he went upon ſuch an Errand, as to court a Wife for his Maſter's Son. Moſt refer this to the Preſents he carried along with him: And *R. Solomon* will have it that he carried a Writing with him under his Maſter's Hand, (an *Inventory* we call it) ſpecifying all his

his Goods and Riches, that they might know what a great Match his Son was. Chapter XXIV.

City of Nahor.] Which was *Haran*, from whence *Abraham* came, XI. 31. and to which *Jacob* went to find his Kindred, XXVIII. 10. How far it was thither we are not told, nor how long they were going to it: And *Moſes* omits alſo whatſoever paſſed in the way, as not pertinent to his Story.

Ver. 11. *Camels kneel down.*] The Poſture wherein they reſt themſelves. Verſe 11.

Ver. 12. *O LORD God of my Maſter Abraham*, &c.] He had obſerved the Kindneſs of God to have been ſo great to *Abraham*, and *Abraham* to have ſuch a peculiar Intereſt in his Favour; that in confidence he would make good *Abraham's* words, (*verſe* 7, & 40.) he not only begs he might have good Succeſs in his Journey, but deſires a ſign of it, to confirm his Faith; and ſuch a ſign as was moſt appoſite to denote the Perſon that would make a good Wife; by her Courteſie, Humility, Condeſcenſion, Hoſpitality, prompt and laborious Charity: All which are included in what *he* deſires, and *ſhe* did. Verſe 12.

Ver. 14. *Thereby ſhall I know that thou haſt ſhowed kindneſs to my Maſter.*] He had no Confidence that God would do any thing for his own ſake, but for his Maſter's; whom God had moſt wonderfully bleſſed. Verſe 14.

Ver. 15. *And it came to paſs before he had done ſpeaking*, &c.] This ſhows it was by a Divine Suggeſtion, that he made this Prayer; which was anſwered immediately. Such is the Divine Goodneſs; or, rather, (to uſe the words of *Sam. Bochartus*, upon occaſion of many ſuch Inſtances) *Sic enim parata & obvia* Verſe 15.

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obvia esse solent Dei beneficia, ita ut preces nostras non tam sequantur, quam occupent atque antecedant, P. I. *Hierozoic. L.* 2. *cap.* 49. So forward is God to bestow his Benefits upon us, that they do not so much follow our Prayers, as prevent and go before them. See *Verse* 45.

With her Pitcher upon her Shoulder.] Behold the Simplicity, Frugality, and Industry of that Age.

Verse 20. Ver. 20. *Drew for all his Camels.*] There were *ten* of them, (*verse* 10) and they are a very thirsty sort of Creatures: And therefore she took a great deal of Pains to serve him who was but a stranger, in this manner. Which shewed extraordinary Goodness, and a most obliging Disposition; at which he might well be amazed, as it follows in the next *Verse.*

Verse 21. Ver. 21. *Wondring at her, held his peace*, &c.] He was so astonish'd at *her* Kindness, readiness to do Good, and laborious Diligence, *&c.* and also at the Providence of God in making things fall out so pat to his Desires; that for the present he could not speak: Having his Mind employ'd in marking and observing every Passage; where he might judge how to conclude, whether this was the Woman, or no, whom God designed for his Master's Son.

Verse 22. Ver. 22. *The Man took.*] Gave her, as the Phrase is often used. But he first asked her whose Daughter she was, as appears from *verse* 47.

A golden Ear-ring.] Or, rather, (as the Margin hath it) a *Jewel for the Forehead.* And so we translate the *Hebrew* word, *Ezek.* XVI. 12. and this Person himself expounds it, *verse* 47. *I put the Ear-ring* or *Jewel, upon her Face, i. e.* her Forehead. For such Ornaments were used in those Times and Countries, hanging down between the Eye-brows, over the Nose.

Two

Two Bracelets for her Hands.] *i. e.* Wreſts. Chapter

Ver. 26. *Bowed his Head, and worſhipped the LORD.*] XXIV.
Gave ſolemn Thanks to God for hearing his Prayer: And acknowledged that by his Providence he was conducted to the execution of his Deſires; as it follows in the next *Verſe*.

Ver. 27. *Mercy and Truth.*] Mercy in promiſing, and Truth in performing: Or, *hath truly been merciful to him according to his Promiſe*, verſe 7. See *Verſe* 49. Verſe 27.

The Houſe of my Maſter's Brethren.] *i. e.* His near Kindred.

Ver. 28. *Told them of her Mother's Houſe.*] The Women in the *Eaſtern* Countries, had their Apartments by themſelves; as was before obſerved, and appears again, *verſe* 67. Thither it was proper for *Rebekah* to go, and acquaint her Mother with what had paſſed. Verſe 28.

Ver. 30. *When he ſaw the Ear-ring*, &c.] This was the reaſon, why he ran to invite the Man to their Houſe. Verſe 30.

He ſtood by the Camels at the Well.] Expecting to ſee the iſſue.

Ver. 31. *Come in, thou bleſſed of the LORD.*] Whom God favoureth, and I pray may ſtill continue in his Favour. For it refers both to the time paſt and future. Verſe 31.

Ver. 32. *Water to waſh his Feet*, &c.] As the Cuſtom was in thoſe Countries. See XVIII. 4. Verſe 32.

Ver. 33. *I will not eat*, &c.] An excellent Servant; who preferred his Maſter's Profit, to his own Pleaſure. Verſe 33.

Ver.

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Verſe 35.

Verſe 36.

Verſe 40.

Verſe 41.

Verſe 42.

Verſe 48.

Verſe 49.

Verſe 50.

Ver. 35. *The LORD hath bleſſed my Maſter greatly*, &c.] Inriched him exceedingly, ſo that he is become a Perſon of great Eminence, XXIII. 6.

Ver. 36. *Given all that he hath.*] Declared him his Heir, and ſetled his whole Eſtate upon him.

Ver. 40. *The LORD before whom I walk.*] Whom I worſhip and ſtudy to pleaſe; keeping a grateful remembrance of his Benefits always in my Mind. For ſo *Abraham*'s own words are, *verſe* 7. *The God which brought me from my Father's Houſe*, &c.

Ver. 41. *Thou ſhalt be clear from this my Oath.*] Or *Curſe*, as the Hebrew word imports: For all Oaths were made anciently with ſome Imprecations upon themſelves, if they ſware falſly.

Ver. 42. *O LORD God of my Maſter, Abraham*, &c.] He doth not relate juſt the very words which he ſaid; but the Senſe of them, and moſt of the words.

Proſper my way which I go.] The Deſign in which I am engaged.

Ver. 48. *My Maſter's Brother's Daughter.*] The Grand-Daughter of his Brother *Nahor*.

Ver. 49. *If ye will deal kindly and truely.*] Be really and ſincerely kind.

That I may turn to the right-hand, or to the left.] A kind of proverbial Speech; ſignifying, *that I may take ſome other courſe (which way God ſhall direct) to fulfil my Maſter's deſire.* It is the fancy of ſome of the Hebrew Doctors, that he meant, he might go either to the *Iſhmaelites*, or the Children of *Lot*.

Ver. 50. *Laban and Bethuel.*] The chief Manager of this Affair was *Laban*; for *Bethuel* is not mentioned till now; becauſe, perhaps, he was old, and unfit

unfit for Buſineſs: But conſents to all that is de- Chapter
ſired. XXIV.

The thing proceedeth from the LORD.] It appears to be the Divine Will and Pleaſure.

We cannot ſpeak unto thee good or bad.] No way contradict it.

Ver. 51. *Rebekah is before thee.*] Is by us delivered to thee, to be diſpoſed of according to thy deſire: As the Phraſe is uſed XX. 15. Verſe 51.

As the LORD hath ſpoken.] Declared, by thoſe Signs which thou haſt related to us.

Ver. 52. *Worſhipped the LORD, to the Earth.*] Gave the moſt humble Thanks unto Almighty God, for his Goodneſs to him. Verſe 52.

Ver. 53. *Gave to her Brother and Mother.*] Here is no mention of the Father: Which hath made ſome think, as *Joſephus* did, that the Father was dead; and *Bethuel*, mentioned *verſe* 50. was her younger Brother. But I take it to be more likely, that her Father being infirm, had committed the Care of his Daughter to *Laban* and his Wife: And ſo appeared no more, than was juſt abſolutely neceſſary in this Treaty of Marriage. Which was carried on principally by *Laban*, who is mentioned therefore before her Mother. Verſe 53.

Precious things.] Preſents of great value.

Ver. 55. *Let the Damſel abide with us a few days, at leaſt ten.*] There is nothing more common in Scripture, than by *Days* to expreſs a *Year*. And therefore we have exactly tranſlated theſe words in the Margin, *a full Year, or ten Months*. See IV. 3. *Lev.* XXV. 29. 1 *Sam.* I. 3. compared with *verſe* 7, and 20. Some think this cannot be the meaning, becauſe the Servant was in ſuch haſte to return to his Maſter. Verſe 55.

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But it was as fit for them to ſhow their Love to *Rebekah*, as it was for him to ſhow his Concern for his Maſter. Beſides, there was ſomething of Decency in it, the Cuſtom being in all Countries, for her that was eſpouſed to a Husband, to ſtay ſome time with her Parents, before the Conſummation of the Marriage. And one would think the Cuſtom then was, for to keep her a Year or near it; which makes them deſire ſhe might ſtay at leaſt *ten Months*, that they might not depart too far from the common Uſage, and that ſhe might have the longer time to fit her ſelf with the uſual Nuptial Ornaments. Thus *Onkelos* it is certain underſtood it, and the Paraphraſe of *Uzielides*, and the *Mauritanian Jews*, as Mr. *Selden* obſerves, *L.V. de Jure N. & G. cap.* 5.

Verſe 56. Ver. 56. *That I may go to my Maſter.*] Whom he would have to rejoyce with him.

Verſe 57. Ver. 57. *Enquire at her Mouth.*] Let her reſolve how it ſhall be. St. *Ambroſe* obſerves upon this Paſſage, That they do not conſult her about the Marriage, *for that belonged to the Judgment of the Parents*, but about the time of going to compleat it. Upon which occaſion he quotes the words of *Hermione* when ſhe was courted by *Oreſtes*, (in *Euripides* his *Andromacha*) which he thinks were taken from hence, Νυμφεύματων μὲν πρὸ ἐμῶν Πατὴρ ἐμὸς μελήμναν ἕξει, κ' οὐκ ἐμὸν κρίνειν τόδε. My Father will take care of my Marriage: Theſe things do not belong to my determination, *Lib.* I. *de Abrahamo Patriarcha, cap. ult.*

Verſe 58. Ver. 58. *Wilt thou go with this Man?*] That is, preſently, as he deſires. For that ſhe ſhould be *Iſaac*'s Wife was agreed already between them; and we are to ſuppoſe ſhe had conſented. The only Queſtion was, Whether ſo ſoon as the Man deſired?

And

And ſhe ſaid, I will.] I agree to go, without any delay: Which no doubt, very much indeared her to *Iſaac.* Chapter XXIV.

Ver. 59. *And her Nurſe.*] Whoſe Name was *Deborah*, XXXV. 8. who did not ſuckle her, perhaps: But was (as we ſpeak) her Dry-Nurſe: For whom, it is likely, ſhe had a great Affection. It being a piece of ancient Piety and Gratitude, to keep ſuch Perſons as long as they lived, who had taken care of them in their Infancy. It is probable alſo ſhe was remarkable for Prudence, and other eminent Qualities; or, elſe *Moſes* would ſcarce have let her Name, and her Death and Burial had a place in this Hiſtory, XXXV. 8. Verſe 59.

Ver. 60. *And they bleſſed Rebekah*, &c.] Her Father and Mother, with all the reſt of their Family and Kindred, prayed God to make her exceeding Fruitful; and to make her Poſterity Victorious over their Enemies: Which were the great things they deſired in thoſe days. The *Hebrews* look upon this (as Mr. *Selden* obſerves in the place before-named on *verſe* 55.) as an Example of the ſolemn Benediction, which was wont to be given (even before the Law of *Moſes*) when the Spouſe was carried to her Husband. Verſe 60.

Thou art our Siſter.] Near *Couſin* or *Kinſwoman*: For all that were near of Kin called one another Brothers and Siſters.

Ver. 61. *Her Damſels.*] Who waited upon her; and were given as part of her Portion. Verſe 61.

Ver. 62. *Well of Lahai-roi.*] Mentioned XVI. 14. By which it appears that *Abraham*, after the death of *Sarah*, returned to live at *Beer-ſheba*, or thereabouts; for that was nigh this Well: And it is probable *Abraham* and *Iſaac* were not parted. Verſe 62.

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Ver. 63. *To meditate*, &c.] The cool of the Evening and Solitude, are great Friends to Meditation.

Verſe 63.

Ver. 64. *She lighted off the Camel.*] As they always did, who met any Perſon whom they honoured.

Verſe 64.

Verſe 65.

Ver. 65. *Took a Veil.*] Not only out of Modeſty, but in Token of her Subjection to him. Many will have this to have been a peculiar Ornament belonging to a Bride, called by the Romans *Flameum*, by the Greeks Θρίγετρον, as Mr. *Selden* obſerves, *L. V. de Jure N. & G. cap.* 5. Whence thoſe words of *Tertullian*, *de Veland. Virgin. c.* 2. *Etiam apud Ethnicos velatæ*, (*i. e. ſponſæ*) *ad virum ducuntur.* Even among *Heathens*, Brides are brought to their Husbands with a Veil over their Faces.

Verſe 66.

Ver. 66. *And the Servant told Iſaac all things that he had done.*] How ſhe had conſented to be his Wife.

Verſe 67.

Ver. 67. *Brought her into his Mother Sarah's Tent.*] That Apartment wherein his Mother dwelt: Which was diſtinct from that of the Husband's.

And Iſaac was comforted after the death of his Mother.] The Love he had to his Wife helpt to alleviate the Sorrow he had conceived at his Mother's death: Which was ſo great, that now it had continued *three* Years. Such was the pious affection Children had for their Parents, in ancient Days.

Iſaac was *forty* Years old when he married *Rebekah*, (XXV. 20.) and, if we can believe the *Jews*, (in *Seder Olam*) ſhe was but *fourteen.*

CHAP.

CHAP. XXV.

Ver. 1. THEN *again Abraham took a Wife.*] *Sarah* being dead, and *Agar* long ago ſent away, and his Son *Iſaac* lately married, he wanted a Companion in his old Age. For, having given up *Sarah*'s Tent unto *Rebekah* (XXIV. *ult.*) it is probable he gave up his own to *Iſaac*, and ſo dwelt in a Tent by himſelf; where he found it neceſſary to have a Wife to look after his Family. Verſe 1.

And her Name was Keturah.] We are not told what Family ſhe was of: But it is not unlikely ſhe had been born and bred in his own Houſe, as *Elieſer* his Steward was; and, perhaps, was Chief among the Women, as he among the Men-Servants. Many of the *Jews* will have her to be *Hagar*, whom (*Sarah*, who was the Cauſe of her Expulſion, being dead) he now received again. So the *Hieruſalem* Paraphraſe, and *Jonathan* alſo: But *Aben Ezra* confutes this Opinion with good reaſon; for no account can be given of *Abraham*'s having more *Concubines* than one (*verſe* 6.) unleſs we make *Keturah* diſtinct from *Hagar*. Nor can any Body tell why he ſhould call *Hagar* by the Name of *Keturah* here, when he calls her by her own Name, *verſe* 12.

Ver. 2. *And ſhe bare him.*] He was now an *hundred and forty* Years old: But ſo vigorous as to beget many Children. Which need not ſeem ſtrange, conſidering the Age to which they then lived; (for he lived *thirty and five* Years after this Marriage, Verſe 2.

verſe

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verſe 7. and that now, in our time, Men have had Children after they have been *ſeventy*, nay *eighty* Years of Age.

To the Truth alſo of this Hiſtory we have the Teſtimony of *Pagan* Writers. For *Alexander Polyhiſtor* (mentioned by *Joſephus* and by *Euſebius*, L. IX. *Præpar. Evang. cap.* 20.) tells us that *Cleodemus* (called by ſome *Malchas*) writing the Hiſtory of the *Jews*, reports juſt as *Moſes* doth, Ὅτι ἐκ Χετθέρας Ἀβραάμῳ ἐγένοντο παῖδες ἱκανοί. *That* Abraham *had a good many Children by Keturah:* Three of which he mentions by Name.

Zimran.] This Son of his, with all the reſt of his Brethren, were ſent by *Abraham* into the *Eaſt* Country (as we read *verſe* 6.) and therefore we muſt ſeek for them in thoſe Parts, *viz.* in *Arabia*, and the Countries thereabout; where ſome footſteps of them have remained for many Ages; particularly of *Zimran*, from whom we may well think the *Zamareni* were deſcended, a People mentioned by *Pliny*, with their Towns in *Arabia Fœlix*, L. VI. *cap.* 28.

And Jockshan.] Concerning whom I can find nothing but only this, That *Theophanes* a Chronographer, in the beginning of the IX. *Century*, after he hath treated of the *Iſhmaelites* and *Madainites*, (the latter of which came from one of *Keturah*'s Children) and the Parts of *Arabia* where *Mahomet* was born; immediately adds, that there were other People, ἐνδότεροι, more in the Bowels of *Arabia*, deſcended from *Jectan*, called *Amanitæ*, that is *Homeritæ*. Perhaps it ſhould be written *Jokshan*, not *Jectan:* For *Philoſtorgius* expreſly ſays of the *Homerites*, Ἐξ ὧν τὸ ἔθνος ἦν ἐκ Χετθέρας, &c. That they are one of the Nations deſcended from *Keturah* and *Abraham*, L. III. *Hiſt.*

Hiſt. Eccleſ. § 4. where he relates a famous Embaſſy which *Conſtantius* ſent to them, to win them to Chriſtianity, and the good ſucceſs of it. And there is this ſtrong proof of their deſcent from ſome of *Abraham*'s Family, that they retained the Rite of Circumciſion, even when they were Idolaters. For he ſays expreſly, That it was *a circumciſed Nation*, καὶ τὴν ὀγδόην περιτεμνομένων ἡμέραν, *and circumciſed alſo on the eighth Day.* Which was not the Cuſtom of all the *Arabians*, if we may believe *Joſephus*, *L.*I. *Antiq. c.*23. and *Euſtathius* in *Hexaemeron*, &c. who ſay the *Arabians* ſtaid till they were *thirteen* Years old before they were circumciſed. Chapter XXV.

Medan.] From whom the Country called *Madiania*, in the *Southern* part of *Arabia Fœlix*, it's likely, had its Name.

Midian.] From whom *Midanitis*, in *Arabia Pætræa*, had its Denomination.

And Iſhbak.] I can find no Footſteps of his Poſterity, unleſs it be in *Bacaſcami*, which *Pliny* ſays was one of the Towns of the *Zamareni*, who deſcended from his eldeſt Brother *Zimran.* There were a People alſo hard by, called *Bachilitæ*, as he tells us, *L.*VI. *Nat. Hiſt. cap.* 28.

And Shuah.] Perhaps he had no Children, or ſo few that they were mixt with ſome of their other Brethren, and left no Name behind them. Yet *Pliny* in the next *Chapter*, mentions a Town called *Suaſa*, in that part of *Arabia* which is next to *Egypt*, *L.* VI. *cap.* 29.

Ver. 3. *And Jokſhan begat Sheba.*] I obſerved before upon X. 7. that there are *four* of this Name, or near it, all comprehended by the *Greek* and *Roman* Writers under the Name of *Sabæans.* One of them Verſe 3

the

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the Son of *Raamah* had a Brother called *Dedan*, as this *Sheba* here hath. But they were the Fathers of a distinct People; as is evident from the Scripture-Story, and from other Authors. For, besides the *Sabæi* in the furthermost parts of *Arabia*, near the *Persian* and the *Red-Sea*, there were also a People of that Name (descended, it is very probable, from this Son of *Jokshan*) in the very Entrance of *Arabia Fœlix*; as *Strabo* tells us. Who says, that they and the *Nabatæi* were the very next People to *Syria*: And were wont to make Excursions upon their Neighbours. By which we may understand, (which otherwise could not be made out) how the *Sabæans* broke into *Job*'s Country, and carried away his Cattle. For it is not credible they could come so far as from the *Persian* or *Arabian* Sea: But from this Country there was an easie Passage, through the Deserts of *Arabia*, into the Land of *Uz* or *Ausitis*, which lay upon the Borders of *Euphrates*. See *Bochart* in his *Phaleg. L.*IV. *cap.* 9.

And Dedan.] There was one of this Name, (as I said before) the Son of *Rhegma*, *Gen.* X. 7. who gave Name to a City upon the *Persian* Sea, now called *Dadan*. But besides that, there was an Inland City called *Dedan* in the Country of *Idumæa*: mentioned by *Jeremiah*, XXV. 23. XLIX. 8. whose Inhabitants are called *Dedanim*, *Isai.* XXI. 13. And this *Dedan* here mentioned, may well be thought to be the Founder of it, as the same *Bochart* observes, *L.*IV. *cap.* 6.

And the Sons of Dedan were Ashurim, and Letushim, and Leummim.] If these were Heads of Nations, or Families, the Memory of them is lost. For it is a mistake of *Cleodemus* (who mentions the first of these

theſe in *Euſeb. Præpar. Evang. L.* IX. *c.* 20.) to de- Chapter
rive the *Aſſyrians* from this *Aſhurim:* They having XXV.
their Original from *Aſhur*, one of the Sons of *Shem*, X. 22.

Ver. 4. *And the Sons of Midian, Ephah.*] The Name Verſe 4.
of *Ephah*, the eldeſt Son of *Midian*, continued a long time; for theſe two are mentioned by *Iſaiah* as near Neighbours, LX. 6. And not only *Joſephus*, *Euſebius*, and St. *Hierom*, but the *Nubienſian* Geographer alſo, tells us of a City called *Madian* in the Shoar of the *Red-Sea:* Near to which was *Ephah* in the Province of *Madian.* עיפה, *Epha* or *Hipha* is the ſame with that Place the *Greeks* call Ἰππὼ, and *Ptolomy* mentions both a Mountain and a Village of this Name, on the ſame Shoar, a little below *Madiane* which is the *Madian* here mentioned, as *Bochart* obſerves in his *Hierozoic. P.* I. *L.* 2. *cap.* 3.

And Epher.] I can find no remainders of his Family, unleſs it be among the *Homeritæ* before-mentioned, whoſe *Metropolis* was called Τάφαρ: In which *Theophilus* (ſent by *Conſtantius* to convert that Country) built a Church; as *Philoſtorgius* relates, *L.* III. *Hiſt. Eccleſ.* § 4. Which City is mentioned by many other Authors, as *Jacobus Gotofredus* obſerves in his *Diſſertations* upon *Philoſtorgius:* Particulary by *Arrianus* in his *Periplus* of the *Red-Sea*, where he calls the Metropolis of the *Homeritæ* expreſly by the Name Ἄφαρ: Which one cannot well doubt came from this *Epher.*

And Hanoch.] In that part of *Arabia Fœlix* where the *Adranitæ* were ſeated, there was a great trading Town called *Cane* as *Ptolomy* tells us, and ſhows its diſtance from *Alexandria.* Κάνη ἐμπόριον ἀξιόλογον. *L.* VIII. *Pliny* alſo mentions a Country in *Arabia* which

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he calls *Regio Canauna*; which may be thought to have taken its Name from this Perſon and his Poſterity.

And Abidah.] The Relicks of this Name remain (if the two laſt Syllables, as is uſual, be inverted) in the People called Αἴβηνοι, who lived in an Iſland called Αἶβα or Αἶβις, which lay between *Arabia* and *India*, and is by Authors ſaid to belong ſometimes to the one, and ſometimes to the other. *Philoſtorgius* ſaith only they bear the Name of *Indians*, (in the place before-named, where he ſaith *Theophilus*, who was ſent to convert the *Homerites*, was born here.) But *Pliny* reckoning up the Tracts of *Arabia*, places the Iſle called *Devadæ* (which I take to be this) over againſt the fore-named Region called *Canauna*, *L.* VI. *cap.* 28. And *Strabo*, (as *Gothofred* obſerves) *Agatharcides*, and others call it Δέβας.

And Eldaah.] I know not where to find any Remains of this Name, unleſs it be in the City *Elana*, (which might eaſily be formed from *Eldaah*, by leaving out the *Daleth* and turning the *Ain* into *Nun*, than which nothing more common) which was ſeated in the *Sinus Arabicus*, toward the *Eaſt*; called by others Αἰλάνα, (*Ælana*) from whence the *Sinus* it ſelf was called *Elanites*, and the People that lived in it *Elanitæ*, as *Salmaſius* ſhows out of many Authors, *Exercit. in Solinum, p.* 482.

Verſe 5. Ver. 5. *Gave all he had to Iſaac.*] As he deſigned long before, XXIV. 36.

Verſe 6. Ver. 6. *Sons of his Concubines.*] Which were *Hagar* and *Keturah*: Who were Wives; but of an inferior ſort, according to the manner of thoſe Times and Countries. *Keturah* is expreſly called his *Concubine*,

cubine, 1 *Chron.* I. 32. as ſhe is above, *verſe* 1. of this *Chapter* called his Wife. Which *R. Bechai* (in Mr. *Selden*, *cap.* 3. *de Succeſſionibus*) thus explains. *She was his Concubine, becauſe of a ſervile Condition; but his Wife, becauſe married with Covenants, to provide for her and her Children*; though they were not to heir his Eſtate. The *Talmudiſts* indeed do not perfectly agree in this matter: For though they all agree (and prove it evidently) that they were real Wives; yet ſome ſay they were made ſo only by *Solemn Eſpouſals*, without any *Marriage Settlement* in Writing, as the principal Wives had: Others think they had a Writing alſo, but not with ſuch Conditions as the principal Wives enjoyed. *Abarbinel* hath an accurate Diſcourſe about this, which *Buxtorf* hath tranſlated into his Book *de Sponſalibus*, *n.* 17. And ſee alſo Mr. *Selden*, *L.* V. *de Jure N. & G. cap.* 7. *p.* 570, &c. and *G. Sckickard*, *de Jure Regio*, *cap.* 3. *p.* 70. Chapter XXV.

Gave gifts.] Some Portion of his Money, or moveable Goods: Or, perhaps, of both. Which, in all probability, he gave to *Iſhmael*, as well as to theſe Sons, (though it be not mentioned *Gen.* XXI. 14.) becauſe *Moſes* here ſaith, he gave Gifts *to the Sons of his Concubines*; of which *Hagar* was one.

Into the Eaſt Country.] Into *Arabia* and the adjacent Countries, as was ſaid before. For the *Midianites* are called the *Children of the Eaſt* in *Judg.* VI. 3, 33. VII. 12. VIII. 10.

Ver. 7. *Theſe are the Days of the Years of Abraham*, &c.] This is ſpoken by anticipation, (to finiſh the Story of *Abraham*) for *Eſau* and *Jacob* were born before he died: And were now *fifteen* Years old. For *Iſaac* was but *ſixty* Years old when they were Verſe 7.

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born, *verſe* 26. and *ſeventy five* when *Abraham* died: Who was an *hundred* Years old at *Iſaac*'s birth, and lived to the Age of *one hundred ſeventy and five.*

Verſe 8

Ver. 8. *Abraham gave up the ghoſt.*] Died of no Diſeaſe, but old Age.

In a good old Age.] Without Pain, or Sickneſs.

Full of Years.] The *Hebrew* hath only the word *full.* We add *Years* to make up the Sence. Which ſome think rather to be this, That he was ſatisfied and had enough of this World, deſiring to live no longer. Like that Expreſſion in *Seneca*, *Epiſt.* LXI. *Vixi, Lucili Chariſſimæ, quantum ſatis eſt; mortem plenus expecto.*

Gathered to his People.] It doth not relate to his Body, which was not buried with them; and therefore muſt relate to his Soul, which is ſuppoſed by this ſtill to live in that place, where his pious Forefathers were gone. Or elſe, it is an Hebrew *Idiotiſm*, ſignifying no more, but that *he left this World as all his Fathers had done before him.*

Verſe 9.

Ver. 9. *His Sons, Iſaac and Iſhmael*, &c.] By this it appears that *Iſaac* and *Iſhmael* were not ſtrangers one to another. Nay, ſome of the *Orientals* tell us, that *Abraham* went to ſee *Iſhmael* at his Houſe, and that *Iſhmael* came to ſee him after he was ſent away: Which is not at all improbable. For no doubt *Abraham* provided for him ſuitable to the Condition of his Birth: And *Iſhmael* could not but be convinced that the Inheritance of his Father belonged of right to *Iſaac*, who was the Son of a Free-Woman, and he only of a Bond-Woman. Nor could he well be ignorant that *Iſaac*, was to be Heir of *Abraham*'s Eſtate, by God's Deſignation.

In the Field of Ephron, &c.] See XXIII. 17.

Ver.

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Verse 11.
Verse 12.

Ver. 11. *Isaac dwelt by the Well Lahai roi.*] He continued after *Abraham*'s death, his former Habitation which he had when he married, XXIV. 62.

Ver. 12. *Now these are the Generations of Ishmael*, &c.] Having mentioned the Blessing of God which went along with *Isaac*, after his Father's death (in the foregoing *Verse*) he takes this occasion to shew, that God was not unmindful of his Promise made to *Abraham* concerning *Ishmael* also, XVII. 20.

Verse 13.

Ver. 13. *Nebaioth.*] As he was the first-born of *Ishmael*, so his Posterity gave the denomination to the whole Country of *Arabia Petræa* (in the best part of which, see *verse* 3. they inhabited) which *Pliny*, *Strabo*, and *Ptolomy* call *Nabatæa*; and sometimes other Authors call *Nabathis*: As the Inhabitants were called *Nabatæi*; who are mentioned also by *Dionysius Periegetes* in his Description of the World, and by *Plutarch* in the Life of *Demetrius*; who, he saith, was sent to subdue the *Arabs* called *Nabatæi*, (τὸς καλυμένυς Ναβαταίυς) where he was in great danger to perish, by falling, εἰς τόπυς ἀνύδρυς, into places where there was no Water. These are commonly called in *Scripture Ishmaelites*, as if they had been the sole Heirs of their Progenitor: And they dwelt near to the *Midianites*, (their half Brethren) for in the Story of *Joseph*, he is said in one place to be sold unto the *Ishmaelites*, in another to the *Midianites*, (*Gen.* XXXVII. 27, 28, 36.) they being Neighbours, and Co-partners in Traffick. The Country of *Moab* also was near to these *Nabatæi*, as appears from *Epiphanius*, *Hæres.* LIII. where speaking of the Countries that lay beyond the *Dead-Sea* he mentions this, which he calls Ναβατινὴ Χώρα, the Region of *Nebaioth*, *Ituræa*, and *Moabitis*. See *Salmasius*, *Plin. Exercit. p.* 615.

Kedar.]

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Kedar.] His Posterity called *Kedareni* were also seated in *Arabia Petræa*, together with their elder Brother. And their Name also was so famous, that some Authors call the whole Country *Kedar*. For the *Language of Kedar* is the *Arabian* Language: And when *David* complains that he had dwelt long *in the Tents of Kedar*, the *Chaldee* expounds it, in the *dwelling of the Arabians*. But those *Arabians* called *Scenitæ* were properly the People of *Kedar*. And yet not all the *Scenitæ*, (*i. e.* all the *Arabs* who dwelt in *Tents*) but those only who dwelt in *Arabia Petræa*. For there were divers kinds of them, (all called Σκηνίται) some near *Euphrates*, others in *Arabia Fœlix*, &c. as *Salmasius* shows in his *Plin. Exercit. p.* 484. Some take them to be the same with those whom *Ptolomy* calls *Pharanitæ*: For what the *Psalmist* calls dwelling among the *Tents of Kedar*, is called, 1 *Sam.* XXVI. 1. *dwelling in the Wilderness of Paran*. *Pliny* only says *Pharanitis* bordered upon the *Arabs*, (*in ora confinia gentis Arabiæ*) and so later Writers make *Pharan* and *Arabia Petræa* to be near Neighbours, as the same *Salmasius* shows, *p.* 485.

Verse 14. Ver. 14. *Dumah.*] He seems, by *Isaiah* XXI. 11. to have been seated near *Idumæa*.

Verse 15. Ver. 15. *Hadar.*] Some think the *Athritæ* in *Arabia Fœlix* came from him. In which likewise there was a City called *Tema*, from the next Son of *Ishmael*. And *Jetur* the next Son to him, may well be thought to have been the Father of the *Ituræi* in *Cælo-Syria*. And *Kedemah* the last of his Sons to have dwelt near his Brother *Kedar*. For so *Jacobus Capellus* expounds those words, *Jer.* XLIX. 28. *Go up to Kedar, and spoil the Men of Kedem*, (which we translate *the Men of the East.*) And there are some other

other People in thoſe Countries, whoſe Name ſound ſomething like the reſt of the Sons of *Iſhmael*, but not ſo like as theſe I have mentioned. Which makes me omit all further ſearch after them, enough having been ſaid to ſhow the truth of this Account which *Moſes* gives us of *Iſhmael*'s Poſterity. Chapter XXV.

Ver. 16. *Theſe are their Names, by their Towns.*] Though ſome of them dwelt in Tents (and thence were called *Scenitæ Arabes*) yet they did not live ſo ſcatteringly; but pitched them together and made a Town. Verſe 16.

And their Caſtles.] They had even then Places of Defence: Which may make it probable, that they had alſo walled Towns, to which they reſorted from their Tents in the Fields, when they were in any danger, *Iſai.* XLII. 11. For it muſt be here noted, That as there were divers People of this Name of *Scenitæ Arabes*; ſo there was this difference among them (as *Salmaſius* obſerves in the fore-named place) that ſome of them were *Nomades*, who wandred from place to place; others of them were not. Particularly the *Sabæan Scenitæ*, and moſt of the reſt dwelt in Tents, but were fixed in their Habitations, and did not remove from one place to another: As thoſe that dwelt in *Meſopotamia* did, who were both *Scenitæ* and alſo *Nomades*. They therefore who were ſettled in *Tents*, as the Sons of *Iſhmael* were, had reaſon to build *Fortreſſes* for the ſecurity of their ſlender Habitations.

Twelve Princes according to their Nations.] Or, rather, (as Dr. *Jackſon* well gloſſes, *Book* I. *on the Creed*, *c.* 25.) twelve Heads of ſo many ſeveral Houſes, Tribes, or Clans. Which kind of Government they continued till *four hundred* Years after Chriſt; and

is

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is better expreſſed by *Heathen* Writers than by many Chriſtian Interpreters, when they call them Φύλαρχοι Ἀραβίων *Rulers of their Tribes*, as *Strabo* ſpeaks, L. XVI. in his Deſcription of *Syria*. And ſo the later Writers ſpeak of the *Saracens* (who were the ſame People formerly called *Scenitæ Arabes*) whoſe Governors they called *Phylarchi Saracenorum*, as may be ſeen in *Sextus Rufus*, and *Jornandes*.

See *Salmaſ.* as before, *p.* 484, 485.

Verſe 17. Ver. 17. *Gathered unto his People.*] The ſame Phraſes being uſed here of the Death of *Iſhmael*, that were *Verſe* 8. of the death of *Abraham*; they ſhow the meaning is no more, but that they left the World as others had done before them. We do not read where *Iſhmael* was buried. It is likely in his own Country, not in the Cave of *Machpelah*: For that had been to give his Poſterity a claim to a ſhare in the Land of *Canaan*.

Verſe 18. Ver. 18. *They dwelt from Havilah unto Shur*, &c.] See *Gen.* X. 7. *Joſephus L.* I. *Antiq. cap.* 12. makes the *Iſhmaelites* to have poſſeſſed the whole Tract between *Euphrates* and the *Red-Sea*: Which appears by this place not to be true. For between them and *Euphrates* were the *Amalekites* and *Moabites*, who did not reach to *Euphrates* neither. The *Iſhmaelites* therefore poſſeſſed the Country, which in that part *Eaſtward*, that was next to the *Amalekites*, was called *the Wilderneſs of Havilah*; and in that part next to *Egypt* was called the *Wilderneſs of Shur*. And in other places of Scripture is called *Kedar*, the *Wilderneſs of Paran*; and *the Wilderneſs of Sin*. All which was comprehended afterward under the Name of *Arabia*. For *Stephanus* (as *Salmaſius* obſerves, *Plin. Exerc. p.* 488.) makes but two *Arabia's*. One which

which he calls the *Spicy*, between the *Perſian* and the *Arabian* Sea: The other on one end of it *Weſtward*, was next to *Egypt*; on the other end *Northward*, next to *Syria*. Chapter XXV.

As thou goeſt towards Aſſyria.] The Wilderneſs of *Shur* was over againſt *Egypt*; and touched it in that part, by which the Way lay from *Egypt* to *Aſſyria*. Or, as ſome underſtand the whole *Verſe*, *The Sons of Iſhmael dwelt from Shur, which is towards Egypt; unto Havilah, which is towards Aſſyria; in the way from Egypt thither.*

He died (Heb. *fell*) *in the preſence of all his Brethren.*] Of all his Relations, or Kindred: Which are call'd *Brethren* in Scripture. But his Death has been ſpoken of before, and in this *Verſe* mention being made only of the Situation of his Country, ſome interpret it in this manner, *His Lot fell*, i. e. he had his Portion in the preſence of all his Brethren: According to the Promiſe made to his Mother, XVI. 12. The Children of *Keturah* lying on the *Eaſt* of his Country, and *Iſaac*'s Seed on the *Weſt*. Or, if we take it to relate to his Death, it may have the ſame Sence: *Till Death he dwelt in the preſence of all his Brethren, and was in a flouriſhing Condition.*

Ver. 19. *Theſe are the Generations of Iſaac.*] His principal deſign being to give an Account of thoſe deſcended from *Abraham* by *Iſaac*; *Moſes* returns to that, after a ſhort Account of his other Poſterity. Verſe 19.

Ver. 20. *The Syrian, of Padan-Aram*, &c.] *Bethuel* and *Laban* are called *Aramites* or *Syrians*, not becauſe they were of that Nation, but becauſe they lived in the Country of *Aram* or *Syria*, that is in *Padan-Aram*; as it is here explained, and appears more Verſe 20.

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fully from *Rebekah*'s diſcourſe with her Son *Jacob*, when ſhe ſent him thither, XXVIII. 2, 5. where he living *twenty* Years with his Uncle *Laban*, was upon that account called a *Syrian*, though born in *Canaan*, *Deut.* XXVI. 5.

Padan-Aram, was a part of *Meſopotamia*. I ſay a *part* of it; for *Meſopotamia* it ſelf was called *Aram-Naharaim*; that part of *Syria* (for there were many other *Aram*'s) which lay between the two great Rivers of *Euphrates* and *Tigris*. Which Country had two parts alſo: One toward the *North*, from the Mountains of *Armenia* to the River *Chaboras*, i. e. *Araxes*, (from whence *Balaam* ſeems to have been fetcht, *Numb.* XXIII. 7.) which was exceeding fruitful, and upon that account called *Pedan*. Which ſignifies in *Arabick*, the ſame that *Sede* doth in *Hebrew*, *i. e.* a *Field*. And therefore what *Moſes* calls going to *Padan-Aram*, *Gen.* XXVIII. 2. the Prophet *Hoſea* calls fleeting to *Sede-Aram*, into the *Country*, or *Field* of *Syria*, *Hoſea* XII. 12. This being a cultivated Country, abounding with all plenty. The other part of *Meſopotamia* was *Southerly*, from the fore-named River unto *Babylon*: And was very ſtony and barren The *Syrians* lived in the former: And the *Arabians* in the latter; as *Bochart* obſerves, *L.* II. *Phaleg. cap.* 6.

Verſe 21.

Ver. 21. *Iſaac intreated the* LORD *for his Wife*, &c.] The *Hebrew* word *Atar* doth not ſignifie barely to intreat or pray: But to beſeech with earneſtneſs, vehemence, and importunity. It's moſt likely he continued theſe importunate Prayers ſeveral Years: The deſire of ſeeing the *Meſſiah*, making them very uneaſie under Barrenneſs. And ſome of the *Hebrews* fanſie, That ſhe remaining barren *twenty* Years, *Iſaac* at

at laſt carried her with him to Mount *Moriah* (where he ſhould have been offered) and there made moſt fervent Supplications for a Son: As if he would remember God of the Promiſe he had there made him, that he would multiply *Abraham*'s Seed, as the Stars of *Heaven*, XXII. 17. Chapter XXV.

Ver. 22. *And the Children ſtruggled together within her.*] Some time before her delivery (*verſe* 24) ſhe felt as if two were wreſtling together in her Womb: And put her into Pangs, by ſtriving which ſhould get out firſt. Verſe 22.

If it be ſo, why am I thus?] If I cannot be delivered, why did I conceive?

And ſhe went.] The Struggling and Pangs, we muſt ſuppoſe, ceaſed for ſome time: So that ſhe was able to go and conſult the *Divine Majeſty*, about this unuſual Conteſt.

To enquire of the LORD.] There was ſome Place where the *Divine Majeſty* uſed to appear, which was the ſetled Place of Worſhip. See IV. 3. *Maimonides* will have it, that ſhe went to the *School* of *Sem*, or *Heber*, who were Prophets, to deſire them to conſult the *Divine Majeſty* about her Caſe, *More Nevoch. P.* II. *cap.* 41. And it is very probable, that there was ſome divinely-inſpired Perſon attending the *SCHECHINAH* whereſoever it was: Such as *Melchizedek* was at *Salem*. Whom *Patricides* takes to have been the Perſon, to whom *Rebekah* reſorted, for reſolution of her Doubt.

Ver. 23. *And the LORD ſaid unto her.*] By *Melchizedek*, ſaith the fore-named *Patricides*: By an Angel, ſaith *Maimonides*. Who tells us (in the place now mentioned) their Maſters are ſo ſettled in their Opinion, that ſhe went to enquire of the fore-named Verſe 23.

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Prophets, and that by *the LORD* is meant his Angel; that they will have *Heber* to be him that gave the answer, (for *Prophets*, say they, are sometimes called *Angels*) or the Angel that spake to *Heber* in this Prophecy. But it is most reasonable to think that the LORD spake to her by an Angel, from the *SCHECHINAH*.

Two Nations are in thy Womb.] The Heads of two Nations.

Two manner of People shall be separated.] Greatly differing in their Dispositions, Manners, course of Life, and Country: Which will make them perpetually disagree.

From thy Bowels.] Shall issue from thee.

The elder shall serve the younger.] In his Posterity, not in his own Person.

Verse 24. Ver. 24. *When her days to be delivered were fulfilled.*] This demonstrates, the time of her Delivery was not come, when the strugling first began.

Verse 25. Ver. 25. *Red all over.*] Some will have it with red Hair, not only on his Head, but all over his Body.

Like an hairy Garment.] As rough as Hair-Cloth: Just as the Poets describe *Satyrs*. He was *hirsutus*; not only hairy all over, but those Hairs as stiff as Bristles; arguing great strength of Body: And a rough, fierce Temper.

They called his Name Esau.] Which signifying *made* in *Hebrew*, that is commonly taken for the reason of his Name; that he was as full of Hairs when he was born, as others are at Man's Estate. But I think it may as well denote his active *Genius*, which they thought this presaged.

Ver.

Ver. 26. *Jacob.*] He certainly had his Name, from his taking his Brother by the Heel at his birth: As if he would ſupplant him; as he afterwards did. Chapter XXV. Verſe 26.

Was threeſcore Years old.] God exerciſed *Iſaac*'s Faith and Patience (juſt as he had done *Abraham*'s) for the ſpace of *twenty* Years, before he gave him a Child. For he was *forty* Years old when he married (*Verſe* 20.) and now *ſixty*.

Ver. 27. *A cunning Hunter.*] Had great Skill in Hunting, in which his active Genius delighted. Verſe 27.

A Man of the Field.] That took pleaſure to be abroad, purſuing wild Beaſts, in Woods and Mountains: Where afterwards he had his Habitation.

A plain Man, dwelling in Tents.] He loved not violent Exerciſe, but kept at home; or lookt after the Flocks of Sheep, and the Breed of Cattel.

Ver. 28. *And Iſaac loved Eſau*, &c.] Not only becauſe he was his firſt-born, and becauſe his love of Hunting argued him to be a Man of great Activity and Valour, who was likely to prove a great Perſon: But becauſe he alſo took care frequently to entertain his Father with Veniſon, (which was of divers ſorts) and afforded him ſuch variety at his Table, as gave his Father frequent occaſion to commend him. Verſe 28.

But Rebekah loved Jacob.] Being a Man of a more meek and quiet Temper, ſuitable to her own Diſpoſition; and more at home alſo with her, than *Eſau* was; and deſigned by God to inherit the Promiſe, *verſe* 23. It is likely *Eſau* made great court (as we ſpeak) to his Father; and *Jacob* to his Mother: Whereby they won their Affection.

Ver. 29. *He was faint.*] With too violent and long purſuit of his Sports. Verſe 29.

Ver.

Chapter XXV. Verse 30.

Ver. 30. *Feed me, I pray thee, with that same red,* &c.] It was made of *Lentiles*, as we learn from the last *Verse* of this Chapter. And St. *Austin* upon *Psalm* XLVI. saith they were *Egyptian* Lentiles; which were in great esteem, and much commended by *Athenæus*, and *A. Gellius*: And gave the Pottage, it is probable, a red tincture. Some think *Esau* did not know what it was, and therefore calls it only by its Colour; asking for *that red, that same red*, as it is in the *Hebrew*.

Therefore was his Name called Edom.] This repeated eager desire of he knew not what, for which he sold his Birth-right, gave him the Name of *Edom*: Which signifies *red*. Whence the City which he built, and the whole Country his Posterity inhabited, was called by the same Name; and by the Greeks *Idumæa*; bordering toward the *South* upon *Judæa*, *Arabia*, and *Egypt*.

Verse 31. Ver. 31. *Sell me this day thy Birth-right.*] The eldest Son had several Priviledges belonging to him above the rest: The chief of which was to have a double Portion of his Father's Estate. As for the *right of Priesthood*, there are many reasons to prove it did not belong thereunto. But whatsoever they were, *Jacob* cunningly made an Advantage of *Esau*'s Necessity, to purchase them all for a small matter. In which some think he did not amiss: About which I shall not dispute.

Verse 32. Ver. 32. *What profit shall this Birth-right do to me?*] He speaks very slightly, if not contemptuously of it: Preferring the present Satisfaction of his Appetite, before his future Dignity and Greatness. For some are of Opinion he pretended to be fainter than really he was; out of a vehement longing for the Pottage; which, perhaps, was a rarity.

Ver.

Ver. 33. *Swear to me this day.*] That I ſhall peaceable enjoy the Prerogative of the Birth-right. Chapter XXVI.

Eſau ſeems to have been very violent in all things; and to have purſued this as eagerly as he did his Sports: *Jacob*, on the contrary, very ſedate and crafty to make the beſt uſe of the Opportunities he met with, to promote his Ends. Verſe 33.

Ver. 34. *Roſe up and went his way.*] Well ſatisfied, and without any trouble for what he had done. Which the Apoſtle cenſures as a piece of Prophaneneſs: Parents being wont to give a ſpecial Bleſſing to their Firſt-born. Verſe 34.

Deſpiſe his Birth-right.] He thought, perhaps, he could recover that by Force, which he had loſt by his Brother's Craft.

CHAP. XXVI.

Ver. 1. *AND there was a famine in the Land*, &c.] Such a Scarcity of Proviſions, as were in *Abraham*'s days (XII. 10.) when he was newly come into *Canaan*, happened again in the days of *Iſaac*. Verſe 1.

And Iſaac went.] It is not ſaid from whence he went: But it is probable, after the Death of *Abraham*, he went and dwelt where his Father had often done, at *Mamre* near *Hebron*. For he was not now at *Beer-ſheba*, or the Well *Lahai-roi*, (which was the laſt place of his Habitation that we read of, XXV. 11.) for that was in this very Country of *Gerar*, to which he now went.

Unto

Chapter XXVI.

Unto Abimelech.] The Son, it is moſt likely, of him to whom *Abraham* went: For he is not to be thought the ſame; it being an *hundred* Years ſince that time. And all the Kings of that Country were, for many Ages, called by the Name of *Abimelech*; as appears from the Story of *David*: Who fled to one of that Name called *Achiſh* in 1 *Sam.* XXI. 10. but *Abimelech* in the Title of the XXXIV. *Pſalm.* See *Gen.* XX. 2.

Verſe 2.

Ver. 2. *And* (or *for*) *the LORD appeared to him.*] He intended to have gone into *Egypt*, as *Abraham* his Father had done in the like Caſe, XII. 10. But God forbad him, (appearing to him either in a Viſion, or a Dream, or as the *Glory of the LORD* appeared afterward to *Moſes* and the Congregation of *Iſrael* upon ſeveral occaſions) and directed him to ſtay in this Country, which was in the way to *Egypt*: Where he promiſes to provide for him.

Though *Egypt* was a moſt plentiful Country; yet the King of it at this time, was not ſo good a Man, perhaps, as him that reigned in the Days of *Abraham*.

Verſe 3.

Ver. 3. *Sojourn in this Land*, &c.] He not only promiſes to take care of him at preſent, during the Famine: But renews the Promiſes made to *Abraham* his Father at ſundry times, and in divers places, XII. 3. XV. 5. XVII. 2, 8. and at laſt confirmed by an Oath, XXII. 16, 17.

I will be with thee, and bleſs thee.] Theſe, and ſuch like words *Maimonides* ſhows expreſs a *ſpecial Providence* over thoſe to whom they are ſpoken, and over all belonging to them. *More Nevoch. Par.* III. *cap.* 18.

Unto

Unto thy Seed will I give all theſe Countries.] Which he repeats again in the next *Verſe*; having mentioned the vaſt multiplication of his Seed. Chapter XXVI.

Ver. 4. *In thy Seed ſhall all the Nations of the Earth be bleſſed.*] In this is contained the Promiſe of the *Meſſiah*, the higheſt Bleſſing God could beſtow: Which he aſſured *Abraham* ſhould ſpring out of his Family, XXII. 18. and now aſſures the ſame to *Iſaac*. Verſe 4.

Ver. 5. *Becauſe that Abraham obeyed my Voice.*] In going out of his own Country, when God called him; in circumciſing himſelf and his Family; but eſpecially (XXII. 18.) in offering his Son *Iſaac*. Verſe 5.

And kept my charge.] *i. e.* Obſerved the Sabbath-Day, ſays *Menaſſeh Ben-Iſrael*, out of the *Hebrew* Doctors, *L. de Creat. Problem.* VIII. But it ſeems more rational to underſtand by this word which we tranſlate *charge*, all that he commanded him to obſerve: The Particulars of which follow.

My Commandments, my Statutes, and my Laws.] Theſe are nicely diſtinguiſhed by ſome of the *Jews*; eſpecially *Abarbinel*: Who, by *Commandments*, underſtands not only that of Circumciſion, but of Expelling *Iſhmael*: And by *Statutes*, (Hebr. *Chukkothai*, which always relates to Ceremonial Things) not only binding his Son *Iſaac* to offer him in Sacrifice, but his offering a Ram afterwards in his ſtead: And by *Laws*, (which include the Judicial part of *Moſes* his Writings) his taking a Wife for *Iſaac* out of another Country; and beſtowing Gifts upon the Children of his Concubines, reſerving the Land for *Iſaac*. But this may ſeem too curious: And ſo many words may be thought rather to be uſed, only to expreſs his exact Obedience to God in every thing,

Chapter XXVI. whether belonging to Religion, or to Juſtice, Mercy, or any other Duty: According to what he required of him, XVII. 1. *Walk before me, and be thou perfect.*

Verſe 6. Ver. 6. *And Iſaac dwelt in Gerar.*] This is a freſh Inſtance of his conſtant Obedience; in truſting to God's Providence here, and not going down into *Egypt*, as he was inclined.

Verſe 7. Ver. 7. *She is my Siſter.*] Or, *Couſin*; for ſo ſhe was. He told part of the Truth, but not all.

For he feared to ſay, &c.] He imitated his Father; as Children are apt to do.

Verſe 8. Ver. 8. *Sporting with Rebekah his Wife.*] Uſing ſuch familiarity with her, and blandiſhments, as were not allowable between Brethren and Siſters; but common between Man and Wife, even openly. As embracing her in his Arms, and kiſſing her, perhaps, very often: He having an exceeding great love to her, XXIV. 67.

Verſe 9. Ver. 9. *Of a ſurety ſhe is thy Wife.*] It ſeems he took *Iſaac* to be ſo good a Man, that he lookt upon the Liberties he took with *Rebekah*, as Tokens of Conjugal Love, not of inceſtuous Deſires.

Verſe 10. Ver. 10. *Brought guiltineſs upon us.*] It is likely the Puniſhment inflicted upon his Father and Family, (XX. 17.) only for taking *Sarah* into his Houſe, with an intention to make her his Wife, was yet in memory among them.

Verſe 11. Ver. 11. *He that toucheth this Man or his Wife*, &c.] This looks like a modeſt word, as it is uſed, XX. 6. and 1 *Cor.* VII. 1. But the *Chaldee* Paraphraſt (and the *Hebrew* Doctors) interpret it of not doing them any injury: Becauſe he ſpeaks of the Man, as well as his Wife; and ſo it is explained, *verſe* 29.

Ver.

Chapter XXVI. Verse 12.

Ver. 12. *Then Isaac sowed in that Land.*] Most take this to have been in the time of Famine: Which makes it the greater wonder, that the Ground should then bring forth so plentifully. But it seems more likely to me, that the Dearth was at an end: For it is said *Verse* 8. that he had been in that Country *a long time*, when *Abimelech* saw him sporting with his Wife.

An hundred fold] This, in it self, is not wonderful; though, at this time, it was a singular Blessing of God, after there had been some time ago a Dearth; and, perhaps, the Soil not rich, which afforded so large a Crop. Otherwise, *Varro* says, (*L.* I. *de re Rustica, c.* 44.) that in *Syria*, about *Gadera*, and in *Africa* about *Byzacium*, they reap'd an *hundred* Bushels for one, (*ex modio nasci centum.*) *Pliny* and *Solinus* say the same of that Country *Byzacium*: In so much that *Bochartus* fansies the *Metropolis* of that rich Country, *viz. Adrumentum*, had its Name from hence; signifying in the *Phœnician* Language, as much as, *the Region of an hundred fold*, *Lib.* I. *Canaan*, *cap.* 24. Nay, some places in *Africa* were so rich that they produced *two hundred*, yea *three hundred* fold, as he shows out of several good Authors in the 25*th Chapter* of that Book. Whence he thinks *Africa* had its Name; being as much as Εὐσαχὺς γὴ, *Terra Spicarum*, a Land of Ears of Corn. All which I have noted, that this Passage may not seem incredible to any Reader.

And the LORD *blessed him.*] Or, *for* the LORD blessed him. This is the reason of the fruitfulness of that *Soil*; which naturally would not have yielded so much.

Chapter XXVI.

Verſe 13.

Ver. 13. *And the Man waxed great*, &c.] I ſuppoſe he had many ſuch fruitful Years; ſo that his Riches increaſed till he grew *very great*, and bought more Cattel than he had before. For in them conſiſted the ancient Riches, as *Servius* tells us on the firſt of *Virgil*'s *Eclogues*. *Omne Patrimonium apud majores peculium dicebatur, à pecoribus; in quibus univerſa eorum ſubſtantia conſtabat. Unde etiam PECUNIA dicta fuit, à PECULIO.* The ſame alſo we find ſaid by *Columella*.

Verſe 14.

Ver. 14. *Great ſtore of Servants.*] The Margin hath, ſtore of *Husbandry*. Which is very likely; becauſe he was incouraged in it, by his great Crops: Which could not likewiſe but increaſe the Number of his Servants. The *Arabick* ſet forth by *Erpenius* hath only, *a great revenue*, or *vaſt increaſe*: Which among the *Eaſtern* People, as I ſaid, was principally from their Cattel. But God bleſſed him with abundance of Corn alſo.

Verſe 16.

Ver. 16. *Thou art much mightier than we.*] As the People envied him, *verſe* 14. ſo the King himſelf, it ſeems, began to fear him. And therefore deſired him, in a friendly manner, to leave his Country. For they were not yet grown ſo wicked, as to attempt to deſtroy thoſe who lived quietly among them; when they apprehended they would become richer and ſtronger than themſelves.

Verſe 17.

Ver. 17. *The Valley of Gerar.*] Where that was, is uncertain; but at ſome diſtance from the City where *Abimelech* dwelt, and near to which *Iſaac* had inhabited before.

Verſe 18.

Ver. 18. *Which they had digged in the days of Abraham.*] He choſe to open the old ones, rather than dig new; both becauſe he was certain there to find a Spring

Spring of Water, and becauſe it was moſt eaſie, and leſs obnoxious to Cenſure or Envy: And becauſe he would preſerve his Father's Memory; for which reaſon he did not give them new Names, but thoſe they had in his Father's Days. Chapter XXVI.

Ver. 19. *They digged in the Valley*, &c.] In proceſs of time, they found a neceſſity of more Water; and ſo digged till they met with a new Spring, in the Valley. Verſe 19.

Ver. 20. *The Water is ours.*] Becauſe it was found in their Soil, as *Menochius* obſerves. But they having let the Ground to *Iſaac*, the Water was truly his, as long as the Contract laſted. Verſe 20.

Ver. 21. *And they digged another Well.*] I ſuppoſe in the ſame Valley: For rather than contend, he receded from his Right in the other Well. Verſe 21.

Ver. 22. *He removed from thence.*] To avoid ſtrife, he quitted that part of the Country, and went to another: Where he was not diſturbed in his Paſturage. Verſe 22.

For now the LORD *hath made room for us.*] He was ſtreightned before for want of ſufficient Water for his Flock: Which now he enjoyed in abundance.

And we ſhall be fruitful in the Land.] Increaſe more than formerly: Now that they could water their Flocks quietly and plentifully.

Ver. 23. *Went up from thence to Beer-ſheba.*] Where he and his Father had anciently lived, XXI. 33. XXV. 11. Verſe 23.

Ver. 24. *And the* LORD *appeared unto him the ſame Night.*] As he had done before he came to *Gerar*, *verſe* 2. Verſe 24.

I am

Chapter XXVI.

I am the God of Abraham] Who was ſo kind to him, and made a Covenant with him.

I am with thee.] My ſpecial Providence is over thee; as was explained before, *verſe* 3.

Verſe 25. Ver. 25. *Built an Altar there.*] To offer Sacrifice unto the LORD.

Called upon the Name of the LORD.] As *Abraham* had done before him, in this very place, XXI. 33.

And pitched his Tent there.] Reſolved to ſettle in this place.

Verſe 26. Ver. 26. *Phicol*, &c.] The ſame Name and the ſame Office that he had, who is mentioned XXI. 22. but he was not the ſame Man, no more than *Abimelech* the ſame King. It is probable this was a Name of ſome Dignity among them; like that of *Tribunus* or *Dictator* among the *Romans*: Which paſſed from one to another.

Verſe 28. Ver. 28. *We ſaw certainly the LORD was with thee*, &c.] We have obſerved ſuch a ſpecial Providence over thee, that we come to eſtabliſh a perpetual Friendſhip with thee, by a ſolemn Oath, if thou wilt conſent to our deſire. They were afraid, it ſeems, leſt being diſobliged by their ſending him out of their Country, he ſhould fall upon them one time or other; being mightier than they, as they acknowledged, *verſe* 18.

Verſe 29. Ver. 29. *Have ſent thee away in peace.*] They remember him how they diſmiſſed him peaceably; and did not go about to ſeize upon his Eſtate, while he lived among them: Which they make an Argument, why he ſhould contract a nearer Friendſhip with ſuch Civil People.

Thou art now the bleſſed of the LORD.] This looks like an high Complement, or flattering Expreſſion.

Ver.

Ver. 30. *He made them a Feaſt*, &c.] So Covenants were made, by eating and drinking together. Chapter XXVI.

Ver. 32. *Told him concerning the Well they had digged*, &c.] They had begun to dig before *Abimelech* and *Phicol* came, *verſe* 25. and now they came at a Spring of Water. Verſe 30. Verſe 32.

Ver. 33. *He called it Sheba.*] From the *Oath* which was lately made between him and *Abimelech*. It had been called ſo before by *Abraham*, XXI. 31. but that Name, perhaps, was forgotten, and ſo he revived it, as he had done others, *verſe* 18. Verſe 33.

Ver. 34. *The Daughter of Beeri the Hittite*, &c.] *Joſephus* ſaith theſe two Men, *Beeri* and *Elon*, whoſe Daughters *Eſau* married, were *Dynaſtæ*, powerful Men among the *Hittites*: Which is not improbable. But his Father ſure had given the ſame Charge to him, that *Abraham* had done concerning his own Marriage, XXIV. 3. and then it was a very undutiful, nay, an impious action, to marry with thoſe People, who were under the Curſe of God. The Scripture might well call him *prophane*: Who ſeems not to have regarded either the Curſe or the Bleſſing of the Almighty. Verſe 34.

Ver. 35. *A grief of mind.*] His very marrying with them, ſorely afflicted his Father and Mother. Or, as others interpret it, their Idolatry and bad Manners extreamly grieved them. Verſe 35.

CHAP.

CHAP. XXVII.

Verſe 1. Ver. 1. *When Iſaac was old*] An *hundred thirty and ſeven* Years old, as many have demonſtrated.

He ſaid unto him, My Son, &c.] It appears by this and what follows, that though *Eſau* had diſpleaſed him by his Marriage; yet he retained his natural Affection to him, which he had from the beginning.

Verſe 3. Ver. 3. *Thy Quiver.*] Some take the *Hebrew* word to ſignifie a *Sword*: Which was as neceſſary for a Huntſman, as a Bow and Arrows.

Verſe 4. Ver. 4. *Make me ſavory meat,* &c.] To raiſe his feeble Spirits, and enable him to deliver his laſt and ſolemn Benediction, with the more vigour.

My Soul may bleſs thee before I die.] It ſeems *Iſaac* did not underſtand the Divine Oracle, XXV. 25. as *Rebekah* did; Or, ſhe had not acquainted him with it. For he intended to beſtow upon *Eſau* the promiſed Land; which was that God told *Abraham* he would bleſs his Poſterity withal. For the laſt Benediction of theſe great Men, was the ſettling of their Inheritance; and making thoſe their Heirs upon whom they beſtowed their Bleſſing. Now the Birth-right which *Eſau* had ſold *Jacob* gave him right only to the greateſt part of *Iſaac*'s Eſtate: But not to the Land of *Canaan*, which was to be diſpoſed of by *Iſaac*, according to Divine Direction.

Verſe 7. Ver. 7. *And bleſs thee before the LORD.*] Theſe words ſhow it was not a common Bleſſing, but a ſolemn

lemn Benediction, and by Divine Authority or Approbation, which *Iſaac* meant to give his Son *Eſau*. Chapter XXVII.

Ver. 8. *Obey my Voice*, &c.] *Rebekah* having juſt reaſon to conclude, that *Eſau* had forfeited the Bleſſing, which ſhe was deſirous to preſerve in her Family, by marrying with the People of *Canaan*, who were curſed by God; thought of this Device to get *Jacob* preferred before him. And indeed, it cannot be denied, that it was a prophane thing (as I noted before) to marry with a Daughter of *Heth*. And he ſeems afterwards to have had no good Deſign in marrying with a Daughter of *Iſhmael*, (XXVIII. 9.) for it looks as if he went about to ſet up the Pretenſions of that Family, againſt *Iſaac*'s. Verſe 8.

Ver. 9. *Two good Kids of the Goats.*] Two fat ſucking Kids, as *Aben Ezra* expounds this Phraſe, *Kid of the Goats*, (upon *Exod.* XXIII. 19.) which in old time were accounted very delicious Meat: A Preſent fit for a King, 1 *Sam.* XVI. 20. and which *Manoah* prepared for the Angel, whom he took for a Noble Gueſt, *Judg.* XIII. 15. And (which is moſt proper to be here conſidered) allowed to decayed and weak People, as an excellent Nouriſhment. Verſe 9.

Both theſe *Kids* were not prepared for *Iſaac*: But ſhe took the moſt tender and delicate parts of both, and dreſſed them for him.

And I will make them ſavory Meat.] Dreſs it ſo, as to pleaſe his Palate; and not to be diſtinguiſhed by him for Veniſon. For, we know, the natural taſte of things may be quite altered, by various ſorts of Seaſonings, as we call them: And ordered in ſuch manner, that *Bochartus* ſays, he knew skilful Huntſmen take a Paſty made of Beef, for Veniſon.

Chapter XXVII.

Verse 11. Ver. 11. *An hairy Man.*] In the Hebrew, *iſch Sair*, a rough Man, hairy like a Goat. For the ſame word *Sair* ſignifies a Goat, *Gen.* XXXVII. 31. *Lev.* IX. 15. and other places.

Verse 12. Ver. 12. *A deceiver.*] One that cheats his Father; impoſing on his Age, and on his Blindneſs: Which, he wiſely conſiders, would have been an high Provocation if it had been diſcovered.

Verse 13. Ver. 13. *Upon me be thy Curſe.*] *i. e.* There is no danger: I will warrant the ſucceſs.

Verse 15. Ver. 15. *Took goodly Raiment*, &c.] His beſt Clothes; which moſt ſuppoſe were laid up in a Cheſt, among odoriferous Flowers, or other Perfumes: Both to preſerve them from Moths, and to comfort the Brain when they were worn: For their Smell is mentioned *verſe* 27. It is a groundleſs Fanſie of the *Jews*, that theſe were Sacerdotal Garments, (and the very ſame that *Adam* wore, which deſcended to *Noah*, &c.) for, as there was no Sacrifice now to be made, ſo the Primogeniture did not make him a Prieſt, more than *Jacob*, as was noted before. One may rather ſay, theſe were Garments belonging to him, as Heir of the Family: Between whom and the other Sons, it's very probable the Affection of Parents was wont to make ſome difference in their Apparel.

Verse 16. Ver. 16. *Put the Skin of the Kids of the Goats.*] It is obſerved by *Bochartus*, That in the *Eaſtern* Countries, Goats-Hair was very like to that of Men, *P. I. Hierozoic. L.* 2. *c.* 51. So that *Iſaac* might eaſily be deceived, when his Eyes were dim, and his Feeling no leſs decayed than his Sight.

Verse 18. Ver. 18. *Who art thou, my Son?*] He ſuſpected him, from his Voice, and returning ſo ſoon from Hunting.

Ver.

Ver. 19. *I am Eſau thy firſt-born*, &c.] Here are many Untruths told by *Jacob*, beſides this, (for his Father did not bid him go, get him ſome Veniſon, nor did God bring this Meat to him, which he had prepared, *&c.*) which cannot be wholly excuſed: But it muſt be confeſſed, he and his Mother were poſſeſſed with a falſe Opinion, That they might deceive *Iſaac*, for the good of his Family. Chapter XXVII. Verſe 19.

Ariſe, I pray thee, and ſit and eat, &c.] He was lying upon his Bed, one would gueſs by this, being aged and infirm: And he intreats him to ariſe up himſelf, and *ſit*: For ſo they did in thoſe Days (as we do now) at their Meals. This appears afterwards, when *Joſeph*'s Brethren *ſat down* to eat Bread, XXXVII. 25. and ſat when they eat with *Joſeph* in *Egypt*, XLIII. 33. And ſo *Homer* makes all his *Hero's* ſit at their Feaſts, as *Athenæus* obſerves: Which Cuſtom continued among the *Macedonians* in the days of *Alexander*, as *Bochartus* obſerves in his *Hierozoic. P.* I. *L.* II. *c.* 50.

Ver. 21. *Come near*, &c.] *Iſaac* ſtill ſuſpected by this long diſcourſe with him, wherein he obſerved his Voice, that it was not *Eſau*. And the *Hebrews*, in *Bereſchith Rabba* ſay, that he fell into a great ſweat, and his Heart melted in him like Wax, while he talked with him: So that an Angel came to ſupport him, from falling down. Verſe 21.

Ver. 23. *So he bleſſed him.*] After he had once more askt him whether he was his very Son *Eſau*, which *Jacob* affirmed, *verſe* 24. who was puniſhed for this Deceit, when he was cheated himſelf by *Laban*, in the buſineſs of his Wives, as well as in other things: And (as the *Hebrews* obſerve) he that deceived his Father by the Skins of the Kids of Goats, Verſe 23.

Chapter XXVII. was deceived himſelf into a falſe opinion that *Joſeph* was killed; by his Brethren dipping his Coat in the Blood of a Kid of the Goats, *Gen.* XXXVII. 31.

Verſe 26. Ver. 26. *Come now and kiſs me.*] Some think he had a deſire to be ſatisfied that way, whether he was *Eſau* or not. But I take it rather, to be a Token of his great Love and Affection, wherewith he beſtowed his Bleſſing upon him.

Verſe 27. Ver. 27. *He ſmelled the Smell of his Raiment.*] As he embraced him, he perceived the Fragrancy of his Garments: Which he could not before, while he ſtood remote; his Senſes being weak and dull. The *Jews* who fanſie theſe to have been the Garments wherein *Adam* miniſtred; imagine alſo that they retained the ſcent which they had in *Paradiſe*. So *Bereſchith Rabba*, and *R. Sol. Jarchi*, as *Braunius* obſerves, *L.* I. *de Veſtib. Hebr. Sacerd. c.* 4.

See the ſmell of my Son.] The apprehenſion of one Senſe, is, in this Language, often uſed for the apprehenſion of another, (as *Maimonides* ſpeaks, *P.* I. *More Nevoch. cap.* 46.) as, *ſee the Word of the* LORD, *Jer.* II. 31. i. e. *Hear his Word.* And ſo in this place, *See the ſmell* is as much, as *Smell the Odour of my Son*, &c. But it may ſimply ſignifie, *Behold, or obſerve; no Field that God hath adorned with the greateſt variety of the moſt fragrant Flowers, ſmells ſweeter than my Son.*

Verſe 28. Ver. 28. *Therefore God give thee*, &c.] I take it for a ſign that *God will give thee*, (for ſo it may be tranſlated, as a *Prophecy*, as well as a *Prayer*) the greateſt abundance: Which proceeds from a rich Soil, well-watered from Heaven. Theſe two are the Cauſes of Plenty.

The

The Dew of Heaven.] Rain fell only at certain Seaſons, in that Country: But there was a recompence for it by large Dews; which very much refreſhed the Earth; and are repreſented in Scripture as a Divine Gift, *Job* XXXVIII. 28. *Micah* V. 7. which God threatens ſometimes to withhold, becauſe of Mens Offences, 1 *Kings* XVII. 1. Chapter XXVII.

Ver. 29. *Let People ſerve thee*, &c.] As the *former* part of the Bleſſing relates to Wealth: So this, to Dominion and Empire: Which was ſignally fulfilled in the days of *David*, when the *Moabites*, *Ammonites*, *Syrians*, *Philiſtines*, and *Edomites* alſo were ſubdued under him. Verſe 29.

Let thy Mother's Sons bow down to thee.] This is a *third* part of the Bleſſing, giving him a Prerogative in his own Family: And in the next words he pronounces a Bleſſing upon all that ſhould be Friends to him; as on the contrary, a Curſe upon his Enemies.

Ver. 33. *Iſaac trembled very exceedingly.*] What the *Hebrews* ſay upon *verſe* 21. (ſee there) had been more proper here: That his Heart melted; and he was ready to ſwoon away. Verſe 33.

Who?] A broken form of Speech.

Yea, and he ſhall be bleſſed.] He had bleſſed him ſo ſeriouſly, and with ſuch Affection, and (it is likely) extraordinary Confidence in Gods Approbation, that he would not revoke it. For he felt, as I take it, the Spirit of Prophecy upon him, when he pronounced this Bleſſing: And it inlightned him to underſtand the Oracle formerly delivered, XXV. 23.

Ver. 35. *Taken away thy Bleſſing.*] Which I intended to have beſtowed on thee; looking upon it as thine, by the right of being my Firſt-born. Verſe 35.

Ver.

Chapter XXVII.

Ver. 37. *All his Brethren.*] His Kindred.

What ſhall I now do unto thee, my Son?] Having given *Jacob* ſo much; it was but a ſmall matter he could do for him.

Verſe 37.

Verſe 39. Ver. 39. *Behold, thy dwelling ſhall be the fatneſs,* &c.] Some have tranſlated it, *Thy dwelling ſhall be without the fatneſs of the Earth, and the Dew from above: But by thy Sword ſhalt thou live,* &c. *i. e.* He propheſies that he ſhould inhabit a poor Country: But maintain himſelf plentifully by his Sword. For, otherwiſe (they think) his Bleſſing would be the ſame with *Jacob*'s, *verſe* 28. But if we retain our Tranſlation, there is a manifeſt difference between this and *Jacob*'s Benediction. For here he makes no mention of plenty of *Corn and Wine*; and gives him no ſuch *Dominion* as he did to *Jacob*, (the *Jews* obſerve other differences) and whatſoever *fatneſs* was in the Soil of his Country, it did not laſt, as appears by *Mal.* I. 3.

Verſe 40. Ver. 40. *By thy Sword ſhalt thou live.*] Live upon Spoil. Or, as others interpret it, be in perpetual War to defend thy Country.

And ſhalt ſerve thy Brother.] Here *Iſaac* ſpeaks out, the very words of the Oracle mentioned before, XXV. 23. which was fulfilled in the days of *David*, 2 *Sam.* VIII. 14. and 1 *Chron.* XVIII. 13. (the Circumſtances of which Conqueſt are more fully deſcribed, 1 *Kings* XI. 15. &c.] And again, after they had recovered ſome ſtrength, *Amaziah* made great ſlaughters among them, 2 *Kings* XIV. 7. As the *Maccabees* did afterwards, 1 *Macc.* V. 65. and at laſt were utterly diſabled by *Hircanus*, the Son of *Simon Maccabeus*, as we read in *Joſephus*, *L.* XIII. *Antiq. c.* 17.

When

When thou ſhalt have the Dominion.] St. *Hierom* and the LXX. do not underſtand this of their having any Dominion over the Seed of *Jacob*, (which we never read of) but only of their re-gaining Power to ſhake off Subjection to them, as it follows in the next words. Chapter XXVII.

Thou ſhalt break his Yoke from off thy Neck.] Which they did in the days of *Joram*, as we read, 2 *Kings* VIII. 20, 22. 2 *Chron.* XXI. 8, &c.

Ver. 41. *And Eſau ſaid in his Heart.*] Deſigned and reſolved within himſelf: And, as it ſhould ſeem, was ſo full of it, that he could not contain his Purpoſe within his own Breaſt, but in his Anger blurted it out to ſome Body; who told it to *Rebekah*. Verſe 41.

The days of mourning for my Father, &c.] He will die ſhortly, (in which he was deceived, for he lived *three and forty* Years after this) and then I will be revenged. He had ſome regard to his Father ſtill remaining (whom he would not grieve) but no conſideration of his Mother, who had helpt *Jacob* to ſupplant him.

Ver. 44. *Tarry with him a few days.*] A Year or two. But herein ſhe alſo was miſtaken: For he did not return in *twenty* Years time. Verſe 44.

Until thy Brother's Fury.] Time, in which various things happen, very much allays Fury and Rage.

Ver. 45. *And he forget*, &c.] The memory of it be much worn out, and grown weak. Verſe 45.

Why ſhould I be deprived of you both in one day?] She had reaſon to think, that if *Eſau* killed *Jacob*, and the Publick Juſtice did not puniſh it (according to the Precept, IX. 6. which had ſetled Courts of Judicature) God himſelf would proſecute *Eſau* with his Vengeance, as he did *Cain*.

Ver.

Chapter XXVIII. Verſe 46.

Ver. 46. *I am weary of my life, becauſe of the Daughters of Heth.*] The two Wives of *Eſau*, who were *Hittites*, were ſuch a continual Vexation to her; that ſhe wiſht rather to die, than to live among them.

If Jacob take a Wife, &c.] She pretends only this reaſon for ſending *Jacob* among her Kindred; and ſays not a word of the danger his Life was in: For ſhe would not afflict her Husband; but only preſerve her Son.

What good ſhall my life do me?] I had rather die than live in ſuch perpetual Vexation: Therefore let him go and take a Wife, as *Abraham* did for thee, of our Kindred.

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Verſe 1. Ver. 1. *AND Iſaac called Jacob.*] Sent for him to come to him.

And bleſſed him.] Renewed and confirmed the Bleſſing he had already given him: That it might not be thought to be of leſs force, becauſe procured by Artifice and Subtilty, XXVII. 35.

Verſe 2. Ver. 2. *To Padan-Aram.*] See XXV. 20.

Verſe 3. Ver. 3. *And God Almighty bleſs thee*, &c.] This is the ſolemn Bleſſing mentioned *Verſe* 1. wherein he ratifies what he had done: And more fully and diſtinctly ſettles the Land of Promiſe upon him; and makes him the Father of the promiſed Seed.

Verſe 4. Ver. 4. *Give thee the Bleſſing of Abraham.*] The Bleſſing of *Abraham* was, that he ſhould inherit the Land of *Canaan*; and that in his Seed all the Nations of

of the Earth ſhould be bleſſed, *Gen.* XV. 18. XXII. 18: Both which he now confirms to *Jacob.* Chapter XXVIII.

Ver. 5. *And Iſaac ſent away Jacob.*] In ſome haſte, as the LXX. tranſlate *verſe* 2. *Ariſe, flee*, i. e. depart without any delay. Which looks as if *Rebekah* had at laſt, ſuggeſted ſomething to him of the Danger he was in. Verſe 5.

And he went to Padan-Aram.] Prepared himſelf to go, and ſet forward. Or, elſe it is ſpoken by anticipation; for he did not come thither till after ſeveral Paſſages; which are related in this and in the next *Chapter.*

Son of Bethuel the Syrian.] See XXV. 20.

Jacob's and Eſau's Mother.] Now *Jacob* is put firſt; as being lately declared *Iſaac*'s Heir, and Heir of all the Promiſes.

Ver. 9. *Then went Eſau unto Iſhmael*, &c.] To the Family of *Iſhmael*; for he himſelf died *fourteen* Years ago. And therefore *Nebaioth* (his eldeſt Son, XXV. 13.) is here mentioned, as the preſent Head of the Family: Whoſe Siſter *Eſau* married. Whereby he ſhowed himſelf not to have any great regard to the Divine Revelation: Otherwiſe he could not but have known, that this Family, being deſcended from a Bond-Woman, was not to inherit the Promiſes made to *Abraham* and *Iſaac.* Verſe 9.

Ver. 10. *Jacob went out from Beer-ſheba*, &c.] Quite alone, without any Servants to attend him, and without any Preſents to court a Wife, or gain the Kindneſs of *Laban:* Neither of which were wanting, when *Abraham* ſent *Elieſer* to take a Wife for *Iſaac.* But as he was ſent away *in haſte*, (as I noted before, *verſe* 5.) ſo hereby the Anger of *Eſau* was mitigated, who at preſent was left the ſole Poſſeſſor of Verſe 10.

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all *Isaac*'s Riches, and saw *Jacob* depart in a poor Condition. This also was an act of Divine Faith, that God would take a singular Care of him, and let him want nothing. And as they could not but hope that *Laban*, being so near a Relation, would be glad to see him and entertain him: So it is probable he might carry Letters of Credence with him, that he was to be Heir to *Isaac*; as *Eliezer* assured them *Isaac* was to be to *Abraham*, XXIV. 36. We are to suppose likewise, that he was not sent without Money to bear his Charges, (as we speak) and had some Provision with him: For we read of *Oil*, *verse* 18. which he poured on the top of the Pillar.

Verse 11. Ver. 11. *And he lighted upon a certain place*, &c.] A convenient place (shaded with lovely Trees; see *verse* 19.) to lodge in: Unto which he did not go by design; but hapned (as we speak) upon it, when he did not think of it.

And he took of the Stones of that place.] One Stone, from among many others that were there: As appears from *verse* 18. The same form of Speech was observed before, XIX. 29. XXI. 7.

Verse 12. Ver. 12. *And he dreamed.*] He had the following Representation made to him in a Dream.

Behold, a Ladder, &c.] It is judiciously observed by *Maimonides* in his Preface to *More Nevochim*, that there are two sorts of *Prophetick Parables* (as he calls them,) in one of which, every word hath some peculiar signification: In the other, the whole Parable represents the thing intended, but every word hath not its weight; some serving only for Elegance. Among the first sort he reckons this: In which *the Ladder* may be thought to represent the Divine Providence, which governs all things; and particularly now

now directed *Jacob* in his Journey, every ſtep of which was under God's Guidance. It being *ſet up on the Earth* denoted, he thinks, the ſtedfaſtneſs of *Providence*, which nothing is able to ſhake. And *the top of it reaching to Heaven* ſignifies, that it extends it ſelf all the World over; to every thing, great or ſmall, high or low: And the ſeveral *ſteps* in the Ladder, the Motions and Actions of Divine Providence. The *Angels* which went *up* and *down*, ſignifies that they are the great Miniſters of God's Providence, by whom he manages all things here below: And that they are never idle, but always in motion to ſerve thoſe eſpecially who ſerve God faithfully. Their *aſcending* repreſents their going to receive the Divine Orders and Commands; and their *deſcending*, the execution of his Orders. Or, (with a peculiar reſpect to *Jacob*'s preſent Condition) the one ſignified, their ſafe Conduct of him in his Journey to *Padan-Aram*; and the other, their bringing him ſafe home again. Chapter XXVIII.

This is infinitely more ſolid, than the Conceit of almoſt all the ancient *Rabbins*, that God repreſented in this Ladder, the *riſe*, and the *fall* of the *four* great *Monarchies*. For where is there any mention in this Dream of *four* Angels? Or, of *ſeventy* Steps repreſenting the *ſeventy* Years Captivity in *Babylon*? Or, of *two and fifty* Steps repreſenting the time of the Reign of the *four* Kings of *Perſia* and *Media*, according to their computation? &c. All this is the pure invention of idle Men, who dream upon the Holy Scriptures.

Ver. 13. *And behold the* LORD *ſtood above it.*] Finally, he ſaw the *Divine Majeſty or Glory*, (ſo the *Targum* here expounds it) as the unmovable Mover Verſe 13.

Chapter XXVIII. of all things. From whom all comes as the firſt Cauſe, and to whom all returns, as the laſt End.

I am the LORD God, &c.] This is the firſt time that we read of God's appearing to *Jacob*: And it was only in a Dream. But it made ſuch a deep impreſſion upon him, that he doubted not of the Truth of what was now expreſly promiſed him by God himſelf; that he ſhould have the *bleſſing of Abraham*, as his Father had told him, *verſe* 4.

Verſe 15. Ver. 15. *Behold I am with thee.*] Or, will be with thee, *i. e.* My peculiar Providence ſhall be over thee, and take Care of thy ſafety, as *Maimonides* well expounds it; in his *More Nevoch. P. III. cap.* 18.

I will not leave thee, &c.] This ſhows the intent of the Dream was to comfort *Jacob*, in his ſolitary and poor Condition, by an aſſurance that God's watchful Providence ſhould attend him, till he had accompliſhed all his Promiſes to him.

Verſe 16. Ver. 16. *Surely The LORD is in this place.*] By his ſpecial extraordinary Preſence: For here he had manifeſted himſelf to him, and given him ſingular Aſſurances of his Favour; and that the very firſt Night, after he went from home: Which made this place more acceptable to him than his Father's Houſe. For now he was become a Prophet, as *Maimonides* obſerves, *More Nevoch. P. II. cap.* 45. where he ſays, That they who Prophecy in a Dream do not call it a Dream after Prophecy is come to them in a Dream, but ſimply ſay, it was a Prophecy. Thus the Patriarch *Jacob*, after he awakned out of his Prophetick Dream, (wherein he heard the LORD ſpeak to him, *verſe* 13, 14.) he doth not call it a Dream, but roundly ſays, *Surely the LORD is in this place*, &c.

And

And I knew it not.] I did not expect to meet with such a Divine appearance and Revelation to me. Chapter XXVIII.

Ver. 17. *And he was afraid.*] Possessed with a Religious, Awful Apprehension of God. Which made him say, Verse 17.

How dreadful is this place?] With what Reverence ought I here to behave my self?

This is none other but the House of God.] The *Divine Majesty* dwells here: This is not a common Place, but a Sacred; having a Divine Presence in it.

And this is the Gate of Heaven.] Here God keeps his Court attended by his Holy Angels: Whom he had seen come from Heaven hither, and go up from hence thither. So Mr. *Mede* explains it, *Book* II. *p.* 436. The Presence of God in one Place more than another, consists in his *Train* or *Retinue*. A King is there, where his Court is: And so God is there *specially present*, where the Angels keep their Station. Which is the meaning of the *Gate of Heaven*, i. e. Heaven's Court: For the *Gate* was wont to be the Judgment-Hall, and the Place where Kings and Senators used to sit, attended by their Guards and Ministers.

Ver. 18. *Took the Stone and set it up for a Pillar.*] Upon the top of some other Stones, which he heaped up together: That it might remain as a Monument of the Divine Mercy to him; and preserve the Memory of this Heavenly Vision: And that by this Token he might know this Place, when God brought him back again, and commemorate his Goodness to him here. Verse 18.

This Stone was held in great Veneration by the *Jews* in future times, and translated to *Jerusalem*.

After

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After the destruction of which by *Titus*, they were wont (upon that Day when it was taken, which was the only Day they were permitted to come thither) with great Lamentation and rending their Garments, to go and anoint this Stone. Such is the Power of fond Superstition. See *Vossius*, *de Idolol. Lib.* VI. *cap.* 38.

Poured Oil on the top of it.] Not in honour of this Stone, (as *Bonfrerius* himself confesses) much less of any Idol to which it was dedicated: But to consecrate it as a Monument of God's great Mercy to him, in the before-mentioned Celestial Vision. Oil, it appears by this, was anciently used, in consecrating things, before the Law of *Moses*: And not only in this Family, but in others also it is probable; from whence the *Pagan* Custom came of anointing Stones, which by *Theophrastus* are called Λιπαροὶ Λίθοι, upon which Superstitious People were wont when they met with them in the High-ways, to pour Oil and fall down and worship. A great many Authors mention them, which are collected by *Elmenhorstius* in his Observations upon *Arnobius*, *p.* 37. They that would be satisfied how wretchedly some of the *Romish* Writers plead for the *worship of Images* from this very place, may read Dr. *Jackson*'s Treatise of the *Original of Unbelief*, *Chap.* XXXV. where he excellently explains this action of *Jacob*, *n.* 5, 6, 7.

Verse 19. Ver. 19. *And he called the Name of that place Bethel.*] From this word *Bethel*, came the word Βαιτύλια (as *Scaliger* in his *Animadv.* upon *Euseb. p.* 198. and others think) among the *Heathen*: Whereby they denoted rude Stones, which they worshipped either as Symbols of Divinity, or as true Gods, animated by some heavenly Power. Of which worship

see

see *Photius* in his *Bibliotheca*, CCXLII. But especially *Bochartus*, *L.* II. *Canaan*, *cap.* 1. where he shows the *Phœnicians* (at least as the *Jews* think) first worshipped this very Stone which *Jacob* anointed: And afterward consecrated others, which they called *Bætylia*, and *Bætyli*, in memory of this Stone anointed at *Bethel*. See *p.* 785, 786. Certain it is, this Idolatrous Practice came very early into the World: Which made *Moses* forbid the erecting of such Pillars, they being in his time converted to a prophane use, *Lev.* XXVI. 1. *Deut.* XII. 3. XVI. 22. Chapter XXVIII.

But the Name of that City.] Which was near to the place, where this Pillar was set up.

Was Luz at the first.] So called, perhaps, from the many Almond-trees which grew there, (for *Luz* signifies an *Almond*, see XXX. 37.) among which it is probable *Jacob* took up his lodging, because they were a kind of Covering to him. Both this *Luz* in the Tribe of *Benjamin*, and the other among the *Hittites* in the Tribe of *Ephraim*, *Judg.* I. 26. *Bochart* doubts not had there Name from this Original, *L.* I. *Canaan*, *cap.* 35.

Ver. 20. *Jacob vowed a Vow.*] This is the first Vow that we read of in Scripture: Which all Men allow is a part of Religion, and so was acknowledged by the Law of *Moses*, *Deut.* XXIII. 21. *Psalm* L. 12. *Psalm* LXV. 2, &c. Verse 20.

Perhaps *Jacob* was the first, that in this manner expressed his devout Affection towards God.

If God will be with me, &c.] Perform his Promise to me, *verse* 15:

Give me Bread to eat, &c.] Support and maintain me; which is the explication of the Promise.

Ver.

Chapter XXVIII. Verſe 21.

Ver. 21. *Then ſhall the* LORD *be my God.*] I will moſt Religiouſly worſhip and ſerve him. Which doth not imply, that he would not worſhip him, if he did not bring him home in Peace: But that, if he did, he would perform ſome ſpecial Service to him, and worſhip him with extraordinary Devotion: Conſecrating (as it follows) this Place to his Honour; offering him Sacrifice, and giving him the Tenths of all he had, to maintain his worſhip.

Verſe 22.

Ver. 22. *And this Stone, which I have ſet for a Pillar.*] All Pillars were not unlawful, but ſuch only as were for Idolatrous uſes: As *Maimonides* reſolves, *L. de Idol. cap.* VI. § 8. And therefore the *Jews* ſo expound thoſe words, before mentioned, *Thou ſhalt not ſet thee up any Statue* or *Pillar, which the* LORD *thy God hateth, Deut.* XVI. 22. concerning *Pillars* ſet up for *worſhip*, not of thoſe for *memorial.*

Shall be God's Houſe.] Here will I ſet apart a Place for God's Solemn Worſhip and Service: Build an Altar, and offer Sacrifice, *&c.* See XXXV. 3.

Give the tenth unto thee.] Δεκάτην τῶν παρομένων, ſaith *Joſephus*, the Tithe of all his In-come; for the maintenance of Burnt-Sacrifices, and ſuch like pious Uſes; and, perhaps, for the relief of the Poor. As for the Prieſts we do not yet read of any Tithe given to them: Though Mr. *Selden* (in his *Hiſtory of Tithes*, *p.* 4, &c. and *Review*, *p.* 451.) thinks they were paid to *Iſaac*, who was then Prieſt of the Family. And ſo Biſhop *Montacute* in his Book againſt him, *p.* 199. who obſerves that we read only of *Abraham* and *Jacob* paying Tithe, not of *Iſaac*; Becauſe *Iſaac* was a more ſpecial Type of Chriſt than either of

of theſe. And *Abraham* and *Jacob* were Types of thoſe two People who were to have part in the true *Iſaac*; for *Abraham* was Father of all the Faithful; and *Jacob* was the Type of the *Synagogue*; as St. *Ambroſe* handles theſe Matters in the Life of *Abraham*. Yet the ſame Biſhop confeſſes, That many doubt whether *Jacob* paid the Tenth of all to *Iſaac*, or immediately to God: Becauſe *Jacob* alſo was a Prieſt himſelf. See *p.* 205, &c. Chapter XXVIII.

This, I think, we may certainly conclude from this place, That *Jacob*, the Grand-child of *Abraham*, vowing the Tenth of *all*, as *Abraham* had given the Tenth of the *Spoil*, he was induced to it, by the Cuſtom, which was then among Religious People. How they came to pitch upon this Portion, rather than a *Fifth*, *Sixth*, or any other, is not ſo eaſie to be reſolved. But they ſeem to ſpeak with much reaſon, who obſerve that in this Number *Ten*, all Nations in a manner end their Account (*Ariſtotle* in his *Problems*, § XV. *L.* III.) and then begin again with compound Numbers. Or, as other phraſe it, This is the end of leſs Numbers, and the beginning of greater. So that it was lookt upon as the moſt perfect of all other; and accordingly had in great regard. But, after all, it ſeems moſt likely to me, that they had ſome Divine Direction for it, as they had for Sacrificing. And it may be further noted, That what they gave to their *Kings* was the Tenth Part, as well as what they gave to *God*. And nothing more common among the *Gentiles* than *Tenths* paid to their Kings; and that very anciently, for it appears from 1 *Sam.* VIII. 14, 15, 17. that it was part of the *Jus Regium* among the *Eaſtern* People. *Ariſtotle* himſelf mentions it under the Name of Παλαιὸς νόμος, an anci-

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ent Law in *Babylon*: And it was alſo uſed in *Athens*, which was a Commonwealth, as Dr. *Spencer* ſhows in his Learned Work, *de Leg. Hebr. Ritual. L.* III. *cap.* 10. § 1. And Biſhop *Mountague* ſhows they were paid among the *Romans*, *p.* 248, &c.

CHAP. XXIX.

Verſe 1. Ver. 1. *AND Jacob went on his Journey.*] Becauſe the *Hebrew* Phraſe, for *went on*, is *lift up his feet*; ſome will have it that he proceeded moſt cheerfully in his Journey, after this Glorious Viſion. Which we may believe to be true, though not ſignified by this manner of ſpeaking.

To the People of the Eaſt.] To *Meſopotamia*, which lay *Eaſtward* from *Canaan*.

Verſe 2. Ver. 2. *A great Stone upon the Wells Mouth.*] To keep the Water clean and cool.

Verſe 5. Ver. 5. *Laban the Son of Nahor.*] Grandſon of *Nahor*: Who is mentioned rather than *Bethuel*; becauſe he was the Head of the Family.

Verſe 6. Ver. 6. *Rachel his Daughter.*] Her Name in *Hebrew* ſignifies a *Sheep*. For it was anciently the manner to give Names, even unto Families, from Cattle both great and ſmall. So *Varro* tells us, *Lib.* II. *de Re Ruſtica*, *c.* 1.

Multa nomina habemus ab utroque pecore, &c. *à minore* PORCIUS, OVILIUS, CAPRILIUS; *à majore*, EQUITIUS, TAURUS, &c. See *Bochart*, P. I. *Hierozoic. Lib.* II. *cap.* 43.

Ver.

Ver. 7. *It is yet high day*, &c.] A great deal of the Afternoon yet remains. It was the Cuſtom of thoſe *Eaſtern* Countries, where the Sun had great power in Summer time, to bring their Flocks towards Noon into ſhady places, where there was Water to refreſh them: Otherwiſe the extream Heat would have killed them. There they reſted (it appears by many places of Scripture; particularly *Cantic.* I. 7.) till the Heat of the Day was over, and then having watered them again, they carried them out to feed till Sun ſet. Chapter XXIX. Verſe 7.

Ver. 9. *For ſhe kept them.*] It was a noble Employment in thoſe Days to keep Sheep: Whence God himſelf hath the Name of the *Shepherd of Iſrael.* She had thoſe under her, we are to ſuppoſe, who took the greateſt pains about them; but ſhe was the Chief Shepherdeſs, who inſpected them all. Verſe 9.

Ver. 10. *Went near, and rolled the Stone.*] He was ſtronger, or more dextrous at ſuch things, than any Body there: Or, the meaning is, he aſſiſted in this Work; and, perhaps, was the firſt that ſet to his Hand about it. Verſe 10.

Ver. 11. *Jacob kiſſed Rachel.*] Having told her who he was, and ſatisfied her of the Truth of it, then (after the Cuſtom uſed among near Relations, at their firſt meeting) he ſaluted her: And that with more than ordinary Affection, for he wept for Joy to ſee her. *Laban* in like manner kiſſed him. Verſe 11.

Ver. 12. *Her Father's Brother.*] So all near Relations are called *verſe* 15. Verſe 12.

Ver. 13. *He told Laban all theſe things.*] Which are mentioned in the foregoing and this *Chapter*: The reaſon of his coming from home; God's Pro- Verſe 13.

Chapter XXIX. vidence over him in his Journey; and his happy meeting with *Rachel*.

Ver. 14. *Surely thou art my Bone and my Fleſh.*] Verſe 14. So very near of Kin to me, that I can deny thee nothing.

Verſe 15. Ver. 15. *Becauſe thou art.*] Or, as *de Dieu* tranſlates the word *Haci*, (and gives many Inſtances of it) *Art thou not my Brother?* It is fit then, that thou ſhouldſt ſerve me for nothing?

Verſe 17. Ver. 17. *Leah was tender-eyed.*] Some tranſlate it, *had delicate Eyes.* So the *Chaldee*: And then the meaning is, *All her Beauty lay in her Eyes.*

Beautiful and well-favoured.] Was every way amiable: Being well ſhaped, having good Features, and a fine Complexion.

Verſe 18. Ver. 18. *I will ſerve thee ſeven years for Rachel*, &c.] He had not brought Money enough with him to purchaſe a Wife, (as the manner was in thoſe Days) and therefore offers his Service, for ſeven Years, inſtead of it.

Verſe 19. Ver. 19. *It is better that I give her thee*, &c.] He ſeems to anſwer cunningly: And yet one cannot but take it for a Contract; as it appears to have been, by *verſe* 21.

Verſe 20. Ver. 20. *They ſeemed unto him but a few Days.*] He valued *Rachel* ſo much, that the Price at which he purchaſed her ſeemed inconſiderable.

Verſe 21. Ver. 21. *Give me my Wife.*] So ſhe had been by Contract, ever ſince it was made (*verſe* 19.) and he doth not now demand that he might have her to Wife; but that he might enjoy her: Being already his Wife by that ſolemn Agreement made ſeven Years ago.

Verſe 22. Ver. 22. *Laban gathered together the Men of the place.*] All ſuch private Contracts were compleated, by

by the Elders or Governors of the Place, in the pre- Chapter
ſence of all the People. We had an Inſtance of this XXIX.
before in *Abraham*'s purchaſe of a *Sepulchre* for his Fa-
mily, XXIII. 11, 18. Which was a Sacred and Re-
ligious thing, as well as the Rites of Marriage; and
therefore both of them *Publici Juris*, as *Cornel. Bertram*
ſpeaks, part of the Publick Care.

Ver. 23. *In the Evening.*] At Bed time. Verſe 23.
Brought her to him.] The Modeſty of thoſe Times made them bring the Bride to her Husband's Bed, veiled, and without lights: So that it was the eaſier for *Laban* to deceive *Jacob* by bringing *Leah* to him. Whom he could not hope ſo readily to diſpoſe in Marriage, as *Rachel*; becauſe ſhe was homely.

Ver. 24. *Gave unto his Daughter, Zilpah his Maid,* Verſe 24.
&c.] A very poor Portion: Yet all that he gave to *Rachel* afterward, *verſe* 29. which made them ſay, That he uſed them as Strangers, not as his Children; putting them off without any Portion, XXXI. 14, 15.

Ver. 26. *It muſt not be ſo done in our Country,* &c.] Verſe 26.
We do not read of any ſuch ancient Cuſtom: And therefore this ſeems a mere ſhift, or a jeſt. Or, if it had been true, he ſhould have told it *Jacob* before-hand.

Ver. 27. *Fulfil her week,* &c.] Perfect this Marriage Verſe 27.
with *Leah* by keeping a *ſeven* Days Feaſt, (as the Cuſtom was) and then thou ſhalt have *Rachel* alſo. For he doth not ſpeak of a Week of *Years*, but of *Days*; as Mr. *Selden* ſhows out of many Authors, *L. V. de Jure N. & G. cap.* 5. where he hath this plain Commentary upon theſe words.

Marriages are to be celebrated, according to Cuſtom, by a ſeven Day's Feaſt: Compleat this Marriage thou haſt begun with Leah, *and then upon Condition of another*

Chapter XXIX. *ther ſeven Years Service, thou ſhalt marry* Rachel *alſo; and keep her Wedding Feaſt ſeven Days.*

Verſe 30. Ver. 30. *And ſerved with him yet other ſeven Years.*] After he had ſolemnly married *Rachel*, and bedded her, (as we ſpeak) for that he did, *ſeven* Days after his Marriage with *Leah* was accompliſhed. So this *Verſe* begins, *And he went in alſo unto Rachel*, and then began his other *ſeven* Years Service. There was no poſitive Law, as yet, againſt ſuch Marriages as this, (with two Siſters) which were afterwards expreſly condemned: But at preſent indulged; as the Marriage of a Man's own Siſter was in the beginning of the World. Whence that ſaying of the *Jews* in the *Gemara Hieroſol.* upon the Title *Sanhedrim*, *The World was built by Indulgence.* And *Jacob*, it is very likely, thought there was an unavoidable neceſſity for his marrying theſe two Siſters. For *Rachel* was his true Wife; *Leah* being impoſed upon him by a Cheat. But, having known her, he concluded he could not honeſtly leave her; no more than he could *Rachel*, to whom he was firſt contracted.

Verſe 31. Ver. 31. *Leah was hated.*] Comparatively, not abſolutely. For *Leah* having joyned with her Father to deceive him, he could not love her ſo well as *Rachel*; to whom he had engaged his firſt Affection.

Verſe 32. Ver. 32. *Reuben.*] The Name of this Son, and of all the reſt that follow, are derived from the *Hebrew* Tongue: Which ſhows that *Laban*'s Family ſpake the ſame Language with *Abraham*'s; with ſome little variation, as appears afterward, XXXI. 47.

CHAP.

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Ver. 1. *Envied her Sister.*] Was so grieved, that it made her fret, into Impatience and Rage. For it is a frantick Speech which follows. Verse 1.

Give me Children or I die.] I shall make my self away, (as we now speak) or die with Grief. See here the great danger of too eager and impatient Desires: The fulfilling of which was her death indeed.

Ver. 2. *Jacob's Anger was kindled.*] He conceived a just Indignation against her Impatience, which he expresses with some heat. Verse 2.

Am I in God's stead, &c.] Is it in my power to give what God thinks fit to deny? Thus he puts her in mind of what the *Psalmist* said afterward, *Children are a gift that cometh of the* LORD, as the old Translation hath it, CXXVII. 3.

Ver. 3. *Behold my Maid Bilhath, go in unto her.*] She followed the steps of *Sarah*, *Jacob*'s Grand-mother, (XVI. 1.) in adopting the Son of her Maid-Servant: Whom she gave to *Jacob* out of the same Principle, that *Sarah* gave *Hagar* to be *Abraham*'s Wife; a vehement desire to fulfil the Promise, that their Seed should be as the Stars of Heaven; and especially the Promise of the *Messiah*; which made them so extreamly troubled at Barrenness. Verse 3.

She shall bear upon my Knees.] Bring me a Child, whom I may set upon my Knees, as my own. For so it follows.

That

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That I may have Children.] Though not by my own Body, yet *by her.* For ſhe being *Rachel's* Servant, the Children that were born of her, were *Rachel's* Children, not her own.

Verſe 4. Ver. 4. *And ſhe gave him Bilhah her hand-maid to Wife.*] Of ſuch kind of Wives as this and *Zilpah*, *verſe* 9. ſee XXV. 6.

Verſe 6. Ver. 6. *God hath judged me.*] Decided the Controverſie between me and my Siſter; and given Sentence on my ſide.

She called his name Dan.] The Mothers ſometimes gave Names to their Children, (as *Leah* had done to hers, mentioned in the foregoing Chapter) but with the Approbation of the Father, who ſometime controlled them, XXXV. 18.

Verſe 8. Ver. 8. *With great wreſtlings*, &c.] I have ſtrugled exceeding hard (*i. e.* in inceſſant, vehement Deſires, and perhaps in Prayers to God) to have another Child, before my Siſter; and have prevailed.

Verſe 9. Ver. 9. *Took Zilpah her Maid, and gave her to Jacob to Wife.*] Imitating her Siſter, and perhaps out of the ſame Principle; hoping ſome or other of her Children might be the Father of the *Meſſiah*: And therefore the more Children ſhe had, the more likely ſome of them might be ſo happy.

Verſe 11. Ver. 11. *A troop cometh.*] The *Hebrew* Writers generally expound it, *Good fortune cometh*: as Mr. *Selden* ſhows in his *Syntagm. de Diis Syris*, *cap.* 1. And the LXX. tranſlate it ἐν τυχῇ, *in a lucky hour*: And other *Greek* Verſions εὐτύχηκα, as in St. *Chryſoſtom*, (*Hom.* LVI. on this Book) who expounds it ἐπέτυχον τῆς σκόπης, *I have obtained my aim.* Others have εὐλύχηκα, which is the ſame: Whence the *Latin* anciently had it, *Beata facta*, or *Fœlix ſum*, as in St. *Auſtin*,

ſtin, 2. XCI. *in Gen.* And this ſeems to ſome to be nearer to the *Hebrew* than any other Tranſlation; becauſe what other way ſoever we expound the word *Gad* either for a *Troop*, or *Fortune*, we muſt make two words of *Bagad*, as the *Maſorites* do, and take ב to ſignifie as much as בא, according as we tranſlate it, *A Troop cometh*, or *Good Fortune cometh.* But I ſee no neceſſity of this, for taking *Gad* for a Troop, it may be ſimply tranſlated, *With a Troop*; a Troop ſhall follow this, *i.e.* a great many more Children. And it muſt be confeſſed that *Jacob* in his Bleſſing, XLIX. 19. doth allude to this ſignification of the word, which I doubt not is the trueſt. For *Gad*, or *Gada* never denotes *Fortune* any where, but in the *Targum* of *Onkelos* and *Jonathan*, and among the *Rabbins* who follow them: And therefore this may be lookt upon as a later not the ancient ſignification of the word. Chapter XXX.

Ver. 14. *In the days of Wheat-harveſt.*] Which began at *Pentecoſt*, when the Firſt-Fruits of it were offered; as *Barley-harveſt* began at the *Paſſover*. Verſe 14.

Mandrakes.] In the *Hebrew* the word is *Dudaim*: Which here ſignifies the *Fruit* of a Tree or Plant, (whatſoever it be) and in the Book of *Canticles* VII. 13. it ſignifies the *Flowers*; and theſe are the only two places where this word is found in the Bible. Which *Job Ludolphus* gives many reaſons to prove, cannot ſignifie a *Mandrake*: For the Flowers of that have a bad ſmell, and the Fruit of it a bad taſte. And therefore after great variety of Opinions, he concludes it to be that which in *Syria* they call *Mauz*: Which is an excellent ſort of Fruit, growing upon a Plant, in the top of which there are great Bunches of it, like a *Cucumer*. From whence he fanſies this

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Fruit was anciently called *Dudaim*: From the *Hebrew* word *Dud*, which signifies, *propinquas cognatus, amicus*, a Neighbour, Kinſman, or Friend. Such were theſe *Dudaim*, which he calls *Cognatos aut patrueles ab una ſtirpe profectos*, vide *Comment. in L.* I. *Hiſtor. Æthiop. cap.* 9. *n.* 72.

Verſe 15. Ver. 15. *Taken away my Husband.*] It ſeems he had eſtranged himſelf, for ſome time, from *Leah*'s Bed, out of his great Love to *Rachel*, or becauſe he took little Delight in her. Or, *Rachel*'s envy at her having ſo many Children, when ſhe her ſelf had none; made her contrive ways to keep him from *Leah*.

Verſe 16. Ver. 16. *Thou muſt come into me*, &c.] I cannot think of any good Reaſon, either of this Contention among *Jacob*'s Wives for his Company, or their giving him their *Maids* to be his Wives, or for *Moſes* his taking ſuch particular notice of all this; but only the earneſt Deſire they had to fulfil the Promiſe made to *Abraham*, That his Seed ſhould be as the Stars of Heaven for Multitude; and that in one Seed of his (the *Meſſiah*) all the Nations of the Earth ſhould be bleſſed. It had been below the Dignity of ſuch a Sacred Hiſtory, as this is, to relate ſuch things, if there had not been ſomething of great Conſideration in them. And what can that be, but chiefly the Birth of the *bleſſed Seed*; which was the Object of the Hopes of all pious people in thoſe Days. For it is evident, both by *Rachel* and her Siſter, that it was Children they deſired, and not meerly the Company of their Husbands: As it here follows.

Verſe 17. Ver. 17. *God hearkened to Leah.*] To her earneſt Prayer, or vehement Deſire: And gave her another Son.

Ver.

Ver. 18. *God hath given me my hire.*] I purchaſed my Husband's Company, and God hath repayed me, by the Gift of another Son. Unto which ſhe adds a further Reflection: as if this was the Reward of her Kindneſs to her Husband, in beſtowing her Maid upon him, to be his Wife. Chapter XXX. Verſe 18.

Ver. 19. *Conceived again.*] The birth of this Son begat a greater Kindneſs between them; and made him leſs a ſtranger to her Bed. Verſe 19.

Ver. 20. *God hath endowed me with a good Dowry.*] By reſtoring her Husband to her, and beſtowing new Fruitfulneſs upon her: For ſhe had ceaſed to bear, XXIX. *ult.* Verſe 20.

Ver. 21. *Dinah.*] No reaſon is given of her Name: But it ſeems to have the ſame with that of *Rachel*'s Firſt-born by *Bilhah*, *verſe* 6. For, as if ſhe had now got the better of *Rachel*, ſhe calls this Child by a Name, importing *Judgment.* Verſe 21.

Ver. 22. *God remembred Rachel.*] He would not have *Leah* inſult over her, nor triumph too much; and therefore bleſſed *Rachel* with a Son out of her own Womb. For that was to *remember* her. Verſe 22.

Ver. 24. *Joſeph.*] His Name ſeems to have been taken both from *ending* her Reproach, which ſhe mentions before, *verſe* 23. *The LORD hath taken away* (*Aſaph*) the *Hebrew* word is) *my reproach*: And from *adding* another Son to this. Verſe 24.

God ſhall add to me another Son.] This was a great Expreſſion of her Faith; more than we find in all the former Births.

Ver. 25. *Send me away.*] It is plain, by this, that the *ſeven* Years Service for *Rachel* were now finiſhed; juſt when *Joſeph* was born: And therefore he deſires to be diſmiſſed, having lived with him *fourteen* Years. Verſe 25.

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To my own Place, and to my Country.] *i. e.* To his Father's Houſe in *Canaan*: Which was his Country, becauſe he was born there.

Verſe 26. Ver. 26. *For thou knoweſt what ſervice I have done thee.*] He appeals to himſelf, whether he had not ſerved him with all Diligence and Fidelity: And therefore deſerved to be diſmiſſed after ſuch long Labours.

Verſe 27. Ver. 27. *I have learned by experience.*] Or, as the Ancients underſtood the word *Nichaſhti*, I have found *by Divination*: And *Aben-Ezra* thinks he learnt it by conſulting with his *Teraphim*. But there needed no ſuch advice with them; the thing was plain in it ſelf, that he had brought Proſperity along with him into his Houſe.

Verſe 29. Ver. 29. *Thou knoweſt how I have ſerved thee.*] With how much Care and Fidelity, as he had admoniſhed him before, *verſe* 26.

And how thy Cattle was with me] How they proſpered under my Care.

Verſe 30. Ver. 30. *Bleſſed thee ſince my coming.*] So St. *Hierom* explains the *Hebrew* Phraſe, *at my Foot*: Ever ſince I ſet my *Foot* within thy Doors; or, ſince I entred into thy Service. Others expound it, *Whereſoever I went*, or *by my leading thy Flock*. But *Maimonides* ſays this Phraſe, *Leragli* (*at my Foot*) ſignifies, *becauſe of me, for my ſake*. And ſo he explains the like Phraſe, XXXIII. 14. P. I. *More Nevoch. cap.* 28.

Verſe 31. Ver. 31. *Thou ſhalt not give me any thing*, &c.] I will take nothing of thee at preſent; but make this following Bargain with thee, for the future.

Verſe 32. Ver. 32. *All the ſpeckled and ſpotted*, &c.] In this place, and in XXXI. 10. there are *four* diſtinct words uſed to expreſs what ſhould be his.

The

The first of them is *Nakod*, which we well translate *speckled*. For the word signifies little *Points* or *Pricks*, which the *Greeks* call στίγματα: As many have observed; particularly *Bochart* in his *Hierozoic. P.* I. *L.* II. *c.* 45. Chapter XXX.

The second is *Talu*, which signifies broader and larger Spots; which we frequently see in Cattle.

The next is *Akod*, which signifies spotted with divers Colours: But most properly, *Spots*, or rather *Circles*, or *Rings* about the Feet or Legs (which we translate *Ring-straked*), so *Symmachus* renders it λευκόποδες, *white-footed*: And *Onkelos* and *Jonathan*, having *Marks on their Feet*; rather *Lists round their Legs or Feet*; for the word denotes *binding* or *twisting* about any thing.

And then the last word *Barud* signifies *whitish Spots* like Hail. For *Barud*, in *Hebrew*, is *Hail*.

This shall be my hire.] He doth not mean, that those Cattle which were already *speckled and spotted*, &c. should be given him: For that doth not agree with what went before, *thou shalt not give me any thing*, (*i. e.* I will take nothing that is now thine) and besides, it would have been no wonder, if those that were *spotted* already, should bring forth others like to themselves. Thereofre the Sence is, That he would separate all the Spotted Sheep and Goats; and then out of those which were of one Colour, he would have all that should prove hereafter at all marked with any of the fore-mentioned variety. Now this was a thing so unlikely to happen, that *Laban*, in the next *Verse*, embraces the motion very greedily: Thinking that white or black Cattle, would bring forth none but such as were like themselves.

Ver.

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Ver. 33. *So ſhall my Righteouſneſs*, &c.] This ſeparation being made, it would appear that if he had any *ſpotted*, they were not taken from *Laban*'s Flock;

Verſe 33. but given to him by God out of them, as a Reward of his honeſt Diligence.

Verſe 34. Ver. 34. *I would it might be according to thy word.*] He thought this ſo good a Bargain, that he was afraid *Jacob* would not ſtand to it.

Verſe 35. Ver. 35. *Into the hands of his Sons.*] *i. e.* of *Laban*'s Sons, who were now grown up: Though, perhaps, when *Jacob* firſt came to him, they were ſo little as not to be able to look after the Flocks; which his Daughter therefore fed, XXIX. 9. As for *Jacob*'s Sons, the eldeſt of them was ſcarce *ſeven* Years old; and therefore could not be fit for ſuch Employment. *Laban* therefore went and ſeparated the *ſpotted* Cattle from the reſt; and then, leſt *Jacob* ſhould get any of them to mix with thoſe of one Colour, he committed them to his own Sons, to be fed apart by themſelves: And, as it follows in the next *Verſe*, made a diſtance of *three days journey*, between the one and the other; that none might be in danger to ſtray to the Flock which was fed by *Jacob*: Unto whoſe Care were committed all that had no Spots at all.

Verſe 36. Ver. 36. *Set three days journey*, &c.] That they might be ſure, not to come near, ſo much as to ſee one another.

Verſe 37. Ver. 37. *Of the Haſel.*] The *Hebrew* word *Luz* ſignifies an *Almond*, as *Bochart* proves at large, out of a great many Authors. And therefore St. *Hierom* here rightly tranſlates it, *Virgas Amygdalinas*. And the *Hebrew* Interpreters, who will have it ſignifie an *Haſel-tree*, confeſs that herein they depart from the Opinion

Opinion of thoſe that went before them. So *Aben Ezra* and *Kimchi*, who both acknowledge that the ancient Doctors expound it, *Almon-rods*. Chapter XXX. Verſe 8.

And pilled white ſtrakes in them.] He had *three* Artifices to compaſs his end. The firſt was this. To peel off the Bark from the Rods, at certain diſtances, till the white appeared between the Bark, which was of a different Colour. And theſe Rods, thus diſcoloured, he laid in the Channels of Water, at that time when the Cattle were wont to couple, (as it follows in the next *Verſe*) that their Fancies might be painted with ſuch divers Colours, as they ſaw in the Rods. See *verſe* 40, 41.

Ver. 39. *And the Flocks conceived before the Rods, and brought forth*, &c.] The *Greek* Fathers aſcribe this to the miraculous Operation of God, as *Bochart* obſerves in his *Hierozoic. P.* I. *L.* II. *cap.* 49. But the *Latin* Fathers, particularly St. *Hierom*, look upon it as done by the natural Operation of the Imagination. For which he alledges the like thing done in *Spain* among Horſes and Mares: And brings *Quinctilian* and *Hippocrates* to juſtifie the like Conceptions in Women. Which he backs with a great Number of Authorities, out of *Galen* and other Writers: Who have obſerved indelible Marks, to have been impreſſed upon Children, by the Objects that were preſented to their Mother's Imagination, at the time of her Conception. Verſe 39.

And St. *Auſtin* ſays the *Egyptians*, by the like Device with this of *Jacob*'s, had ſtill a new *Apis*, or *Pied-Bull*, to ſucceed that which died: To whom they gave Divine Honour. But whatſoever Power there might be in natural Imagination to produce ſuch Effects, it muſt be acknowledged that God gave an extra-

Chapter XXX.

extraordinary Bleſſing to this Contrivance: As appears by the Viſion which *Jacob* ſays he had, wherein God (who had directed him to this Invention) promiſed to give it ſucceſs, XXXI. 10, 11, 12. For Beaſts have very rarely ſuch a ſtrong and vehement Imagination, as produces ſuch Effects; unleſs it be moved by ſome unuſual Paſſion. And therefore we muſt confeſs that God excited and ſtirred up their Imagination; which otherwiſe would not have wrought in that manner; at leaſt, not in all the Cattle. For, let any Shepherd now try this Device, and he will not find it do, what it did then by a Divine Operation. *Vide G. Voſſius, L.* III. *de Idolol. cap.* 22.

Verſe 40. Ver. 40. *And Jacob did ſeparate the Lambs*, &c.] One *Species* is put for all: And the meaning is, That thoſe young Cattle (whether Lambs, or Kids of the Goats, *&c.*) which were thus brought forth ſpotted, he did not ſuffer to remain with the Flock of *Laban*; leſt he ſhould ſay that he did him wrong by letting them mix together, and ſo bring forth ſpotted Cattle, (and perhaps he might alſo think that they looking upon *Laban*'s one-coloured Cattle, might bring forth young ones like to them) But, inſtead of this way of inriching himſelf, he had a *ſecond* Artifice; which was to put the ſpotted Cattle, (produced by the former Device) foremoſt: So that *Laban*'s Flock ſhould always look upon them, and thereby be the more apt to conceive the like. And then it follows, in the end of this *Verſe*.

, *He put his own Flocks by themſelves, and put them not to Laban's Cattle.*] Which looks like a repetition of what was ſaid in the beginning of the *Verſe*: But the meaning is, that thoſe which brought forth ſpotted,

ſpotted, by this ſecond Artifice, he alſo put by them- Chapter
ſelves; and ſuffered them not to be mingled with *La-* XXX.
ban's Cattle, as before he had ſeparated thoſe that were brought forth ſpotted, by looking upon the Rods.

Ver. 14. *And it came to paſs, when the ſtronger Cattle did conceive, that Jacob*, &c.] This was his *third* Artifice: Which is thus expounded by the *Chaldee* and a great number of other Authors, (which may be ſeen in *Bochart*, *P.* I. *Hierozoic. L.* II. *cap.* 46.) that he laid the Rods before the Cattle only in the Spring-time, when the Sun was aſcending, and the Cattle luſty and vigorous: But let them alone when the Cattle came together in *September*, or the declenſion of the Year, (for they bred twice a Year in thoſe Countries) at which time they were become more feeble. If he had always laid the Rods before the Cattle, there might have been none but *ſpotted*, and ſo *Laban* have been quite impoveriſhed. Therefore he choſe to do it only in their firſt and prime Copulation, which was in the Spring-time: And omitted it in the latter, which was in the Autumn. Our famous Mr. *Mede* follows this Interpretation, *Diſcourſe* XLV. *p.* 355. But there is no certainty in it: For *Pliny* and *Columella* prefer theſe begot in Autumn, to thoſe begot in the Spring. And therefore our Tranſlation is moſt proper, which repreſents *Jacob*, as uſing this Artifice, of laying the Rods before them, only when the ſtronger Cattle came together, and not when the weaker. And ſo the LXX. underſtood the words, without reſpect to the former or latter breed: And ſo the *Hebrew* words import, as *Bochartus* ſhows in the place before named, *p.* 514. Verſe 14.

Chapter XXXI. Verse 43.

Ver. 43. *And the Man increaſed exceedingly*, &c.] Some have made it a queſtion, whether he got all this Riches honeſtly; becauſe *Laban* did not think of his uſing any Art, but only of bare caſual Productions. But, as what was not directly againſt the Contract, may be thought to be allowed by it; ſo it is certain that *Jacob* might lawfully take what God beſtowed upon him: Who ſeems to have directed him by an Angel to uſe this Artifice; or, at leaſt, teſtified his Approbation of it: Intending to transfer unto *Jacob* the Wealth of *Laban*, as he gave the Riches of the *Egyptians* to the *Iſraelites*. For the World is his, and the Fulneſs thereof: And he may diſpoſe of every thing in it, as he pleaſes.

Maid-Servants, &c.] To look after his Cattle; and after his Camels and Aſſes, which he alſo purchaſed.

CHAP. XXXI.

Verse 1.

Ver. 1. *HE heard the words of Laban's Sons.*] Who uttered ſuch diſcontented or threatning Speeches, as made him fear they would fall upon him and do him miſchief. This was the firſt Cauſe of his reſolved flight.

Hath taken away all that was our Father's.] They ſpeak of him, as if he had been a Thief: which made him ſuſpect they would uſe him accordingly.

All this Glory.] All theſe Riches, *verſe* 16.

Verse 2.

Ver. 2. *And Jacob beheld the Countenance of Laban*, &c.] This was the ſecond Cauſe of his Reſolution

tion to be gone; That he ſaw by *Laban*'s looks things were not likely to go well with him if he ſtayed any longer. Chapter XXXI.

Ver. 3. *And the LORD ſaid unto Jacob*, &c.] This was the third Cauſe, *the Divine Majeſty* appeared to him, and bad him be gone. And as he had his Warrant, ſo he ſeals it with his Promiſe to protect him in his Return to his own Country. Verſe 3.

Ver. 4. *Jacob ſent and called Rachel and Leah.*] *Rachel* is firſt mentioned as his chief Wife: for ſo ſhe was in his deſignment: And ſo the Poſterity of *Leah* afterward acknowledged, naming her firſt in the Bleſſing of *Ruth*, IV. 11. Verſe 4.

To the Field unto his Flock.] That he might diſcourſe them privately: Fearing alſo, it is likely, that he might be ſeized by *Laban* and his Sons, if he went to the Houſe.

Ver. 5. *The God of my Fathers hath been with me.*] Hath appeared to me, (*verſe* 3.) and bid me not fear your Father. Verſe 5.

Ver. 6. *With all my power.*] I have omitted nothing that I could do, to promote his Intereſt. Verſe 6.

Ver. 7. *Hath deceived me.*] Dealt unjuſtly with me, in not ſtanding to his Agreement. Verſe 7.

Changed my Wages ten times.] *i. e.* Very often; as many interpret it from like Expreſſion in other places, particularly *Levit.* XXVI. 26. where *ten Women* are put for a great number of Women. But others think that he really changed his Wages, juſt *ten times*. For he ſerved him *ſix* Years, after he made the Agreement with him, mentioned in the foregoing *Chapter*, *verſe* 31, &c. And the firſt Year he ſtood to his Bargain: But ſeeing him thrive exceedingly, he altered the form of their Covenants,

Chapter XXXI.

at the end of that Year. And in like manner, every half Year, when the Ews brought forth young ones, (which they did twice a Year) and he saw them spotted; he broke his Contract, and made a new one, less advantageous to *Jacob*: Sometimes restraining it to one sort of Cattle, sometimes to another: And not letting him have the whole benefit of his Contract. Which is not at all improbable: For *Jacob* mentions his ill dealing with him in the very same words, *verse* 41. And in the next *Verse* to this he relates how *Laban* would sometimes let him have only the *speckled*; at another time, none but the *ring-straked*; and so we may suppose of the rest. See this explained by St. *Hierom in Quæst. Hebr.* and by St. *Austin*, Q. XCV. *in Gen.*

But God suffered him not to hurt me.] To defraud me of my Wages, by these changes which he made in them.

Verse 9. Ver. 9. *Thus hath God taken away*, &c.] He prudently conceals his own Artifice, and only relates what hand God had in the business, (which indeed was the Chief, for without his Blessing it could not have prospered) for fear perhaps that they should any way divulge it, and bring him into danger with *Laban*. For every Body cannot keep a Secret, (the *Hebrews* make too severe and foolish Reflections on Women upon this occasion) and his whole Estate depending on this, he thought it best to keep it to himself for the present.

Verse 10. Ver. 10. *It came to pass, at the time the Cattle conceived*, &c.] to confirm them in the Opinion, that the hand of God had transferred all the Riches of their Father unto him; he relates what was represented to him in a Dream.

The

The Rams that leaped, &c.] He beheld them ſuch, Chapter as he had agreed to have for his Hire; and therefore XXXI. likely to produce others *ſpotted*, and *ſtriked*, like themſelves. According to the common Obſervation of the Poet:

Sic catulos canibus ſimiles, ſic matribus hædos.

For in the *Hebrew* the words *ring-ſtraked* and *ſpeckled*, may be referred to the *Ews* as well as to the *Rams*. And it is probable he had this Viſion before he made his Agreement with *Laban*; whereby he was directed to the Artifice of which he made uſe: Or, elſe God repreſented to him afterward, that he approved it, and would make it ſucceſsful.

Grizled.] This word (*Barud*) is not uſed before: But I took notice of it in the foregoing *Chapter*, *verſe* 32. that it ſignifies as much as *great white* or *grey Spots*, like to *Hail-ſtones*. It is juſt the quite contrary to *Nakod*, ſpeckled or ſprinkled, with little black Spots, which were upon the Sheep that were white: As theſe were *whitiſh* or *griſled* Spots, upon thoſe that were black.

Ver. 11. *And the Angel of God ſpake unto me*, &c.] In the Name of God, as his Ambaſſadour: God being ſuppoſed to be preſent, where his Angels, who are his Retinue, are ſaid to appear, as I have often noted. See XXVIII. 17. Verſe 11.

Ver. 12. *Lift up now thine eyes.*] He ſaid *verſe* 10, that he did *lift up his Eyes*: Therefore the meaning here is, *Obſerve now*, and *mark* what thou ſeeſt. Verſe 12.

I have ſeen all that Laban doth unto thee.] Taken ſuch notice of it, that I will do thee Right.

Ver.

Chapter XXXI. Verse 13.

Ver. 13. *I am the God of Bethel.*] It is plain by this, that though the Angel only appeared, *verse* 11. yet God himself was present and remembred him, how he had appeared unto him in *Bethel*, XXVIII. 11, 12, &c. and how *Jacob had anointed the Pillar, and vowed a vow unto him.* So *Maimonides* expounds it; for *Jacob*, no doubt, saith he, made the Vow to God, and not to the Angel: And therefore the Angel (as he understands it) speaks here in the Name of God and not of himself, *More Nevoch. P.* 1. *cap.* 27 See *Chapter* II. 11, 15. But I see no reason why we should not suppose the *Divine Majesty* himself to have appeared also, as he did at *Bethel*: When *Jacob* saw the Angels ascending and descending upon the Ladder, and the LORD himself standing at the top, and speaking to him, as he doth here. For upon a serious Consideration of all the Circumstances, this Vision, here mentioned, seems to me to be distinct from what was represented by an Angel in a Dream, *verse* 11. For he had *that* it is evident, at the beginning of his last *six* Years Service; *this*, at the conclusion of them: But he puts them both together, because they belong to the same Matter.

And God now remembers his *Vow*, to show him that he was well-pleased with it; and to excite him to perform it, when he had brought him (as he assures him he would) to that place again.

Verse 14. Ver. 14. *Rachel and Leah answered*, &c.] They immediately consented to go along with him; and not so much as to acquaint their Father with it: For they knew he would give them nothing.

Is there any Portion, &c.] We shall get nothing by staying with him: The reason of which follows.

Ver.

Ver. 15. *Are we not counted as Strangers?* &c.] He hath not dealt with us as if we were his Children: But as if we were of ſome other Family; whom he had bought, and ſold again. Chapter XXXI. Verſe 15.

Sold us.] Not ſo much giving us in Marriage; as ſelling us for the Price of *Jacob*'s Labour.

Quite devoured our Money,] Kept to himſelf all the Money he got by thy Service; and given us not a Farthing of it.

Ver. 16. *For all the Riches,* &c.] God hath but given us that which was our own: And therefore thou maiſt lawfully keep it, and go away with it. Verſe 16.

Ver. 17. *Jacob roſe up.*] Prepared himſelf for the Journey. Verſe 17.

And ſet his Sons.] As was but needful: *Reuben* his eldeſt, being ſcarce *fourteen* Years old; and *Joſeph* his youngeſt, ſcarce *ſix.*

Upon Camels.] They uſed to ride upon Camels in the Eaſt-Country; eſpecially when they made long Journeys. See XXIV. 10.

Ver. 18. *He carried away all his Cattle.*] But nothing of *Laban*'s; as *Joſephus*, without any reaſon, fanſies. Verſe 18.

Ver. 19. *Laban went to ſhear his Sheep.*] Which gave *Jacob* the better opportunity to eſcape, whilſt he was buſie about that; and feaſting, perhaps, his Shearers. Verſe 19.

And Rachel had ſtolen.] In all likelyhood his Wives returned to the Houſe, to fetch what they had left there, when *Jacob* ſent to ſpeak with them in the Field, (*verſe* 4.) and then *Rachel* took away theſe *Images.*

The Images that her Father had.] Theſe *Images* in the *Hebrew* are called *TERAPHIM:* Of which we

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we read very often, afterward, in the Holy Scripture. *Mercer* and *Simeon de Muis* take it for an exotick word: But others derive it from the *Hebrew* word *Rapha*, which ſignifies to *cure* or *heal*; as if theſe were lookt upon as *Salvatores*, Saviours and Deliverers, or Preſervers from Miſchief.

There are other Derivations, of which there is no certainty: But moſt agree they were a kind of *Penates*, as the *Romans* called them, *Houſhold Gods*: In which ſtyle *Laban* ſpeaks of them, when he ſays, *verſe* 30. *Wherefore haſt thou ſtolen my Gods?* But it is a great Queſtion among the *Hebrew* Doctors, Whether in theſe ancient Times, they worſhipped them as Gods, or only uſed them as Inſtruments of Divination; as Mr. *Selden* obſerves, *de Diis Syris Syntagm.* I. *cap.* 2. Where he ſhows, that ſeveral of the *Hebrew* Doctors take them to have been Figures in Humane ſhape, (1 *Sam.* XIX. 13.) made by Aſtrologers to be capable (as they fanſied) of the heavenly Influences. And for this reaſon, they think, *Rachel* ſtole them, that *Laban* might not enquire by them, which way *Jacob* and his Family were gone. *Hottinger* alſo hath many ingenious Arguments to prove, that they were the ſame with the Arabian *Taliſmans*, in after times: which were Images made under ſuch or ſuch Conſtellations, to receive the heavenly Influences: Either to be a Phylactery, or an Oracle. See *L.* I. *Hiſtor. Orient. cap.* 8.

But the Conjecture of *Lud. de Dieu* upon this place, ſeems to me far more probable, that they were the Repreſentations of ſome Angelical Powers, (*Teraphim* and *Seraphim* being the very ſame, by the change only of a Letter) who, they imagined, declared the Mind of God, by them. For, in thoſe

Coun-

Countries where the *SCHECHINAH*, or Pre- Chapter
ſence of the *Divine Majeſty* did not appear, as it did XXXI.
in *Abraham*'s Family, they had at leaſt ſome Tradi-
tion of it, and of the Angels that were its Attendants: The reſemblance of which they made, in hope they might by that means have a Communication with them, and gain Intelligence from Heaven. Of which, evil Spirits made their Advantage; and abuſed Mankind by the lying Anſwers they gave to their Enquiries. For there is no reaſon to think that God allowed, much leſs appointed the making of theſe *Teraphim*: Which *Gaffarel* adventures to ſay, were Piouſly uſed before the Law of *Moſes*, and God manifeſted his Mind and Will by them. This had been to lead Men into Idolatry, by Image-worſhip: Unto which they were too prone of themſelves.

Expoſitors differ very much about *Rachel*'s Intention in ſtealing them. Some fanſie, ſhe ſtill retained a tang of Superſtition: But I take it to be more likely, that *Jacob*, who loved her extreamly, and was no leſs beloved by her, had brought her off from the falſe Notions and bad Cuſtoms of her Country. And then ſhe did not carry them away, for fear *Laban* ſhould enquire by them, which way they were gone: (for ſhe knew they were but vain Idols, which could give no Direction) But, rather deſigned to convince her Father of his Superſtition; by letting him ſee, that his *Gods* (as he called them) could not preſerve themſelves, much leſs do any ſervice to him. Or, perhaps, ſhe intended to give her ſelf ſome Portion of his Goods, which ſhe thought juſtly belonged to her: And ſo took theſe *Teraphim*, which were of ſome value (though ſmall Images) becauſe they are generally ſuppoſed to have been made of Silver.

Chapter XXXI. Verse 20.

Ver. 20. *Jacob ſtole away unawares.*] Without the knowledge of *Laban*. For the word *Heart* (as it is ⌣^⌣ in the *Hebrew*) is here put for the *Underſtanding and Will.*

Laban the Syrian.] There being no neceſſity of mentioning his Country, (which was well known from the preceding Story) ſome think he is here called the *Syrian*, to denote that as cunning as he was, *Jacob* was too hard for him. For the *Syrians*, in ancient Authors, are obſerved to have been a very crafty, ſubtil People. But there is no certainty of this; there being a frequent redundance very obvious in this Language. See *verſe* 25.

Verſe 21. Ver. 21. *So he fled*, &c.] Pack'd up his Baggage (as we now ſpeak) and made all ready for a ſpeedy flight: And (as it follows) *roſe up*, and made all the haſte he could to get over the River.

And paſſed over the River.] i. e. *Euphrates*, frequently called in Scripture, *the River*, in regard of its eminence.

Mount Gilead.] So called afterward, from what *Jacob and Laban* did there, *verſe* 48. Injoyned to *Mount Libanus.*

Verſe 22. Ver. 22. *On the third day.*] There was ſuch a diſtance between *Jacob*'s Flock and his (XXXII. 36.) that he could not hear ſooner: Eſpecially when he was taken up with other buſineſs, (*verſe* 19.) and did not make enquiry.

Verſe 23. Ver. 23. *Took his Brethren.*] Some of his near Kindred.

They overtook him.] The *Hebrew* word imports, *They came cloſe up to him.*

Verſe 24. Ver. 24. *And God came to Laban the Syrian in a Dream*, &c.] See concerning this Expreſſion, XX. 3.

Speak

Speak not to Jacob either good or bad.] About his return to thee. Unto which God charges him, he should neither allure him by Promiſes, nor affright him by Threats. Chapter XXXI.

Ver. 25. *Then Laban overtook Jacob.*] This is a different word from that in *verſe* 23. ſignifying he came near, or approached juſt to him: So that they might confer one with another. Verſe 25.

Now Jacob had pitched his Tent, &c.] For *Jacob* and *Laban* had both pitched their Tents in the ſame Mount: not far from one another. This *Joſephus* thinks they had done, in the Evening; when *Laban* came up ſo cloſe to him, that if the Night had not parted them, they might then have diſcourſed together: Which they did the next Morning, when they came nearer one to another; after God had warned *Laban* not to ſtop his Journey.

Here *Gilead* is redundant, as the word *Syrian* was before in *verſe* 20, 24.

Ver. 26. *As Captives taken with the Sword.*] As Prizes in War; which are wont to be carried off with force and violence. Verſe 26.

Ver. 28. *Thou haſt now done fooliſhly in ſo doing.*] He ſeems to pretend, that he would have been very kind to him, if they had parted with mutual Conſent: And would have him think he had loſt by ſtealing away, not only the Muſick and Merriment, (before-mentioned, *verſe* 27.) but ſuch Gifts as he would have beſtowed upon him. Verſe 28.

Ver. 29. *The God of your Father ſpake unto me*, &c.] There is no ground to think that the *SCHECHINAH*, or *Divine Majeſty* appeared to him; for we do not read either here or *verſe* 24. of his ſeeing any thing, but hearing one ſpeak to him, and that in a Verſe 29.

Chapter XXXI.

Dream: Who told him, I ſuppoſe, that he was the God of *Iſaac*, and of *Abraham*. Or, if he ſaw a glorious Appearance, it was in his ſleep only; not when he was awake.

Verſe 30. Ver. 30. *Stolen my Gods.*] See *verſe* 19.

Verſe 31. Ver. 31. *Becauſe I was afraid.*] This is an Anſwer to the firſt part of *Laban*'s Expoſtulation, *verſe* 26, 27, &c.

Verſe 32. Ver. 32. *With whomſoever thou findeſt*, &c.] This is an Anſwer to the laſt part of it. From which ſome gather, that Theft was puniſhed with death, in thoſe days. Sacrilege perhaps was.

Verſe 33. Ver. 33. *Laban went into Jacob's Tent*, &c.] This ſhows that Men and Women had every one of them, their diſtinct Tents, apart by themſelves; as was noted before, XXIV. *ult.*

Verſe 34. Ver. 34. *Camels Furniture.*] The Saddle upon which they rode, or laid their Carriage.

Searched all their Tent.] Except that place where ſhe ſat.

Verſe 35. Ver. 35. *Let it not diſpleaſe*, &c.] She begs his Pardon that ſhe did not ſtand up to do him Reverence, as became a Child to her Father: And excuſes it, by an Infirmity which was upon her.

And he ſearched.] He looked all about the place where ſhe ſat.

Verſe 36. Ver. 36. *Jacob anſwered and ſaid*, &c.] He proceeded farther in his Anſwer; and expoſtulates with *Laban*, as he had done with him: Setting forth the cauſleſneſs of his Purſuit, the injuſtice of Charging him with Theft, and all his unkind uſage of him, from the time he came to him, till his Departure; notwithſtanding his faithful Services, which he repreſents moſt admirably.

Ver.

Ver. 38. *Thy Ews and She-Goats have not caſt their young.*] I lookt ſo carefully after them, and ſuch was the Bleſſing of God upon my Care, none of them miſcarried. A moſt high Commendation of his Service. Who would not have valued ſuch a Servant, for whoſe ſake God beſtowed ſuch an unwonted Fecundity upon *Laban*'s Flock? Chapter XXXI. Verſe 38.

The Rams of thy Flock have I not eaten.] Under *Rams* are comprehended the *Lambs* alſo: For if he had eaten any of them, it had been no great Commendation to abſtain from the *Rams*. But he contented himſelf with Pulſe, or ſuch like mean Diet, to promote his Maſter's Profit.

Ver. 39. *That which was torn of Beaſts*, &c.] And that alſo which was ſtolen by Theft, was not brought to *Laban*'s Account; but *Jacob* made them good. Which was not only an unjuſt exaction, but an inhumane: For the moſt careful Shepherd in the World could not have his Eye every where, to prevent ſuch things, eſpecially in the dark; as it follows. Verſe 39.

Whether ſtolen by day or by night.] A moſt barbarous uſage of a Nephew, and a Son-in-law, to make him pay for that which wild Beaſts devoured, or Thieves ſtole againſt his will; when no Body could ſee their approach in the Night. Some queſtion where *Jacob* got Money to pay for them. But it is to be conſidered, that he did not come quite unprovided, from his Father's Houſe; with which alſo, we may reaſonably think, he ſtill held ſome Correſpondence.

Ver. 40. *Thus was I, in the day the drought*, &c.] While I ſerved thee, the Heat conſumed me in the Day-time, and the Froſt nipt me by Night. For in Verſe 40.

thoſe

Chapter XXXI. those Countries Shepherds were wont to watch their Flocks; especially about the time that Ews were likely to yean: As we read *Luke* II. 8. See *Bochart* in his *Hierozoic. P.* I. *L.* II. *cap.* 44.

My Sleep departed from mine Eyes.] Many times he took no rest; being awakned by wild Beast, or by Thieves, or kept awake by his great solicitude for his Flock.

Verse 41. Ver. 41. *Thus have I been Twenty Years in thy House.*] This hath been my manner of life, for no less than *twenty* Years, that I have been a Servant in thy Family.

Verse 42. Ver. 42. *The fear of Isaac.*] The God whom *Isaac* feared; that is, worshipped: As the *Chaldee* interprets it.

Thou hadst sent me away now empty.] Without Goods, Wives or Children: For he seems to have been so barbarous, that if he had been left to himself, he would have made them all his Slaves.

God hath seen my affliction.] How ill thou hast treated me; and taken care to relieve me. For so the word *seen* signifies in many places; particularly, XVI. 13.

Verse 43. Ver. 43. *These Cattle are my Cattle*, &c.] Because they belonged to his Daughters, and their Children, therefore he calls them his. That is, now he is in a good mood, and pretends the same Care of every thing that *Jacob* had, as if it were his own. So it follows.

And what can I do this day unto these my Daughters? &c.] How can I do them any harm, when they are so very dear to me?

Verse 44. Ver. 44. *Let us make a Covenant*, &c.] Enter into a strict League, by some Monument or other; that

that ſhall remain as a Teſtimony of our Friend- Chapter
ſhip. XXXI.

Ver. 45. *Set it up for a Pillar.*] For a Monument of what *Laban* deſired. Verſe 45.

Ver. 46. *Jacob ſaid to his Brethren gather Stones*, &c.] Verſe 46. He prays every one, whom *Laban* had brought with him, to bring a Stone; and they did ſo, and laid them together on an heap; which was flat at the top like a Table: So that they did eat upon it the next Morning, *verſe* 54.

Ver. 47. *Laban called it Jegar-Sahadutha*, &c.] One of them gave it a *Syriac* Name, ſignifying *the heap of Teſtimony:* The other an *Hebrew*, ſignifying *the heap of Witneſs.* For *Gal* is an *Heap* in *Hebrew*, and *Ed*, a *Witneſs.* Theſe two Languages were different: But not ſo much that they did not underſtand one another, as appears by the whole Story. Verſe 47.

Ver. 48. *This heap is a Witneſs between me and thee this day.*] It ſhall remain as a Monument, that we agree; not to tranſgreſs theſe Bounds, as it is explained, *verſe* 52. Verſe 48.

Ver. 49. *Mizpah.*] A Watch-Tower. This ſhows that *Laban* underſtood *Hebrew* as well as *Syriac:* Or, rather, that theſe were two Dialects: Which differed in pronunciation, and in many words, (as thoſe mentioned *verſe* 47.) but in moſt, had the ſame common to them both. Verſe 49.

The LORD watch between me and thee.] Obſerve how we behave our ſelves, when we cannot ſee one another. Here he uſes the Name of *Jehovah*; which ſhows he was acquainted with the Religion of *Jacob*, as well as his Language; and worſhipped, it's likely, the LORD of Heaven and of Earth; though not without ſome ſuperſtitious mixtures.

Ver.

Chapter XXXI.

Ver. 50. *If thou ſhalt afflict my Daughter*, &c.] It ſeems to be a ſhort form of Speech, importing; God who obſerves all things will puniſh thee for it.

Verſe 50. *If thou take other Wives beſides my Daughters.*] Which might have been worſe for them and their Poſterity: And therefore he lays this reſtraint upon him.

No Man is with us, &c.] Though here be no Man beſides our ſelves, to be Witneſs of this Agreement; yet, conſider that God (which is infinitely more) knows it, and will puniſh him that tranſgreſſes it.

In theſe two laſt *Verſes*, he diſcourſes very Religiouſly; which revived alſo his natural Affection to his Children.

Verſe 52. Ver. 52. *This heap be witneſs, and this Pillar be witneſs*, &c.] It ſeems that *Laban* and his Company ſet up an Heap, made of the Stones which every one brought; and *Jacob* ſet up one ſingle large Stone (*verſe* 45.) in the form of a Pillar. And, it's likely, his Pillar lookt towards the Land of *Canaan*; and their Heap towards *Haram*.

That I will not paſs over this heap, &c.] As Stones were ſet in the Confines of Fields to be Boundaries, and Land-marks (as we call them) to diſtinguiſh Mens Poſſeſſions, and limit them from incroaching one upon another: So were this Heap, and this Pillar intended to be in the nature of ſuch Boundaries; beyond which neither of them ſhould paſs armed, to offend the other.

Verſe 53. Ver. 53. *The God of Abraham, and the God of Nahor.*] Theſe two were Brethren, (for he doth not mean, ſure, their Grand-father, the Father of *Terah*, XI. 24.) and before *Abraham*, was called out of *Ur*, they both worſhipped other Gods, *Joſh.* XXIV. 2.

But

But then *Abraham* renounced thoſe Gods, and worſhipped only the Creator of Heaven and Earth. As *Nahor*, I have formerly conjectured, alſo did; when he followed him to *Haran*. Therefore, I think, we need not make a queſtion by which of *Abraham*'s Gods *Laban* now ſwears: For I take him to have been bred up in the true Religion, which made *Abraham* deſire his Son ſhould have a Wife out of his Family; for which reaſon *Iſaac* alſo ſent *Jacob* hither. Chapter XXXI.

The God of their Father.] As much as to ſay, by the God of our Anceſtors: Who, after God's appearing to *Abraham* and calling him out of his own Country, became the Worſhippers of the LORD of Heaven and Earth alone. See XI. 31.

Jacob ſwear by the fear of his Father Iſaac.] By him whom *Iſaac* worſhipped, *verſe* 42. He mentions the *fear of Iſaac* rather than the *God of Abraham*; to declare more plainly and undoubtedly, by what God he ſware. For *Abraham* had been an Idolater; but *Iſaac* never was.

Ver. 54. *Jacob offered Sacrifice.*] Peace-Offerings, (as they were afterward called) part of which were eaten by him that offered them, and by his Friends. This further ſhows they were of the ſame Religion, by their partaking of the ſame Sacrifice: Which *Jacob* no doubt offered to the True God. Verſe 54.

Called his Brethren to eat Bread.] Invited them to Feaſt with him upon that Sacrifice: Whereby they confirmed the Covenant lately made between them.

Ver. 55. *Laban bleſſed them.*] Prayed God to preſerve and proſper them. Verſe 55.

Returned to his place.] Viz. *Haran.*

CHAP. XXXII.

Verſe 1. Ver. 1. THE *Angels of God met him.*] To incourage and comfort him, with the aſſurance that God was with him. This is a remarkable Paſſage, ſhowing the ſingular Care God had of him: Who, as he appeared to him when he went from *Canaan*; ſo now appeared to him again in his return thither; that he might depend upon the Promiſe he then made him, XXVIII. 13, 14, 15.

Verſe 2. Ver. 2. *This is God's hoſt.*] Which attend upon the *SCHECHINAH*, or *Divine Majeſty*; to execute his Commands.

Mahanaim.] *i. e.* Two Hoſts, or Camps, as it is in the Margin. Either, becauſe there were ſeveral Squadrons (as we ſpeak) of the Angels; drawn up like an Army, ready for his defence: Or, becauſe, beſides his own Family, which was pitched here in order like a Camp, there was that of the Angels alſo. The former ſeems moſt probable, becauſe this Name relates to *God's Hoſt*, mentioned before; which conſiſted of ſeveral Troops of Angels.

Verſe 3. Ver. 3. *And Jacob ſent Meſſengers before him*, &c.] As he was about to paſs over *Jordan* (*verſe* 10.) he ſent ſome to wait upon his Brother.

Unto the Land of Seir.] Which *Eſau*, it ſeems, had conquered in *Jacob*'s abſence, according to the Bleſſing of his Father, XXVII. 40. *By thy Sword ſhalt thou live.* This *Jacob* thought fit to congratulate to him; and at the ſame time to try how he ſtood affected towards himſelf.

The

The Country of Edom.] So it was called in *Moſes* his time. Chapter XXXII.

Ver. 4. *Thus ſhall ye ſpeak to my Lord Eſau.*] He calls him his Lord, that he might mollifie his Anger, if any remained, by humble Language. Which ſounded as if he had no thoughts of the Birth-right he had purchaſed of him. This alſo was the Style wherein others addreſſed themſelves to *Eſau*, after he had won the Principality of *Seir*. Verſe 4.

Thy ſervant Job.] Theſe are ſubmiſſive words alſo, importing his Inferiority.

I have ſojourned with Laban, &c.] This hath the ſame deſign with the foregoing words; to inſinuate that he was much inferior to *Eſau*; having been a Servant a long time to *Laban*.

Ver. 5. *And I have Oxen*, &c.] Yet he adds this, That he was plentifully provided for, leſt *Eſau* ſhould think he came a begging, and might prove a burden to him; ſo the *Hebrews* underſtand it. And *Maimonides* obſerves that he mentions only *Oxen*, *Aſſes*, and *Flocks*, (*i. e.* of Sheep and Goats) becauſe theſe were the common Poſſeſſions of all Men, and in all Countries, that had any thing. But *Horſes* and *Camels*, were not ordinary Goods, but the Poſſeſſions of a few great Perſons, and in ſome Countries only. *More Nevochim*, *Par.* III. *cap.* 39. *Jacob* indeed had *Camels* (*verſe* 7, 15. and XXXI. 17.) but, it is likely, they were not many, and he had no great breed of them. Verſe 5.

Men-Servants and Maid-Servants.] Theſe were a part of their Poſſeſſions, as Oxen and Sheep were; which they bought and ſold; and were no where more plentiful than in *Syria*, (from whence *Jacob* came) if it were then ſuch a Country, as it

Chapter XXXII. was in after-times, when the *Roman* Writers ſay, they were *ſervituti nati*, born to ſlavery.

That I may find grace in thy ſight.] He courts his Friendſhip, and deſires he would favour him, and not hinder him in his Paſſage to their old Father.

Verſe 6. Ver. 6. *We came to thy Brother Eſau, and alſo he cometh to meet thee.*] They reported, no doubt, what he reply'd to *Jacob*'s Meſſage; and this *coming to meet him* ſignifies, that he gave them a civil reception: And pretended, at leaſt, to be glad to hear of his Brother's return; and therefore prepared to come and welcome him into his own Country.

Four hundred Men with him.] Nobly attended; partly to ſhow his Greatneſs, and partly to do honour to *Jacob* by a Publick Salutation.

Verſe 7. Ver. 7. *Then Jacob was greatly afraid*, &c.] Being conſcious to himſelf what cauſe *Eſau* had not to love him. He interpreted his coming to meet him, with ſuch a Number, otherwiſe than it was repreſented. The Viſion of Angels indeed, who meet him, (*verſe* 1.) might have fortified him againſt all fear of *Eſau*'s meeting him: But the firſt Motions of ſuch Paſſions cannot always be prevented.

He divided the People that were with him, &c.] Put his Family and all belonging to him, in as good a Poſture, as he was able.

Verſe 9. Ver. 9. *O God of my Father Abraham*, &c.] As he had prudently diſpoſed all things for the preſervation of his Family, at leaſt of ſome of them: So he addreſſes himſelf to God, (of whoſe Goodneſs both *Abraham* and *Iſaac* had had very long experience) without whoſe Favour, he knew the Angels themſelves could do nothing for him. For they are *his Hoſt*, *verſe* 2. and act only by his Command.

Return

Return unto thy Country.] He repreſents to God that he was in the way of Obedience to his Orders: And then remembers him of his gracious Promiſe, *I will deal well with thee.* Chapter XXXII.

Ver. 10. *I am not worthy*, &c.] Next, he acknowledges what God had done for him already; and how unworthy he was of the ſmalleſt part of it. Verſe 10.

With my Staff.] As a poor Traveller, having no more than I could carry about me. Travellers uſed Staffs then, as they do now; for their Eaſe, and for their Defence.

Ver. 11. *The Mother with the Children.*] *i. e.* My whole Family: Which could not conſiſt with God's Promiſe, mentioned in the next *Verſe.* Verſe 11.

Ver. 12. *As the Sand of the Sea.*] The words of God's Promiſe are *as the duſt of the Earth*, XXVIII. 14. But that ſignified the ſame with what God had ſaid to *Abraham*, XXII. 17. which this Promiſe authorized him to apply to himſelf, as the Seed whom he intended to bleſs. Verſe 12.

Ver. 13. *He lodged there.*] *i. e.* In *Mahanaim*, or thereabouts: Where he hoped God would command the Angels, which he had ſeen, to protect him. Verſe 13.

And took of that which came to his hand, &c.] According to this Tranſlation, he took what he firſt light upon, without any choice; being ſtill in a Paſſion of Fear. But the *Hebrew* Phraſe מִיָּדוֹ, *that which was in his Hand*, ſignifies what was in his Power to preſent him withal, *viz.* Such Cattle as are after mentioned; though he had no Jewels, or precious Raiment. And it appears that he choſe them with great Conſideration, in exact Proportions: For having commended himſelf, upon ſuch good Grounds,

to

Chapter XXXII. to the Protection of the Almighty, his Fear vanished.

Verse 14. Ver. 14. *Two hundred She-Goats, and twenty He-Goats*, &c.] The *Males* bear the proportion of *one* to *ten Females*. And so it was in the *Rams* and *Bulls*; which was the proportion *Varro* saith was observed in his Days and Country. See *Bochart* in his *Hierozoic.* P. I. *L.* II. cap. 54.

Verse 15. Ver. 15. *Milch Camels.*] Who had lately foaled: For nothing was more delicious in those Countries (as *Bochart* observes out of *Aristotle*, *Pliny*, and many other Authors, *Ib. lib.* II. *cap.* 2.) than Camels Milk.

Verse 18. Ver. 18. *It is a present.*] With which he hoped to sweeten him; there being a great Power in Gifts to win Mens Hearts, even when they are disaffected: As the wise Man observes in many places, *Prov.* XVII. 8. XVIII. 16, &c.

And behold he is behind us.] He would not have *Esau* think that he was afraid to see him.

Verse 19. Ver. 19. *And so he commanded the second*, &c.] He therefore distributed them into several Droves, that they might make a greater appearance; and that he might still be more and more pleased, with the Respect which was shown him, and the Present intended him. For every new Drove, and new Speech, made a new Impression upon him.

Verse 21. Ver. 21. *Lodged that night in the company.*] Or, Camp, *i. e.* where he pitched the Tents for his Family.

Verse 22. Ver. 22. *He rose up that night.*] Before it was Day; in the last Watch of the Night.

His Eleven Sons.] *i. e.* All his Children: For the Daughter is comprehended.

Passed

Paſſed over the ford Jabbok.] This was a little River, flowing from the Country of the *Ammonites*, and falling into *Jordan*, where it comes out of the Lake of *Geneſareth*. It was in one place fordable; and there *Jacob* firſt paſſed over himſelf, to try the depth of it. Chapter XXXII.

Ver. 23. *And he took them, and ſent them over*, &c.] Having tried the Ford, he returned: and cauſed them all to paſs over: And ſo (as it follows) *was left alone*, on the *Eaſt-ſide* of the Brook. Verſe 23.

Ver. 24. *And there wreſtled a Man with him.*] He ſtaid alone, in all likelihood, that he might commend himſelf and his Family to God, by earneſt Prayer: Which ſeems to be confirmed by the Prophet *Hoſea*, XII. 4. And as he was Praying, or when he had done, a Man encountred him, with whom he grapled; taking him, perhaps, for ſome of *Eſau*'s Attendants come to ſurpriſe him. For it was ſo dark, that he could not ſee what kind of Countenance he had: Or, if he could, Angels were wont to appear ſo like to Men, that at the firſt they did not diſcern the difference. *Maimonides* fanſies all this was done in a Prophetick Viſion, *More Nevoch. P. II. cap.* 42. but the whole Narration confutes this. The only queſtion is, whether this was a created Angel, or the Eternal ΛΟΓΟΣ, as many of the ancient Fathers underſtood it. Whoſe Opinion is oppoſed by St. *Auſtin*, (as I obſerved upon the XVIII. *Chapter*) and ſeems to me not ſo probable, as that this Angel was one of *God's Hoſt*, mentioned *verſe* 2. ſent from the *SCHECHINAH*, or *Divine Majeſty*: By whoſe Order, and in whoſe Preſence, he ſtrove with *Jacob*, in ſuch manner, as is here deſcribed. In ſhort, I take him to be one of thoſe whom the *Jews* call Verſe 24.

Angels

Chapter XXXII.

Angels of the Preſence; that wait continually upon the *Divine Majeſty*, and make a part of his Retinue. See XXXV. 10.

Verſe 25. Ver. 25. *And when he ſaw that he prevailed not againſt him.*] Though *Jacob*, no doubt, was extraordinarily ſtrengthned by God, in this Combat, (*Hoſea* XII. 5.) yet the Angel who repreſented God, could have prevailed againſt him, if his Orders had not been to let *Jacob* have the better.

He touched the hollow of his Thigh.] The Angel gave over the Combat; but made him know, by this light touch, what he could have done, if he had pleaſed, *i. e.* quite overthrown him, as eaſily as he made him go limping. This diſcovered to *Jacob* that he was more than a Man, who wreſtled with him: And that he had not prevailed againſt him by his own Strength; but by the Power of God.

The hollow of Jacob's Thigh was out of joynt.] The Thigh Bone ſlipt out of the Cavity, or Socket, into which it was inſerted.

Verſe 26. Ver. 26. *And he ſaid, Let me go.*] Though the Angel ceaſed to wreſtle any longer, yet *Jacob* would not let go his hold: And, the more to ſet off his Victory, the Angel ſeems not to be able to break from him, without his Conſent.

For the Day breaks.] It is time for thee to follow thy Family over the Brook.

And he ſaid, I will not let thee go, except thou bleſs me.] By this it plainly appears, *Jacob* began to underſtand who he was.

Verſe 27. Ver. 27. *What is thy Name?*] The Angel doth not yet own his Quality; but ſpeaks as if he were unacquainted with *Jacob*.

Ver.

Ver. 28. *Thy Name ſhall be called no more Jacob, but Iſrael.*] *i. e.* Not only *Jacob*, (as this Expreſſion is uſed 1 *Sam.* VIII. 7.) or not ſo much *Jacob*, as *Iſrael.* Which Name aboliſhed the other, in his Poſterity: Who were called *Iſraelites*, but never *Jacobites.* Chapter XXXII. Verſe 28

For as a Prince haſt thou power with God, and with Men.] Theſe words explain the End and Intention of this Combat; which was to ſhow, That he having ſuch Power with God, as to prevail over one of his Miniſters, needed not fear his Brother *Eſau.* So the *Vulgar Latin* expreſſes it, *If thou haſt been ſtrong againſt God, how much more ſhalt thou prevail with Men?* And it is the Sence of our Tranſlation, which more literally renders the *Hebrew* words, *Thou haſt behaved thy ſelf like a Prince* (ſo the word *Scharitha* imports) *with God, and with Men*, &c. That is, haſt ſhowed ſuch an Heroick Spirit (as we ſpeak) in this Combat, that thou needeſt not fear *Eſau* and all his followers. This Victory is an aſſurance that thou ſhalt get the better of him.

There is no Body skilled in the Original Language, but eaſily ſees no other Derivation of the Name of *Iſrael* is to be ſought for, but what is contained in this word *Scharitha:* Which gives the reaſon of it. For *Sar*, as St. *Hierom* obſerves, ſignifies a *Prince*; and the *Jod* in the beginning, is the common note of a proper Name. So the meaning of *Iſrael* is as much as a *Prince with God.*

Ver. 29. *Jacob askt him and ſaid, Tell me, I pray thee, thy Name.*] *Jacob* having told him his own Name, deſires him to requite him in the ſame kind: That thereby he might more certainly know, whether he was an Angel or a Man. For theſe words Verſe 29.

Chapter XXXII. ſeem to demonſtrate, he did not think him to be God himſelf.

Wherefore doſt thou ask after my Name?] Do not enquire after it. *Raſi* thinks Angels changed their Names according to the Offices and Functions to which they were aſſigned.

And he bleſſed him there.] Renewed the Bleſſing which God had promiſed to *Abraham* and his Seed: Whereby *Jacob* was fully ſatisfied who he was. For he pronounced this Bleſſing in the Name of God, from whom he came.

Verſe 30. Ver. 30. *I have ſeen God face to face.*] Been admitted to the neareſt Familiarity with him. For he lookt upon this Angel, as a part of the *SCHECHINAH*; which now alſo, it's likely, viſibly appeared, and made him call this Place *Peniel, the Face of God.* Which doth not import that the *SCHECHINAH* appeared in an humane Figure, (for it never did) but that he lookt upon it as a Token of the Divine Preſence, and that it approached very near him; as when one Friend ſpeaks to another *face to face*, as the ancient Phraſe was.

And my life is preſerved.] This is commonly interpreted by the Opinion, which was in old time, that if they ſaw one of the heavenly Miniſters, they were to be no longer Men of this World, but die preſently. But it may refer (as *Menochius* obſerves) to the principal Scope of the Combat, which was to confirm *Jacob* againſt the fear of *Eſau*: And ſo the meaning is, *I doubt not, I am ſafe; God will preſerve me from any hurt by* Eſau.

Verſe 31. Ver. 31. *He halted upon his Thigh.*] Becauſe the Hip-Bone was out of its place. Many think this laſted only for a time: And ſome will have it, that the Angel

gel cured him before he gat to *Eſau*. But there is no certainty of either of theſe Conjectures. Chapter XXXIII.

Ver. 32. *Therefore the Children of Iſrael eat not of the Sinew which ſhrank*, &c.] That Sinew (or Tendon) which faſtens the Hip-Bone in its Socket: Which comprehends the Fleſh of that Muſcle, which is connected to it. He that eat of this was to be beaten, as the *Jewiſh* Maſters tell us. See Mr. *Selden*, *Lib.* II. *de Synedriis p.* 552. *Hottinger de Leg. Hebr.* § 3. *Vorſtius* upon *Pirke Elieſer*, *p.* 221. Verſe 32.

CHAP. XXXIII.

Ver. 1. *Jacob lifted up his Eyes*, &c.] Being come to his Family, (whom he ſent before him over the Brook, XXXII. 23.) and looking about him, he beheld *Eſau* and his Train, at ſome diſtance: And put himſelf, his Wives, and Children, in good order to meet him. Verſe 1.

Ver. 2. *Joſeph hindermoſt.*] As more dear to him, than any of the reſt: For he did not yet know that the *Meſſiah* was to proceed from *Judah*, one of the Sons of *Leah*. Verſe 2.

Ver. 3. *And he paſſed over before them.*] Put himſelf in the front of them. Verſe 3.

Bowed himſelf to the Ground ſeven times.] At ſome convenient diſtance he began to bow; and ſo, at every other ſtep, or more, he bowed again (*ſeven* times) *till he came near to his Brother.*] This was to teſtifie the great Honour he had for him: And to take out of *Eſau*'s Mind all ſuſpicion, that he lookt upon himſelf, as the elder Brother.

Chapter XXXIII.

Verſe. 4. Ver. 4. *Eſau ran to meet him.*] This declares the forwardneſs of his Affection: Which would not let him proceed ſo ceremoniouſly as *Jacob* did.

Kiſſed him.] This word is mark'd in the *Hebrew* Text (as *fourteen* other words in the *Bible* are) with *four* unuſual Points over it: To denote, as the *Hebrew* Doctors think, ſome remarkable thing; which ſome of them take to be, the ſincerity of *Eſau*'s Reconciliation to his Brother. And truly, if he heartily pardoned the Injury, which he conceived *Jacob* had done him, it is much to be noted; and ought to be lookt upon as a ſign he was become a good Man. And ſo *Mart. Bucer* I remember underſtood it, in his Commentaries upon the Epiſtle to the *Romans*: Where he makes this an Argument that *Eſau* was not a Reprobate, as ſome are apt to imagine. It it be ſaid that God deterred him from doing his Brother any hurt, it is more than can be proved. For it is recorded indeed that God threatned *Laban* in ſuch a manner, that he durſt not meddle with him: But no ſuch thing is ſaid of *Eſau*; though it would have been of more concern to have recorded the ſame here, if *Moſes* had known of any ſuch Divine Apparition to him.

Verſe 7. Ver. 7. *Joſeph and Rachel.*] The *Hebrew* Doctors here obſerve, that *Joſeph* goes before his Mother; but the Mothers of all the reſt went before their Children: Of which, I think, it is not needful to ſeek a reaſon. For it is likely *Moſes* did not take care to place his words exactly. Or, if he did, no more ought to be made of it than this; that *Joſeph* being a goodly Child, his Mother put him before her; as we commonly do, when we would ſhow a Child to advantage. Or, he being very young and a forward Child,

Child, ſtept before his Mother; as Children are wont to do, when ſome fine ſhow appears which they eagerly deſire to behold. Chapter XXXIII.

Ver. 8. *What meaneſt thou by all this drove?* &c.] The Servants, no doubt, had told him, (as their Maſter had ordered, XXXII. 17, &c.) but he asks *Jacob*, that he might have an opportunity to declare how little he needed or deſired ſuch a Preſent. Verſe 8.

Theſe are to find grace in the ſight of my Lord.] To teſtifie my reſpect to thee, that I may obtain thy Favour and Good-will towards me. For Inferiors were wont to approach to their Superiors with Preſents, to make themſelves the more kindly accepted. And it is obſervable, that as he and all his made ſuch Obeyſance to *Eſau*, as ſignified he was his Servant, (as he calls himſelf, *verſe* 5.) ſo he ſtill Honours *Eſau* by the Name of *his Lord*.

Ver. 9. *I have enough, my Brother*, &c.] In this he ſhows himſelf not to be of a covetous Humour: But as free from that Vice, as from Revenge. Verſe 9.

Ver. 10. *If I have found grace in thy ſight.*] If thou loveſt me. Verſe 10.

As though I had ſeen the face of God.] For *Eſau*'s kind Reception of him, he could not but look upon as a Token of the Divine Favour towards him. Some think by *God* may be meant an Angel, or a great Man: Into whoſe preſence, Inferiors, as I ſaid, were wont to approach with *Preſents*.

And thou waſt pleaſed with me.] Received me kindly. Verſe 11.

Ver. 11. *Take my Bleſſing.*] *i. e.* My Preſent, as we expound it in the Margin of 1 *Sam.* XXV. 27.

I have enough.] It is a larger word in the *Hebrew*, than that uſed by *Eſau*, *verſe* 9. ſignifying that he had enough to ſpare of all ſorts of things: And therefore

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fore *Esau* need not fear his impoverishment, by accepting this Present.

Ver. 12. *And he said, Let us take our journey,* &c.]

Verse 12. *Esau* invites him to go along with him, to the Land of *Seir*, and there refresh himself.

I will go before thee.] Show thee the way and conduct thee.

Verse 13. Ver. 13. *And he said unto him,* &c.] i. e. *Jacob* said this in excuse, that he could not go so fast as *Esau*; and therefore desired to follow after by easie Journies.

Children are tender.] *Joseph* was not above *six* or *seven* Years old.

Flocks and Herds with young.] The *Hebrew* word *Aloth* (in 1 *Sam.* VI. 7.) signifies Kine that had sucking Calves. Unto which Sence *Bochart* inclines in this place; and so do *Jonathan Onkelos*, and other ancient Interpreters. See his *Hierozoic. P.* I. *Lib.* II. *cap.* 30.

Are with me.] Must be lookt after very carefully.

All the Flock will die.] *i. e.* All that are big with young; or have newly brought forth young.

Verse 14. Ver. 14. *I will lead on softly.*] Follow thee with a gentle pace; such as the Flocks and Children can bear.

According as the Cattle that go before me.] It was observed before, XXX. 30. that *Maimonides* interprets this Phrase [*Leregel*] *for the sake:* And so he understands it here, *with respect to the Cattle and Children. More Nevoch. P.* I. *cap.* 28. Or, *because of the Cattle*, &c. that they may not be over-driven.

Until I come to my Lord, unto Seir.] *Moses* omits this Journey to *Seir*; as he doth his Visit to his Father, Which one cannot think he deferred for so many Years, as were between his return to *Canaan*, and the men-

mention of his coming to *Mamre*, XXXV. 27. Or, *Jacob* was hindred, perhaps, by ſomething which he could not foreſee, from performing this Promiſe to his Brother: Of which, no doubt, he gave him an account, that he might not be thought to break his word. Chapter XXXIII.

Ver. 15. *Let me now leave with thee*, &c.] He would have left ſome of his Followers with *Jacob*, to ſhow him the way, and to be a Guard to him; or honourably attend him. Verſe 15.

Let me find grace in the ſight of my Lord.] In this alſo be ſo kind, as to gratifie my deſire, XXXIV. 11.

Ver. 16. *Eſau returned that day.*] The ſame day they met together; becauſe he would not be a burden to *Jacob*. Verſe 16.

Ver. 17. *Journeyed to Succoth.*] After he had been with his Brother in *Seir*, if he did follow him thither; as it is likely he did, though not here mentioned; No more than the Entertainment he gave him, and ſuch like things; which one cannot think were wanting at this meeting. Verſe 17.

Built him an Houſe.] Intending to make ſome ſtay in this place.

Ver. 18. *And Jacob came to Shalem, a City of Schechem.*] Or, he came *ſafe* and *ſound* (ſo the *Hebrews* generally underſtand the word *Shalem*) to that City called *Schechem*. And it may refer either to the ſoundneſs of his Leg; which was perfectly well, ſo that he halted no longer: Or, to the ſafety of his Perſon; in that he was not at all hurt by *Eſau*: Or, rather, to the ſafety of every thing he had; no evil accident having befallen him, of any ſort, ſince he left *Laban*. Which is the rather now mentioned, becauſe in the next *Chapter*, *Moſes* gives a relation of a very ſad misfortune, which befel his Family. Verſe 18.

When

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When he came from Padan-Aram.] Some think this needed not to have been added: Whereas it expreſſes more fully what was ſaid before, that he came ſafe all the way from thence thither.

And pitched his Tent before the City.] Becauſe it was the Sabbath-Day, ſaith *Menaſſeh ben Iſrael*, out of the *Hebrew* Doctors (*Probl.* VIII. *de Creatione*) which made him ſtop and reſt here, and not enter the City, till it was ended. But this is a mere fancy, for the *Reſt from all Labours* on this Day, was not commanded to be obſerved till they came out of *Egypt*; And the true reaſon of pitching his Tent here, was for the convenience of Paſturage.

Verſe 19. Ver. 19. *And he bought a parcel of a Field.*] He made a ſmall purchaſe, that he might be the leſs impoſed upon by the Inhabitants of that Country: Who had diſturbed *Abraham* and *Iſaac*, about the Wells they digged in the Ground they hired of them.

For an hundred pieces of Money.] The Margin hath an hundred *Lambs*. But this is the right Tranſlation, it appears from *Act.* VII. 16. And *Bochart* hath taken a great deal of Pains to ſhow that *Keſita* doth not ſignifie a Lamb, but ſome ſort of Money: Though of what value is uncertain, *P.* I. *Hierozoic. Lib.* I. *cap.* 2. and *Lib.* II. *cap.* 43. For a great while before this time, money was in uſe; with which they trafficked, and not by exchanging one Commodity for another. See XXIII. 16.

Verſe 20. Ver. 20. *Called it El-Elohe-Iſrael.*] This Altar is dedicated to God, the God of *Iſrael*; who had delivered him from *Laban* and *Eſau*, and lately honoured him with with a *new Name*; importing his great Power with him.

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CHAP. XXXIV.

Ver. 1. *Went out.*] From her Mother's Tent, which was without the City, XXXIII. 18. Verſe 1.

To ſee the Daughter of the Land.] Into the City of *Shechem*, to look about her with the young Women, (as the *Hebrew* word imports) who, as *Joſephus* relates, celebrated a Feſtival at this time, where ſome fine Spectacles were preſented.

Ver. 2. *And when Shechem.*] From whom the City, perhaps, had its Name. Verſe 2.

Prince of the Country.] Or, one of the Prime Nobility of the Country, *verſe* 19.

Took her, &c.] By force, (as both the *Targum's*, and many others underſtand it) and raviſhed her. From whence we learn, that this was done ſome Years after *Jacob*'s return into *Canaan*: For then *Dinah* was not much older than *Joſeph*; and now we muſt ſuppoſe her, at leaſt *fifteen*. And indeed the bloody Fact of her Brethren ſhows as much, who muſt be grown up to be Men: Which they were not when *Jacob* returned to *Canaan*; the eldeſt of them being then ſcarce a ſtripling of *fourteen* Years old.

Ver. 3. *His Soul clave unto Dinah.*] He could think of nothing elſe but her: For he loved her extreamly, as it follows in the next Words. Verſe 3.

Speak kindly to the Damſel.] Courted her to marry him; with ſuch Profeſſions of ſincere Affection, as might gain her Heart, notwithſtanding the Injury he had done her.

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Verſe 4.

Verſe 5.

Ver. 4. *Get me this Damſel to Wife.*] Treat with her Father about our Marriage.

Ver. 5. *And Jacob heard*, &c.] By ſome of *Dinah*'s Servants, or Companions; for it is not to be thought, that ſhe went out alone.

Now his Sons were with the Cattle in the Field.] which he had lately purchaſed, XXXIII. 19. or, in ſome hired Ground remote from the City.

Held his peace, &c.] Took no notice of what he heard; till he could have their Advice and Aſſiſtance.

Verſe 6.

Ver. 6. *And Hamor went out.*] Of the City, to treat with *Jacob* in his Tent, XXXIII. 18.

Verſe 7.

Ver. 7. *And the Sons of Jacob*, &c.] As they were treating, in came *Jacob's* Sons: Who, hearing how their Siſter had been abuſed, were very much afflicted, and no leſs angry.

Wrought Folly in Iſrael.] Or, againſt *Iſrael.* Committed a Wickedneſs, highly to the diſgrace and injury of *Iſrael*'s Family.

Which thing ought not to be done.] Contrary to the Law of Nations; That a Virgin ſhould be violated without Puniſhment. So *Raſi.*

Verſe 8.

Ver. 8. *Hamor communed with them.*] With the whole Family, *Jacob*, *Leah*, and *Dinah*'s Brethren.

Longeth.] Is extreamly in Love.

For your Daughter.] The Daughter of *Jacob* and *Leah*; unto whom he ſpeaks in the preſence of her Brethren.

Verſe 9.

Ver. 9. *And make ye Marriages with us*, &c.] Become one People with us, *Verſe* 16.

Verſe 10.

Ver. 10. *And ye ſhall dwell with us.*] Settle your ſelvs among us.

And

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And the Land ſhall be before you.] In any part of our Country.

Dwell ye.] He repeats it again, to beget in them a confidence of a Settlement among them; in the Enjoyment of all their Rights and Privileges; as much as if they had been Natives.

And trade ye.] Exerciſe what Traffick you pleaſe up and down the Country, without any Lett or Impediment.

And get you Poſſeſſions therein.] Purchaſe Land.

Ver. 11. *Let me find Grace in your Eyes.*] Grant this Petition, which my Father makes in my behalf, XXXIII. 15. Verſe 11.

And what ye ſhall ſay unto me, &c.] Make your own Terms, I will agree to them.

Ver. 12. *Ask me never ſo much Dowry and Gift.*] This ſhows more fully, That the Cuſtom of thoſe times was (as was noted upon XXIX. 18.) for Men to give Money for their Wives. But there was a greater reaſon for a Dowry now, and a large one too; that he might make Compenſation, for the Wrong he had done. For there was a natural Equity in thoſe Laws of *Moſes*, (*Exod.* XXII. 16. *Deut.* XXII. 28.) by which Men were bound to make Satisfaction to the Fathers; if either by Inticement or Violence, they had abuſed their Daughters. Verſe 12.

Dowry and Gift, ſeem to be diſtinct things: The *Dowry* being given to the Parents; the *Gift*, to the Kindred.

Ver. 13. *The Sons of Jacob anſwered*, &c.] Hence ſome infer that by the Cuſtom of thoſe Days, the Conſent of the Brethren was required, rather than of the Parents: For the Sons of *Jacob* here make the Contract, as *Laban* had done with *Abraham*'s Ser- Verſe 3.

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vant XXIV. 50. But it is more reaſonable to think, that *Jacob* left it to them to conſider what was fit to be done, in a matter which required great Deliberation; and then to report their Opinion to him: Who had the greateſt intereſt in her, and right to diſpoſe of her.

Verſe 14. Ver. 14. *We cannot do this thing.*] It is againſt our Religion. Which was partly true; for though *Jacob* himſelf had married one whoſe Father was uncircumciſed (as *Iſaac* had done before him) yet by degrees this Opinion prevailed among them; till it was eſtabliſhed by the Law of *Moſes*.

For that were a reproach to us.] They plead Honour, as well as Conſcience.

Verſe 15. Ver. 15. *In this will we conſent unto you.*] Upon theſe Terms, we will agree to the Match.

Verſe 17. Ver. 17. *We will take our Daughter, and be gone.*] By this it appears they treated in their Father's Name, as was noted before, *Verſe* 13.

Verſe 18. Ver. 18. *And their words pleaſed Hamor*, &c.] It may ſeem ſtrange, they ſhould ſo eaſily conſent to be circumciſed, till we conſider how paſſionately *Shechem* loved *Dinah*, and the great Affection *Hamor* had to *Shechem*: Who was his beloved Son, *verſe* 19. Beſides, this was but a poor Prince, and his City little and mean: Which he thought to inrich and ſtrengthen by *Jacob*'s Family (who were very wealthy) being incorporated with them, *verſe* 23.

Verſe 19. Ver. 19. *He was more honourable.*] In greater eſteem with his Father, and all the Family, than any other belonging to it.

Verſe 20. Ver. 20. *Came into the Gate of the City.*] Where all Publick Affairs were tranſacted.

And

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And communed with the Men of the City.] Such great Matters could not be concluded without the Publick Conſent. See XXIII. 18. XXIX. 22.

Verſe 21

Ver. 21. *Theſe Men are peaceable.*] They uſe many Arguments to perſuade the People to Conſent: And the *firſt* is that the *Iſraelites* had hitherto lived inoffenſively among them.

Let them dwell in the Land and trade therein.] By a Publick Decree, or Law.

For the Land is large enough.] This is the *ſecond* Argument, there was Land enough in their Country uncultivated; which theſe Men would improve.

Verſe 23.

Ver. 23. *Shall not their Cattel,* &c.] This is the greateſt Argument of all; taken from the Profit they ſhould have by them; the gain of no leſs than all they had. Which is not to be underſtood, as if they intended to over-power them, and ſeize upon all their Stock: But that by Inter-marriages, their Eſtates would be inherted by them, as much as by the *Iſraelites.*

Verſe 24.

Ver. 24. *All that went out of the Gate of his City.*] *i. e.* All the Citizens (XXIII. 18.) who were met together in the Common-Hall, (or Place of Publick Aſſemblies) and were ſoon perſuaded to yield to the Reaſons, which had perſuaded their Rulers.

Verſe 25.

Ver. 25. *On the third Day, when they were ſore.*] And began to be a little Feveriſh. For the greateſt Pain and Anguiſh, the *Jews* obſerve, was upon the third Day after Circumciſion; which very much indiſpoſed them. See *Pirke Elieſ. cap.* 29. and *Vorſtius* his *Annotations*, *p.* 195. And indeed *Hippocrates* obſerves the ſame of all Wounds and Ulcers; that

Chapter XXXIV. that they are then moſt inflamed, by a conflux of ſharp Humours to them.

Two of the Sons of Jacob, &c.] With their Servants: For they two alone, could not deſtroy a whole City, though but ſmall.

Slew all the Males.] The Women and Children in thoſe Days were always ſpared in the moſt deadly Wars: As when the *Midianites* were killed, *Numb.* XXXI. 7, 9. and the *Edomites*, 1 *Kings* XI. 16. And ſo *Moſes* commanded they ſhould do even with the *Canaanites*, *Deut.* XX. 13, 14. See *Bochart*, P. I. *Hierozoic. L.* II. *c.* 56. *Selden de Jure N. & G. Lib.* VI. *c.* 16. *p.* 745. and *de Synedr. L.* I. *p.* 81.

Verſe 26. Ver. 26. *Took Dinah out of Shechem's Houſe.*] Where it ſeems ſhe remained after the Rape he had committed, in hope of a Marriage.

And went out.] Carried her home.

Verſe 27. Ver. 27. *And the Sons of Jacob.*] The reſt of his Sons (who were able to bear Arms) came after the ſlaughter; and helpt to plunder the City. Thus they were all involved in the Guilt; which was very great and manifold; as *Bonfrerius*, and, out of him, *Menochius* have obſerved.

Becauſe they had defiled.] Their Prince had defiled her: Whoſe Fact, it ſeems, they did not diſapprove: And therefore it is imputed to them all, as the cauſe of their ſlaughter.

Verſe 28. Ver. 28. *They took their Sheep*, &c.] It is a reaſonable Conjecture of *Bonfrerius*, That *Jacob* cauſed all theſe to be reſtored to the Wives and Children of the ſlain: Whom he ſet at liberty.

And

And ſpoiled even all that was in the Houſe.] Of *Hamor* and *Shechem*: Which, perhaps, they kept to themſelves, in compenſation of the Wrong he had done; and none of the Family, perhaps, ſurviving to own them. Chapter XXXIV.

Verſe 30. *Ye have troubled me.*] Diſturbed my Quiet, and made it unſafe for me to live in this Country; where I hoped to have ſettled. Verſe 30.

Made me to ſtink, &c.] Made me odious to all the Country, as a Murderer, a Robber, and a Breaker of my Faith.

Ver. 31. *Should he deal with our Siſter, as with an Harlot?*] As with a common Whore, that proſtituted her ſelf to his Luſt? If ſhe had done ſo, there had been no ground for their Quarrel, (according to the *Hebrew* Doctors) becauſe *Shechem* had not then offended againſt the Laws of the Sons of *Noah*, (as they ſpeak) *i.e.* The right of Nations: Which was not violated by a Man's lying with a ſingle Woman, by her free Conſent. But *Dinah* being forced and violently raviſhed, (as they take the ſence of *verſe* 2. to be) they tell their Father they might right themſelves by making War upon them. For there was no other way to deal with Princes, whom they could not implead in any Court; and therefore betook themſelves to Arms. See Mr. *Selden*, *L.* VII. *de Jure N. & G. juxta Hebr. cap.* 5. Verſe 31.

CHAP.

CHAP. XXXV.

Verſe. 1. Ver. 1. AND *God ſaid unto Jacob.*] There were ſeveral ways, as *Maimonides* obſerves, whereby God communicated himſelf unto the Prophets. Unto whom he is ſaid, ſometimes to ſpeak by an Angel in a Dream, as he did to *Jacob*, XXXI. 11. Sometimes by an Angel, without any mention how it was, whether in a Dream or Viſion, or not: Of which he takes this place to be an Inſtance; and *verſe* the 10*th* of this Chapter, and XXII. 15. *Thirdly*, In other places there is no mention of an Angel, but of God alone ſpeaking; yet in a Viſion, or Dream, XV. 1. And, *Laſtly*, God is ſaid to ſpeak abſolutely, neither in a Dream, nor Viſion, nor by Angel, XII. 1. XXXI. 3. *More Nevochim*, P. II. *cap.* 42. In which Claſſis, I think he might have put this Apparition to *Jacob*, as well as that laſt mentioned: For there is no difference between them, but this; That in the former place (XXXI. 3.) it is ſaid, *The LORD ſaid unto Jacob*; and here, *God ſaid unto Jacob.*

Ariſe, go up to Bethel, and dwell there.] By this advice God ſhowed, he ſtill took Care of him; and delivered him from the Fear he was in of the *Canaanites* and *Perizites*. Who, one would think, deteſted the Fact of *Shechem*; or, elſe it may ſeem ſtrange that they did not immediately cut off *Jacob* and his Family, who had taken ſuch a terrible Revenge for it; but let them remove quietly to *Bethel* But *Moſes* gives us the true reaſon of this, *Verſe* 5.

Make

Make there an Altar.] Perform the Vow which thou madeſt in that place, XXVIII. 20, 21, 22. Some wonder *Jacob* made no more haſte to this place, after his return to his own Country, (for now he had been about *nine* Years in *Canaan*) and ſome of the *Hebrew* Doctors fanſie, God puniſhed him for deferring ſo long to go thither (where he promiſed to worſhip him, if he proſpered his Journey and brought him back again in ſafety) by ſuffering his Daughter *Dinah* to be raviſhed. But it is more probable, that he met with obſtructions, which made it not ſafe for him, as yet, to go thither; or, that he waited till God, who had conducted him hitherto, ſhould direct him to take his Journey to that place. For, it is very probable, he enquired of him about his removal. Chapter XXXV.

Ver. 2. *Then Jacob ſaid unto his houſhold*, &c.] Being to perform a ſolemn Sacrifice to God, he calls upon his Family to prepare themſelves for it. Verſe 2.

And to all that were with him.] Hired Servants who lived with him.

Put away the ſtrange Gods.] *Rachel* had her Fathers's *Teraphim*, which now, it is to be ſuppoſed, ſhe confeſſed. And he ſuſpected there might be ſome among the Men-Servants and Maid-Servants, he brought with him out of *Meſopotamia*, (XXXII. 5.) where there was much Superſtition: And that in the ſacking of *Shechem* they might bring away ſome Images with them (for the ſake of the Silver and Gold) which they kept ſecretly among them.

And be clean.] Waſh your Bodies, as *Aben Ezra* truly interprets it: For this was the ancient Rite of cleanſing. Wherein he ſeems to have followed *Jonathan*, who thus paraphraſes it, *Purifie your ſelves*

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from the polution of the ſlain, whom you have touched; referring it to the foregoing ſlaughter of the People of *Shechem*.

And change your Garments.] Put on clean Cloaths. Which was but a reaſonable Injunction, being to appear before the *Divine Majeſty*: In whoſe Preſence it was rudeneſs to be ſeen in ſordid Raiment: Eſpecially in thoſe, wherein they had newly defiled themſelves, by a bloody ſlaughter. Theſe *two*, I doubt not, were pious Cuſtoms, which their godly Anceſtors, had obſerved, from the beginning of offering Solemn Sacrifices. It being very unſeemly to appear before a great Man, in dirty Apparel, or with a ſweaty Body. And I do not ſee, why we ſhould not look upon theſe, as an external Profeſſion, of the like Purity in their Minds and Hearts. All Nations retained theſe *Waſhings*, and *white Raiment*, when they performed the Solemn Offices of Religion: Which were not derived from Idolaters, but from the pureſt Antiquity.

Verſe 4.

Ver. 4. *And they gave unto Jacob all the ſtrange Gods.*] Which, it ſeems by this Expreſſion, were numerous.

And the Ear-rings that were in their Ears,] In the Ears of the Idols; for there was no harm in the *Ear-Rings* they wore themſelves. So ſome interpret it; not conſidering, that beſides the *Ear-Rings* which were Ornaments, there were others worn in the nature of Amulets; or, for ſome other ſuperſtitious Uſes: Having the Effigies of ſome God or other; or, ſome Symbolical Notes, in which they fanſied there was ſome Power to preſerve them from ſeveral Miſchiefs. *Maimonides* in his Book of *Idolatry*, *cap. 7.* mentions ſuch Idololatrical Rings, as were utterly

terly unlawful to be uſed; and Veſſels marked with the Image of the *Sun*, the *Moon*, or a *Dragon*: Which were Symbols of Divinity among the *Heathen*; who made Marks alſo, in ſeveral parts of their Bodies. Chapter XXXV.

And Jacob hid them.] Buried them in the Earth; after he had firſt broke them in pieces (as ſome think) or melted them, as *Moſes* and *Hezekiah* did, *Exod.* XXXII. 20. 2 *Kings* XVIII. 4. Which, if it be true, it is but a Tale which is told of the *Samaritans*; that they digged up theſe Idols and worſhipped them. See *Hottinger Smegma Orient. p.* 359.

Under an Oak which was by Shechem.] It was ſo unknown under what Oak this was, that there is no ground for their Opinion, who think this was the ſame Oak mentioned in *Joſh.* XXIV. 26. For he intended to aboliſh the memory of theſe Idols; and therefore hid them, where he thought no Body would find them.

It took up ſome time to do all this; and yet the People of the Land did not fall upon *Jacob*'s Family: The Providence of God watching over him, as it follows in the next *Verſe*.

Ver. 5. *And they journeyed: And the terrour of the LORD was upon the Cities round about them*, &c.] Here is the true reaſon why the Country did not, at leaſt, fall upon the Rear of *Jacob*'s Family, when they marched away: Becauſe God made a panick Fear to fall upon them. Who, otherwiſe (one would gueſs by this) had an inclination to be revenged for the deſtruction of *Shechem*. For, though they could not juſtifie the Fact of *Shechem*; yet they might think *Jacob*'s Sons too cruel in the Puniſhment of it: For their own Father was of that Opinion. Verſe 5.

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Verſe 6. Ver. 6. *So Jacob came to Luz.*] See XXVIII. 19.

Verſe 7. Ver. 7. *Built there an Altar*, &c.] And offered Sacrifices of Thankſgiving to God, for performing his Promiſe to him, beſeeching him ſtill to continue his Care of him.

Verſe 8. Ver. 8. *Deborah Rebekah's nurſe died.*] She went to attend *Rebekah*, when ſhe was married to *Iſaac*: Which troubles the *Jews* to give an account how ſhe came here into *Jacob*'s Family. *R. Solomon* ſolves it thus; That *Rebekah* having promiſed *Jacob* when he went away, to *ſend for him*, (XXVII. 45.) ſhe performed this Promiſe by *Deborah*: Whom ſhe ſent to *Padan-Aram* to invite him home; and in her return ſhe died here. But it is more reaſonable to ſuppoſe, that *Jacob* had been at his Father's Houſe, before this time: And *Rebekah* being dead, (whether before or after, is uncertain) *Deborah* was deſirous to live with his Wives, who were her Country-Women. And that her death is here mentioned (though we read nothing of *Rebekah*'s) to give an account how this Oak came by the Name of *Allon-Bacuth*, in after-times.

Under an Oak.] There were many about *Bethel*: Near to which there was a Wood, or Foreſt; out of which the Bears came, who devoured the Children that curſed *Eliſha*, 2 *Kings* II. 23. And under an Oak alſo, the old Prophet found the Man of God ſitting, as he went from *Bethel*, 1 *Kings* XIII. 14.

Verſe 9. Ver. 9. *And God appeared unto Jacob again*, &c.] The *SCHECHINAH*, or *Divine Majeſty*, who bad him go to *Bethel*, *verſe* 1. appeared to him when he came there; in a moſt glorious manner: As he had done when he lodged there in his Journey to *Padan Aram*, XXVIII. 13.

Ver.

Ver. 10. *Iſrael ſhall be thy Name.*] This is a far more honourable Name than that of *Jacob*: And therefore by it thou ſhalt be commonly called. For the Name of *Jacob* was given him from the ſupplanting of his Brother, and getting the advantage of him: But this of *Iſrael* from his prevalence over the Angel of God. Chapter XXXV. Verſe 10.

And he called his Name Iſrael.] He ſolemnly confirmed that Name, which was given him before by his Angel, XXXII. 28.

This ſeems to me to prove, That it was no more than an Angel, who wreſtled with *Jacob*, and told him his Name ſhould be changed. For, if it had been God himſelf, *Jacob*, was as much ſatisfied then, as he could be now, that *Iſrael* ſhould be his Name. But I take it, God reſerved the declaration of it from his own Mouth, till this time: When he ratified what he had before ſpoken by his Angel.

And thus I find (ſince I noted this) St. *Hierom* underſtood this Paſſage: Whoſe words are theſe. *Dudum nequaquam ei nomen ab Angelo imponitur*, &c. *This Name was not heretofore impoſed on him by the Angel; who only foretold that God would impoſe it on him: That therefore which was there promiſed ſhould be, we are taught was fulfilled.*

Ver. 11. *I am God Almighty*, &c.] Here God renews his Promiſe to him, as he had often done to *Abraham*. He had firſt bleſſed him by *Iſaac*, XVIII. 3. when he ſent him from home. Then he himſelf bleſſed him when he appeared to him, the firſt Night of his Journey, *verſe* 13. of that *Chapter*. And now again, when he was come back to the very ſame place; where he bleſſed him before. And he ſpeaks to him, by the Name of *El-ſhaddai*, i. e. *God All-* Verſe 11.

Chapter XXXV.

All-ſufficient: The very ſame whereby his Father had bleſſed him, XXVIII. 3. and whereby God bleſſed *Abraham*, XVII. 1.

Verſe 13. Ver. 13. *And God went up from him.*] It is evident by this, that a viſible Majeſty or Glory appeared to him at this time: From whence the foregoing words were ſpoken to him: Which being done, it went up towards Heaven. In the *Hebrew* the words are, *went up from upon him*, or, *over him*; and the very ſame is ſaid of *Abraham*, XVII. 22. as if the *SCHECHINAH* appeared over his Head, in great Luſtre; whilſt he, perhaps, lay proſtrate upon the Ground.

Verſe 14. Ver. 14. *Set up a pillar in that place.*] To be a Monument of the Divine Goodneſs; Who there appeared to him; and made him ſuch gracious Promiſes, as thoſe before-mentioned, *verſe* 11, 12. And to ſerve for an Altar whereon to offer Sacrifice. For ſo the word *Matzebah* ſignifies, *Hoſea* III. 4. And therefore *Iſaiah* ſeems to make an *Altar* and a *Pillar* the ſame thing, XIX. 19.

Poured a drink-offering thereon.] To conſecrate it unto the Solemn Service of God. For which end he poured Oil upon it, as he had done upon the Stone, (XXVIII. 18.) which, in all likelihood, was a principal part of this Pillar. And having done all this, we are to ſuppoſe he not only offered Sacrifice; but paid the Tenth of all that God had given him, according to his Vow, XXVIII. *ult.*

Verſe 15. Ver. 15. *Called the Name of the place.*] Or, rather, *of that place*; that famous Place, which God had made ſo remarkable by his Goodneſs to him. For the *Hebrews*, not without Reaſon, make the *He* before *Makom*, to add an Emphaſis to that word.

Bethel.]

Bethel.] *i. e.* The Houſe of God. So he ſaid he would make this Place, XXVIII. 22. and now he is as good as his Word, by renewing the Name he had given it *thirty* Years before, when he firſt went into *Meſopotamia.* Chapter XXXV.

Ver. 16. *And there was but a little way to come to Ephrath.*] When they were come within a little of *Ephrath.* The *Hebrew* word for a *little* is *Chibrath:* Whoſe preciſe ſignification is uncertain. *Benjamin Tudelenſis* ſaith, this Place was within half a Mile and a little more of *Ephrath.* See his *Itinerar. p.* 47. and *Conſt. L. Empereur* on the Place, *p.* 176. Verſe 16.

Ver. 17. *Fear not: Thou ſhalt have this Son alſo.*] The Midwife ſeems to comfort *Rachel* with her own Prediction, XXX. 24. Verſe 17.

Ver. 18. *She called his Name Ben-oni.*] *Rachel* ſeems to give her former Hopes of a ſecond Son for loſt; at leaſt ſhe expected no Comfort from him: Being ready to expire. And therefore ſhe called him a *Son of Sorrow:* His birth being her death. Verſe 18.

But his Father called him Benjamin.] To comfort *Rachel* in her Sorrow, and to avert the ſiniſter Omen, *Jacob* immediately changed his Name into *Benjamin,* ſignifying *The Son of his Right-hand,* or of his Strength, as it is commonly interpreted. Though others will have it, *The Son of Years,* i. e. *of his old Age:* or, putting both together, the ſupport and ſtay of his old Age.

Names are oft-times ſtrangely adapted to things; and the Preſages of Parents have anciently been obſerved to be fulfilled.

—Heu nunquam vana parentum
Auguria—

Which

Chapter XXXV.

Which is in no Inſtance more verified than in this Child of *Jacob*'s: Who did not bear either of theſe Names for nought. There being two very different Fates of his Poſterity (as Dr. *Jackſon* obſerves in a Diſcourſe of his upon St. *Matth.* II. 17, 18.) anſwerable to the contrary importance of the Names given him by his Father and his Mother. No Tribe in *Iſrael* more Valorous, yet none ſo ſubject to ſorrowful Diſaſters as this Tribe of *Benjamin*. It was almoſt extirpated in the time of the *Judges*, XX. 35, &c. and yet before the concluſion of that Age, *Benjamin* became the Head of his Brethren: The firſt King of *Iſrael* being choſen out of that late deſolate Tribe. And though that King proved at laſt but a *Ben-oni*; yet this Tribe ſtuck cloſe to *Judah*, when all the reſt revolted to his Brother *Joſeph*.

Verſe 20. Ver. 20. *Jacob ſet a pillar upon her Grave.*] After that Law was made (*Deut.* XVI. 22.) againſt erecting Pillars; the *Jews* did not think all Pillars unlawful; but only thoſe for Superſtitious Uſes: Not thoſe which were in Memory of ſome thing; as *Maimonides* his words are, *L. de Idolol. cap. 6.*

Verſe 21. Ver. 21. *And Iſrael journeyed.*] This is the firſt time that *Moſes* calls him *Iſrael*; after this Name was given him by God. Which he repeats twice in the next *Verſe*: And then calls him *Jacob* again, in the latter end of it. It is in vain to ſearch for a Reaſon. Some of the *Jews* will have it, That he calls him *Iſrael*, becauſe he bear the death of his beloved Wife, with admirable Patience and Submiſſion to God's Will. But they cannot give ſo good a Reaſon, why he immediately alters his Style, and calls him *Jacob* again. See *Verſe* 22.

Beyond

Beyond the Tower of Edar.] i. e. *The Tower of the Flock*, as ſome tranſlate it. Who think there was ſuch a Tower near *Jeruſalem*, becauſe of thoſe words of *Micah*, IV. 8. *O tower of the Flock, the ſtrong-hold of the Daughter of Zion.* Which if it be true, it doth not prove there was no Tower in *Jacob*'s days called by that Name: But rather, that in future Ages this Tower was renewed, in the ſame, or a neighbouring Place; and called by the ancient Name, which it had in the days of *Jacob*. Chapter XXXV.

Ver. 22. *Went and lay with Bilhah, his Father's Concubine.*] She is called his *Wife*, XXX. 4. and, according to the Laws of thoſe Times, was truly ſo; as I have often obſerved all thoſe called Concubines were: Though not the principal Wives, but of a lower Rank. See Mr. *Selden, de Jure N. & G. L. V. cap. 7. p.* 570, 571, &c. Verſe 22.

And Iſrael heard it.] And highly reſented it, as we find XLIX. 4. But in this ſhort Hiſtory *Moſes* paſſes over *Iſrael*'s Cenſure of this Inceſt till he came to die: Which ſhows ſufficiently, how he was affected when the Fact was committed. Or, perhaps, theſe words, *Iſrael heard it*, may ſignifie; That though *Reuben* thought to have committed this Sin ſo ſecretly, as to have concealed it from his Father; yet he came to the knowledge of it: And gave him ſuch private Rebukes, as were fitting; but proceeded not to Publick Puniſhment, to avoid Scandal.

Now the Sons of Jacob were twelve.] Their Number being now compleated by the Birth of *Benjamin*, after whom he had no more Children; *Moſes* thought good here to enumerate them. And they being all born (ſave *Benjamin* alone) before he had the Name of *Iſrael*, it may be the reaſon, perhaps, why he calls him *Jacob*.

Chapter XXXV.

Ver. 26. *Which were born to him in Padan-Aram.*] All except *Benjamin*; who (as was said just before, *verse* 18.) was born in *Canaan*.

Verse 26.

Verse 27.

Ver. 27. *Jacob came to Isaac his Father*, &c.] To dwell with him, and to be the Comfort of his old Age. For it is not to be doubted, he had been with him before, since he came from *Mesopotamia*: But now came to stay with him, till Death parted them.

Unto the City of Arba, &c.] Called *Kirjath-Arba*, XXIII. 2. from a great Man (*Josh.* XIV. 15.) among the *Anakims*, whose Name was *Arba*; and either was born, or dwelt, or ruled here. It was afterward called *Hebron*, where *Abraham* dwelt a long time, XIII. 18. and where he bought a Burying-place for his Family, XXIII. 19.

Verse 28.

Ver. 28. *The days of Isaac were an hundred and four-score Years.*] He lived *five* Years longer than his Father *Abraham*, XXV. 7.

Verse 29.

Ver. 29. *His Sons Esau and Jacob buried.*] As *Isaac* and *Ishmael* had done *Abraham*, (XXV. 9.) and no doubt in the same place: He sojourning there (as was said before) as his Father had done before him. By this it appears, the Friendship between *Esau* and *Jacob* continued, after the interview they had at *Jacob*'s return into this Country.

CHAP.

CHAP. XXXVI.

Ver. 1. *These are the Generations of Esau.*] Which are here set down, to show how effectual his Father's Blessing was, XXVII. 29. And, as *Maimonides* thinks (*P.* III. *c.* 50. *More Nevoch.*) to prevent the destruction of any of the Family of *Esau*, but only those of *Amaleck*. Who descended from the First-born of *Esau* by a Concubine, the Sister of *Lotan*, an *Horite*, one of the ancient Inhabitants of *Seir*, *Verse* 12, & 22. His Descendants were to be destroyed, by an express Precept, for a particular Offence, (*Exod.* XVII.) but the Divine Justice took Care of the rest, by distinguishing them thus exactly from him: That they might not perish under the Name of *Amalekites*. Verse 1.

Ver. 2. *Esau took his Wives*, &c.] The Names of these Wives are not the same with those, he is said to have married, XXVI. 34. Therefore it is probable his former Wives died without Issue: And so he took another Daughter of *Elon* (when *Judith* was dead) called *Adah*: And the Daughter of a Man called *Anah*; by whom he had such Children as here follow. Verse 2.

The Daughter of Zibeon.] The word *Daughter* here signifies *Neice*; or, she is called *Zibeon*'s Daughter, because he bred her: As the Children of *Michael* are mentioned, 2 *Sam.* XXI. 8. Though she had none at all; but only educated the Children of her Sister: As *Zibeon*, perhaps, did his Brother *Anah*'s Daughter, *verse* 20.

Chapter XXXVI. Verse 3.

Ver. 3. *Baſhemath, Iſhmael's Daughter.*] She is called by another Name, XXVIII. 9. But it is likely *Eſau* changed her Name from *Mahalah*, which ſignifies *ſickly* and *infirm*, into this of *Baſhmath*, which ſignifies *Aromatick* and *Fragrant*. Either becauſe the Name better pleaſed him, or he thought would better pleaſe his Father: Or, ſhe grew more healthy after Marriage; or, perhaps, ſhe had two Names given her at the firſt.

Verſe 6.

Ver. 6. *Went into the Country from the face of his Brother Jacob.*] Into another Country out of the Land of *Canaan*: Into which he lately came to bury his Father, as we read in the latter end of the laſt *Chapter*. Which being done, he and *Jacob*, no doubt, agreed about the diviſion of *Iſaac*'s Eſtate: Out of which a large ſhare came to *Eſau*: Who had ſomething alſo of his own there before, (all his Sons before-mentioned being born to him in *Canaan*, *verſe* 5.) beſides what he had in *Seir*.

His Brother Jacob.] He knew of no other Name his Brother had; that of *Iſrael*, it's likely, being not yet publiſhed, and commonly uſed.

Verſe 7.

Ver. 7. *For their Riches were more than that they might dwell together.*] There was not room enough in the Land of *Canaan* (where they were but ſojourners, and could have no more than the preſent Poſſeſſors would let to them) for ſuch a vaſt Stock as they had between them: And therefore were conſtrained to ſeparate, as *Abraham*, for the ſame reaſon, had done from *Lot*, XIII. 6, &c. And *Eſau* having begun before to ſettle in *Seir*, did not think fit to bring what he had there hither: But carried what his Father left him thither. Where he had enlarged his Dominion, ſince *Jacob*'s return to *Canaan*.

Ver.

Ver. 8. *Thus dwelt Eſau in Mount Seir.*] It is a Que- Chapter
ſtion how he could be ſaid to have gone to dwell in XXXVI.
Seir, upon this occaſion: Seeing we find him there
before, when *Jacob* came out of *Meſopotamia*, XXXII. 3. Verſe 8.
But the Anſwer is eaſie, That then he had only ſome part of the Country, and not the beſt of it neither: And therefore, perhaps, had ſome of his Eſtate ſtill in *Canaan*, while the reſt of it was in *Seir*. And it ſeems remarkable to me, that he is not ſaid till now, to dwell in *Mount Seir*, but only in the *Land of Seir*, or barely in *Seir*, to which he invited *Jacob* at his return, (XXXII. 3. XXXIII. 14, 16.) This Mountainous Country, which was richer than the other, he got into his poſſeſſion after that time.

Eſau is Edom.] The Father of the *Edomites*, as it follows, *Verſe* 9.

Ver. 12. *She bare to Eliphaz, Amaleck.*] This was Verſe 12.
neceſſary to be ſet down (as I obſerved on *verſe* 1.) that there might be a diſtinction between the *Amalekites*, who were to be deſtroyed, and the reſt of the Poſterity of *Eſau*: Concerning whom it is ſaid, *Thou ſhalt not abhor an Edomite, becauſe he is thy Brother*, *Deut.* XXIII. 7. Thus *Joſeph Albo.* For, though they made a diſtinct People from the *Edomites*, and lived in a Neighbouring Country; yet they poſſeſſed that part of Mount *Seir* which was near *Kadeſh Barnea*, as may be gathered from *Numb.* XIII. 29. and XIV. 43.

Ver. 15. *Theſe were Dukes.*] The word *Allouphe*, Verſe 15.
if we may believe *R. Solomon Jarchi*, ſignifies *Heads*, *Chiefs*, or *Rulers of Families*. Who may be called Princes; though their Government was not yet Regal, but a kind of Ariſtocracy in the beginning.

Ver.

Chapter XXXVI. Verse 16.

Ver. 16. *Duke Korah.*] He is not reckon'd among the Sons of *Eliphaz*, *verse* 11. but called the Son of *Aholibamah*, *verse* 14. and accordingly said to Rule over a Family descended from hers, *verse* 18. We must suppose therefore, there were two *Korah's*; one the Son of *Aholibamah*; the other a Nephew of *Eliphaz*, by some of his Sons or Grand-Sons: Who came to be a great Ruler, and to get the Government of some of these Families: And, according to the Style of Scripture, is reckoned for *Eliphaz* his Son.

Verse 20. Ver. 20. *These are the Sons of Seir the Horite.*] From this *Seir* the Country had its Name: But from whom he descended is not recorded.

Who inhabited the Land.] Who were the ancient Inhabitants of this Country, before *Esau* conquered it: And, perhaps, were the first that possessed it after the Flood. Whose Genealogy, I suppose, is here mentioned, because *Esau's* Posterity married with some of them: Particularly his eldest Son *Eliphaz* took *Timna*, Sister of *Lotan* (one of *Seir's* Sons) for his Concubine, *verse* 22. Yea, *Esau* himself seems to have married one of his Family, *viz. Aholibamah*: Whose Father and Uncle are said to be *Hivites*, *ver.* 2. but here plainly called *Horites*: Being descended from *Seir* the *Horite*, though dwelling then among the *Hivites*.

Verse 21. Ver. 21. *These are the Dukes of the Horites.*] The Heads of their Families; who governed the Country, before *Esau* and his Posterity dispossessed them: And settled themselves in the same form of Government, which they found among these *Horites*.

In the Land of Edom.] So it was called in the days of *Moses*.

Ver.

Ver. 24. *This is that Anah, who found the Mules in the Wilderneſs.*] Not by Accident, but by his Art and Induſtry he invented (as we ſpeak) this mixture, and produced this new kind of Creature. So it is commonly interpreted. But the word *found*, though uſed *four hundred* times in Scripture, never ſignifies (as *Bochart* hath obſerved, *P.* I. *Hierozoic. Lib.* II. *cap.* 21.) the Invention of that which was not before; but the finding that which already is in being. Nor doth *Jemim* ſignifie *Aſſes* in Scripture: And therefore others have read the *Hebrew* word as if it had been written *Jamim*, (as St. *Hierom* obſerves) imagining that as *Anah* fed his Father's Aſſes, he found a great collection of Waters, (ſee *Voſſius*, *L.* III. *de Idolol. cap.* 75.) which ſome fanſie to have been hot Waters, or Baths, as the *Vulgar Latin* interprets it. But then we muſt read the *Hebrew* quite otherwiſe than we do now: And *Bochart* gives other Reaſons againſt this Interpretation; and endeavours to eſtabliſh another Opinion. That by *Jemim* we are to underſtand *Emim*, a Gigantick ſort of People, mentioned in Scripture, and next Neighbours to the *Horites*. Theſe *Anah* is ſaid to find, *i. e.* to meet with-al and incounter; or, rather, to have fall'n upon, on a ſudden and unexpectedly; as this Phraſe he ſhows ſignifies in Scripture. This Opinion he hath confirmed with a great many Reaſons; to which another late learned Writer (*Wagenſeil*) thinks an Anſwer may be given: Though he inclines to it, if one thing were not in the way; which makes him think, here is rather meant ſome *Herb* or *Plant*, called ἰαμεὶν which word the LXX. retains, not knowing how to tranſlate it. And thus *Aben Ezra* affirms many Interpreters of the Scripture have underſtood it: Which

Chapter XXXVI. Verſe 24.

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Which seems to be the most probable Conjecture of all others. See *Wagenseil* in his *Annot.* upon that Title of the *Talmud*, called *Sota*, *p.* 217, 218, &c.

As he fed the Asses of Zibeon his Father.] The Sons of Princes were wont to follow this Imployment, in ancient Times, as *Bochart* shows out of many Authors: Particularly the Scholiast upon *Homer*'s *Odysses*. Τὸ πάλαιον, ἡνίκα οἱ παῖδες Βασιλέων ποιμαίνον. *Hierozoic. P.* I. *L.* II. *Cap.* 44.

Verse 28. Ver. 28. *The Children of Dishan are these: Uz*, &c.] From this Man the whole Country, or a great part of it, is called by the Name of *Uz*, *Lament.* IV. 21. which was in *Arabia Petræa*, in the Borders of the Land of *Canaan*.

Verse 30. Ver. 30. *These are the Dukes that came of Hori.*] This *Hori* was the Ancestor of *Seir*; by whom this Country was first planted.

Among their Dukes.] Or, according to their Families; or Principalities.

Verse 31. Ver. 31. *And these are the Kings that reigned in the Land of Edom.*] It appears by this, that after several *Dukes* (as we translate it) had ruled the Country; the *Edomites* changed their Government into a Monarchy. And here follows a Catalogue of their Kings. For I can find no ground for the Opinion of the *Hebrew* Doctors, that *Alluph*, a *Duke*, differed in nothing from *Melech*, a *King*; but that the latter was crowned, the former not crowned.

Before there reigned any King over the Children of Israel.] *Moses* having a little before this (XXXV. 11.) mentioned the Promise of God to *Jacob*, That *Kings should come out of his Loins*; observes it as a thing remarkable, being a great exercise of their Faith, that *Esau*'s Posterity should have so many Kings: And

And there was yet no King in *Iſrael* when he wrote this Book, nor (as it is commonly interpreted) a long time after. This *Moſes* might well write without a Spirit of Prophecy; nor is there any reaſon to ſay, this Paſſage was inſerted by ſome Body elſe, after the death of *Moſes*. We might rather affirm, if it were needful, that *Moſes* his meaning is, *All theſe were Kings in Edom, before his own time:* Who was the firſt King in *Iſrael*, *Deut.* XXXIII. 5. For he truly exerciſed Royal Authority over them, as Mr. *Selden* obſerves, *L.* II. *de Synedr. cap.* 1, 2. Chapter XXXVI.

Ver. 32. *The name of his City was Dinhabah.*] Of which he was Governor, perhaps, before he was made King; and wherein he reigned. Verſe 32.

Ver. 33. *Of Bozrah.*] Which was afterward the principal City of the whole Country; as we read in the Prophet *Iſaiah.* XXXIV. 6. and *Jeremiah* XLIX. 3. and *Amos* I. 12. Verſe 33.

It ſeems, by this Liſt of their Kings, that the Kingdom at this time was Elective; for the Father did not ſucceed the Son. Which may have been the reaſon, perhaps, why it laſted but a while, before their Government was altered again, *verſe* 40. *Maimonides* hath an Opinion different from all others, that none of theſe Kings were of the Race of *Eſau*; but ſtrangers, who oppreſſed the *Edomites*: And and here ſet down by *Moſes* to admoniſh the *Iſraelites*, to obſerve that Precept, *Deut.* XVII. 15. *Not to ſet a ſtranger to be a King over them, who is not their Brother, i. e.* One of their own Nation.

Ver. 35. *Who ſmote Midian in the Field of Moab.*] The *Midianites*, perhaps, came to invade them; and *Hadad* march'd out and met them in the Frontiers Verſe 35.

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of their Country, which joyned to that of *Moab*: Where he got a great Victory over them.

Verse 37.

Ver. 37. *And Saul of Rehoboth by the River reigned*, &c.] If by the *River* we should understand *Euphrates*, (as it usually signifies) near to which stood the City of *Rehoboth*, (*Gen.* X. 11.) it may seem strange that one should be chosen from so remote a Country, to be King of *Edom*: Unless we suppose him to have been born there, but to have lived in *Edom*: And by his great Atchievements, to have got into the Throne. Otherwise, we must take this for some other City; which stood by the most known River of this Country.

Verse 38.

Ver. 38. *Baal-hanan.*] This Name is the reverse (as I may call it) of *Hani-ball.*

Verse 39.

Ver. 39. *His Wifes name was Mehetabel*, &c.] None of their Wives, much less their Pedigree, are named besides this alone: Which shows she was an eminent Woman in those times, and that Country; either for Wisdom, or Parentage, or Estate, or some other Excellence.

Verse 40.

Ver. 40. *And these are the names of the Dukes that came of Esau.*] They seem now to have returned to their first Constitution; and Kings were laid aside for some time. But in future Ages, we find they changed again, and then Kings reigned successively, the Son after the Father, as they did in *Israel.* Some think, these were the great Men, who ruled in *Edom*, in *Moses* his time.

According to their Families, &c.] They were the Heads of different Families; and lived in different Places; and, perhaps, reigned at the same time, in several Parts of the Country: So the words seem to import.

Ver.

Ver. 43. *In the Land of their Poſſeſſion.*] In their own County; whilſt the Seed of *Jacob* ſojourned in a ſtrange Country, and poſſeſſed no Land of their own. Chapter XXXVII. Verſe 43.

He is Eſau, &c.] He ends as he began. This is the Account of *Eſau*; the Father of the People who are now called *Edomites*.

CHAP. XXXVII.

Ver. 1. *AND Jacob dwelt in the Land*, &c.] Having given us an Account of *Eſau*'s removal to *Seir*, (XXXVI. 6, 7.) and of the Proſperity of his Family there: He now goes on to tell us, that *Jacob* ſtill continued in the Country, where his Father had ſojourned, in the Land of *Canaan*. Verſe 1.

Ver. 2. *Theſe are the Generations of Jacob.*] Theſe words are to be connected with the latter end of XXXV. 23, 24, &c. where he relates how many Sons *Jacob* had; and then gives an account of the Family of *Eſau*, (in the XXVI *Chapter*) which being ended, he returns to finiſh the Hiſtory of *Jacob*. Verſe 2.

And the Lad was with the Sons of Bilhah, &c.] Theſe words *vehu naar*, ſignifie he was very young, in the ſimplicity of his Childiſh Years; and come in by way of a Parentheſis, in this manner. *Joſeph* being *ſeventeen* Years old, was feeding the Flock with his Brethren, (and *he was but a Youth*, unexperienced, and therefore called a Child, *verſe* 30.) *with the Sons of Bilhah*, &c. Which laſt words are an Explication of the former, ſhowing with which of his Brethren he was. Not with the Sons of *Leah*, but with the

Chapter XXXVII.

Sons of his Hand-Maids: Particularly with *Bilhah's* whom we may look upon as a Mother to him, now *Rachel* was dead, having waited upon her. And *Zilpha's* Sons were also mentioned in the second place, as those, it is likely, who were thought to have less emulation to him, than the Sons of *Leah*. But we see by this, how much our greatest Prudence often fails: For *Reuben* and *Judah*, the Children of *Leah*, had more kindness for *Joseph* than any of the rest.

Their evil report.] What evil Lives they led.

Verse 3. Ver. 3. *Because he was the Son of his old Age.*] *Benjamin* was more so than he; and the rest were born not many Years before him: But he is so called, because he had been married a good while to *Rachel* before he had him: And he was the greatest Comfort of his old Age; *Benjamin* not being yet grown up, to give any proof of his future worth.

He made him a Coat of many Colours.] It is commonly thought to signifie a Garment wrought with Threds of divers Colours; or made up of *pieces* of Silk or Stuff, which had much variety in them; or, wrought, as some think, with Figures of Fruit, or other things. See *Salmasius* upon *Flav. Vopiscus*, *p.* 396. But *Braunius* (*de Vestib. Sacerd. Hebr. L.* I. *cap.* 17.) hath proved, I think, that the *Hebrew* word *Passim* here signifies a long Garment, down to the Heels or Ankles; and with long Sleeves, down to the Wrests: Which had a border at the bottom, and a Facing (as we speak) at the Hands, of another Colour, different from the Garment. See *verse* 23.

Verse 4. Ver. 4. *Could not speak peaceably to him.*] In a kind and friendly manner: But churlishly, and with evident signs of hatred. *Aben Ezra* fansies, they would not

not so much as salute him, or wish him peace (as the Phrase then was, *peace be to thee*) or, ask him how he did; as our Custom is. Chapter XXXVII.

Ver. 5. *Joseph dreamed a Dream.*] This was usual among the ancient *Patriarchs*, and others also, as appears by *Elihu*: Who shows that all Dreams were not Illusions of Evil Spirits, *Job* XXXIII. 14, 15, &c. And long before his time *Abimelech* was warned by God in a Dream, *Chapter* XX. of this *Book*, *Verse* 3, 6, 7. Upon which Consideration, (as Dr. *Jackson* well observes) we should not mistrust the Reports of *several* ancient Historians; who tell us how Princes and Fathers of Families have had Fore-warnings of future Events: Either concerning themselves, their Kingdoms, or Posterity, *Book* I. upon the *Creed*, *chap.* 9. Verse 5.

He told his Brethren.] This argues his great Innocence and Simplicity; that he had not yet understanding enough to consider, how ill this Dream might be expounded; or, not Prudence enough to conceal, what might be ill interpreted by them.

They hated him yet more.] The first ground of their Hatred was, their Father's great Love to him; and then, his informing their Father of their bad Behaviour: Which was still increased by the fine Clothes his Father bestowed on him; and now most of all, by this Dream; which they interpreted to signifie his Superiority over them.

Ver. 7. *Your Sheaves stood round about; and made obeysance*, &c.] Or, gathered round about mine: Which was fulfilled, when they came for Corn into *Egypt*; of which these Sheaves, some think, were an apt Representation. Verse 7.

Vers.

Chapter XXXVII. Verse 8.

Ver. 8. *Shalt thou indeed reign over us?*] It seems they could readily interpret the meaning of a Dream: Which shows how common they were in those Days.

For his Dreams, and for his Words.] This seems to import, that he had more Dreams of like nature; and was wont to talk of them: Which they thought savoured of Arrogance.

Verse 9.

Ver. 9. *He dreamt yet another Dream.*] Which confirmed the former; by repeating the same thing, under different Figures. For as the former was taken from the Earth; so this from Heaven: And is more comprehensive than the former; for it concerns his Father as well as his Brethren.

Behold the Sun and the Moon, &c.] They seemed to descend to him, or he to be carried up to them: Where they bowed, and layed at his Feet.

Verse 10.

Ver. 10. *His Father rebuked him.*] Gave him a check; that *Joseph* might not grow conceited of himself; and his Brethren might not be provoked to hate him.

What is this Dream that thou hast dreamed?] What an idle Dream is this?

Shall I, and thy Mother, and Brethren, &c.] Who can believe this? Thy Mother is dead, (which is sufficient to show the vanity of this Dream) and thy Father sure is not to truckle unto thee; no, nor thy elder Brethren.

Verse 11.

Ver. 11. *His Brethren envied him.*] Though *Jacob* seemed to slight what he said; it incensed his Brethren against him.

But his Father observed the Saying.] He did not look upon it as a mere fancy; but thought there might be something in it. And therefore, though he

he thought fit publickly to ſlight it, yet he took ſuch notice of it privately, that he preſerved it in Mind, and laid it up in his Heart; as the Scripture elſewhere ſpeaks. And it really was fulfilled, when he went down into *Egypt*; and, no doubt, ſhowed that Reſpect which was due to the *Vice-Roy* of the Country: And ſo did his Mother *Bilhath*, and all his Brethren. Chapter XXXVII.

Ver. 12. *His Brethren went to feed their Fathers flock in Shechem.*] As their Flocks increaſed, ſo they inlarged their Paſture: And they often removed to find freſh Paſture. Beſides, he had made a Purchaſe in this Place; where they fed his Flocks in his own Ground. Verſe 12.

Ver. 13. *Come, I will ſend thee unto them.*] Make thy ſelf ready, that I may ſend thee to inquire of thy Brethrens welfare. About which he was now the more ſolicitous; becauſe they were gone to a place, where they had, ſome Years ago given great provocation to the Country, and their barbarous Cruelty. Verſe 13.

Ver. 15. *A certain Man found him.*] Some take this to have been an *Angel*: Who took care of him, when he was at a loſs, which way to go. So *Maimonides*, P. II. *More Nevoch. cap.* 42. Where he makes this Paſſage the very ſame with that XVI. 7. *The Angel of the* LORD *found her*, &c. Verſe 15.

Ver. 18. *They conſpired againſt him.*] The *Hebrew* word ſignifies, they took ſubtil and crafty Counſel againſt him to ſlay him. Laid their Heads together (as we now ſpeak) to kill him ſo, that the Murder might be concealed from their Father. Verſe 18.

Ver. 19. *Behold, this Dreamer cometh.*] In the *Hebrew*, *This Maſter of Dreams*; or, a frequent Dreamer; one that hath Dreams at command. Verſe 19.

Ver.

Chapter XXXVII. Verse 20.

Ver. 20. *Cast him into some pit.*] Which they were wont to dig frequently in those Countries, to hold Rain-Water for their Cattle, when they could not find a Spring, or were near to a River.

Verse 21. Verse 21. *He delivered him out of their Hands.*] Preserved him from being murdred by them, as they intended: Which he did by the following Counsel. Which seemed to have something of Humanity in it; and yet would effect what they resolved.

Verse 22. Ver. 22. *Cast him into this pit.*] That he might perish with Hunger.

And lay no hands upon him, &c.] Let us not kill him. This he said that he might save his Life; intending secretly to draw him out of the Pit, and restore him safe to his Father. By which piece of good Service, *Reuben*, perhaps, hoped to reconcile his Father to him; who was justly angry with him, for defiling his Bed, XXXV. 22.

Verse 23. Ver. 23. *His Coat of many Colours.*] By this it seems he was distinguished from the rest of his Brethren: Being not yet grown up to such laborious Imployments as they followed abroad; and therefore indulged to wear a richer sort of Garment, with his Father at home. For, according to the common Notion, it was wrought, or embroidered with Flowers; which was accounted Noble, as well as Beautiful, in ancient Times. As appears by *Plato*, who, commending the Government then admired in *Greece*, compares it to such a Garment that hath variety of Colours in it, *L.* VIII. *de Republ. p.* 557. Κινδυνεύει καλλίστη αὕτη γ' ἂν πολιτειῶν εἶναι ὥσπερ ἱμάτιον ποικίλον πᾶσιν ἤθεσι πεποικιλμένον, οὕτω καὶ αὕτη πᾶσι ἤθεσι πεποικιλμένη καλλίστη ἂν φαίνοιτο.

Ver.

Ver. 24. *The pit was empty, there was no Water in it.*] This shows, the use of such Pits was to hold Water: Which at this time was dried up, for want of Rain. Chapter XXXVII. Verse 24.

Ver. 25. *A company of Ishmaelites.*] In the Language of these Times, it is called a *Caravan*: Merchants not daring to travel alone, or in small Numbers, in those *Eastern* Countries, through the Desarts; for fear of Robbers, or of wild Beasts. Verse 25.

From Mount Gilead.] They came from Parts beyond that; but passed that way to Traffick there.

With their Camels.] Which were, and still are, the most proper Beasts for Carriage in those Countries: Being able to travel a great way, in the Desarts, without Drink. And the *Midianites* (who are here the same with the *Ishmaelites*, *v.* 28.) had as great a breed of them, as any other Country: As *Bochart* observes, *P.* I. *Hierozoic. L.* II. *cap.* 3.

Bearing Spicery.] The word *Necoth*, which we, and a great many others translate *Spicery* in general, seems to signifie some particular sort of Spicery, as the following words do. A great many Conjectures there are, what sort; and *Bochart* most probably concludes it to be *Storax*. See the fore-named Book, *P.* II. *L.* IV. *cap.* 12.

Balm.] So *Kimchi*, whom the Modern Interpreters generally follow, expounds the *Hebrew* word *Tzeri*: Which the Ancients interpret *Resin*; and *Bochart* justifies them, by such Reasons as these. That there was no *Balm* in *Gilead* in these Days; but it was brought thither out of *Arabia Fælix* in the Reign of King *Solomon*: And then it grew on this side *Jordan*, about *Engaddi* and *Hiericho*; not beyond *Jordan* in the Land of *Gilead*. *Ib. Par.* I. *Lib.* II. *cap.* 51.

Chapter XXXVII.

Ver. 26. *What profit is it, if we ſlay our Brother?* &c.] We ſhall get nothing by letting him dye in the Pit: Had we not better make Money of him?

Verſe 26. *And conceal his Blood.*] Though we ſhould be able to conceal his Murder; which is not eaſie to do.

Verſe 27. Ver. 27. *For he is our Brother, and our Fleſh.*] Natural Affection perſwaded to this; rather than to the other.

And his Brethren were content.] As many of them as were then preſent; for *Reuben* was not among them at this Conſultation.

Verſe 28. Ver. 28. *Then paſſed by Midianites.*] They are called *Iſhmaelites* juſt before, *verſe* 25. And ſo they are immediately in this very *Verſe*, [*Sold Joſeph to the Iſhmaelites.*] For they were very near Neighbours, and joyned together in Trade, making now one *Caravan*, with a Joynt Stock, as this Story intimates. Read *Judg.* VIII. 1, 3, 22, 23, 24, 26. and it will appear the Scripture ſpeaks of them, as one and the ſame People, in after-times.

For twenty pieces of Silver.] Moſt underſtand ſo many *Shekels*: Which was a very ſmall Price; but therefore demanded and no more, that the Bargain might be clapt up the ſooner.

Verſe 29. Ver. 29. *Reuben returned to the pit.*] He pretending ſome buſineſs, had withdrawn himſelf from the Company, with an intention, when his Brethren were gone from the Pit, to come privately and take *Joſeph* out, and carry him to his Father. Upon that Deſign he now came thither.

Rent his Clothes.] As they uſed to do, when they mourned for the dead: Whereby he expreſſed his real Grief for his Brother.

Ver.

Ver. 30. *The Child is not.*] He is dead; as this Phraſe commonly ſignifies. Chapter XXXVII.

Whether ſhall I go?] I know not whether to flee, to hide my ſelf from my Father's Anger. Who might juſtly expect the eldeſt Son ſhould take the greateſt Care of him. Verſe 30.

Ver. 31. *And they took Joſeph's Coat,* &c.] His Brethren it ſeems perſwaded *Reuben* alſo, to joyn with them, in concealing the Sale of *Joſeph*; and making their old Father believe he was devoured by ſome wild Beaſt. Verſe 31.

Ver. 32. *They ſent the Coat,* &c.] They firſt ſent it by a Meſſenger; and immediately followed themſelves, with the Tale which is here related. Verſe 32.

Ver. 33. *An evil Beaſt.*] Some wild Beaſt, of which there were great ſtore in thoſe Countries, (ſuch as Lions, and Bears) for he could not ſuſpect his Brethren would kill him. Verſe 33.

Ver. 34. *Rent his Clothes, and put Sackcloth on his Loins.*] This was the higheſt degree of Mourning in thoſe Days. We read often of putting on Sackcloth in future Ages, upon ſuch ſad Occaſions: But this is the firſt time we meet with it; which ſhows the great Antiquity of ſuch Cuſtoms. Verſe 34.

Mourned for his Son many days.] Beyond the ordinary time of Mourning. *Many Years* (as the word *Days* ſometimes ſignifies) perhaps, till he heard he was alive. So the following *Verſe* ſeems to denote; that he reſolved not to ceaſe Mourning for him, as long as he lived.

Ver. 35. *All his Sons and Daughters.*] He had but one Daughter: Therefore the meaning is, his Sons, Wives, or their Daughters. Verſe 35.

Chapter XXXVII.

I will go down into the Grave, &c.] If *Scheol* here be expounded *Grave*, then the next words muſt be thus tranſlated, *mourning for my Son*; as *R. Solomon* interprets them. For *Joſeph* was not buried in a Grave; and therefore he could not think of going down to him thither. And thus *Chriſtophorus à Caſtro* upon the *Second* of *Baruch* acknowledges *Scheol* ſignifies in this place, and interprets it in this manner. *Lugere non deſinam, donec me ſepulturæ demandetis.* I will not ceaſe to mourn, till you lay me in my Grave. But if we follow our Tranſlation, which is moſt common, *I will go down to my Son*, then *Scheol* muſt ſignifie the State, or Place of the Dead; as it often doth: And particularly *Iſaiah* XIV. (where the King of *Babylon* is expreſly denied the honour of a Grave, *verſe* 19, 20.) *Scheol* is ſaid, to be *moved for him*, and *to meet him*, and *to ſtir up the dead for him*, *Verſe* 9.

Thus his Father wept for him.] Continued his Mourning; not only by wearing Sackcloth, but in ſuch paſſionate Expreſſions as theſe.

Verſe 36.

Ver. 36. *And the Midianites.*] In the *Hebrew* the word is *Medanim* (a diſtinct Name from thoſe *Verſe* 38.) who were a People derived from *Medan*, one of the Sons of *Keturah*, and Brother to *Midian*, XXV. 2. They and the *Midianites* lived near together in *Arabia*, not far from the *Iſhmaelites*: Who all joyned together in this *Caravan*, and made one Society of Merchants; conſiſting of *Medanites*, *Midianites*, and *Iſhmaelites*.

An Officer.] The *Hebrew* word *Saris*, often times ſignifies an *Eunuch*: By whom the *Eaſtern* Queens were attended. But it likewiſe ſignifies all the great Courtiers, (as the *Chaldee* here tranſlates it) ſuch as the

the *Bed-Chamber-Men*, the *Lord Chamberlain*, (as we now ſpeak) and ſuch like Officers of State: And therefore is rightly tranſlated here, for *Potiphar* had a Wife. The truth is, this was the prime ſignification of the word: Till, in after times, the depravation of Manners, and the jealouſie of the *Eaſtern* Kings, made them ſet none but Slaves, who were caſtrated, to attend their Queens; by whom they were preferred to great Offices; and ſo came to enjoy this Name. Chapter XXXVII.

Pharoah.] This was a common Name to all the Kings of *Egypt*. See XII. 15.

Captain of the Guard.] The LXX. tranſlate it, *Maſter Cook*: And ſo *Epiphanius* calls his Wife, τὴν τοῦ Ἀρχιμαγείρου, *Hæreſ.* XXVI. *n.* 17. Our Margin hath it, *Chief of the Slaughter-men*, or *Executioners*. But the word *Tabachim* may better be tranſlated *Soldiers*, than *Butchers*, or *Executioners*: And here, ſome think, may denote him, whom we call the *Provoſt-Marſhal*. Others, will have it, *The Maſter of the Horſe*. But I ſee no more proper tranſlation than ours, *Captain of the Guard*: Or, rather, Chief Commander of the King's Guard; ſuch an one as *Nebuzaradan* was, 2. *Kings* XXV. 20. For *Schar* is more than one whom we now call a *Captain*. See XL. 3. This Phraſe *Schar-Hatabachim* is explained by *Hottinger* out of the *Ethiopick* Tongue. See *Smegma Orient. p.* 85.

CHAP.

CHAP. XXXVIII.

Verſe 1. Ver. 1. *AT that time.*] It is uncertain whether he mean at the time *Joſeph* was ſold (which is juſt before-mentioned) or, at the time *Jacob* returned from *Meſopotamia* to live in *Canaan*, XXXIII. 18. or when he went to ſettle with his Father at *Mamre*, XXXV. 27. But, take it any of theſe ways, there was time enough for all the Events following, before they went into *Egypt*; ſuppoſing *Judah*'s Children to have married very young: As may be ſeen in moſt Interpreters.

Judah went down from his Brethren.] Either upon ſome buſineſs, or in ſome diſcontent.

Adullamite.] A Citizen of *Adullam*; which was a famous Town or City, that fell afterwards to the Tribe of *Judah:* Whoſe King was ſlain by *Joſhua*, XII. 19. And where there was a famous Cave, in which *David* hid himſelf, 1 *Sam.* XXII. 1.

Verſe 2. Ver. 2. *Judah ſaw there.*] So as to fall in Love with her. For, according to the old Saying, Ἐκ τῆς ὁρᾶν τὸ ἐρᾶν.

A Daughter of a certain Canaanite.] It was not ſo bad for a Man circumciſed to marry the Daughter of one uncircumciſed; as it was to give their Daughters in Marriage to an uncircumciſed Husband, (XXXIV. 14.) For an uncircumciſed Man was accounted unclean, though he had renounced Idolatry: But a Woman born of uncircumciſed Parents, was not ſo accounted; if ſhe embraced the worſhip of the True God. Whence

Salmon

Salmon, a great Man in the Tribe of *Judah*, married *Rahab* who was a *Canaanite*. Such a one we muſt ſuppoſe this Woman, whom *Judah* married, to have been; or elſe he had offended his Father, as much as *Eſau* did *Iſaac*, by marrying the Daughters of *Heth*. Chapter XXXVIII

Whoſe name was Shuah.] Her Father's Name was *Shuah*, *verſe* 12.

He took her.] To be his Wife, *verſe* 12.

Ver. 5. *And he was at Chezib when ſhe bare him.*] Some think this Town the ſame with *Achzib*, belonging to *Judah*, *Joſh.* XV. 44. But why *Moſes* mentions his Abſence when this Child was born, and why he ſets down the Place where he then was, we cannot give an account: Though there was, no doubt, ſome ſpecial Reaſon for it. Perhaps it is to ſhow, why ſhe gave the Name to this and to her former Son, (whereas he himſelf named the firſt, *verſe* 3.) becauſe he was not at home when they were born. Verſe 5.

Ver. 6. *Whoſe name was Tamar.*] She ſeems alſo to have been a Woman of *Canaan*; but not an Idolater. Verſe 6.

Ver. 7. *Was wicked in the ſight of the LORD.*] *i. e.* Exceeding impious; and that notoriouſly. See *Gen.* X. 9. What particular Sins he was guilty of, is but conjectured. Some fanſie they were of the ſame Nature with his next Brothers. See *Bonfrere*, or *Menochius* out of him. Verſe 7.

And the LORD ſlew him.] Cut him off ſuddenly, by ſome unuſual ſtroke.

Ver. 8. *Go in unto thy Brother's Wife*, &c.] This (ſay the *Hebrew* Doctors) was an ancient Cuſtom, in force by the Law of *Moſes*: Which only enacted what had been formerly practiſed, (*Maimon. P.* III. *cap.* 49. *More Nevoch.*) that when a Man died without Iſſue, his next Brother ſhould marry his Wife, Verſe 8.

Deut.

Chapter XXXVIII

Deut. XXV. 5. Which Cuſtom afterward extended to the next Couſin, if no Brother remained.

And raiſe up Seed unto thy Brother.] Preſerve thy Brother's Name and Family; by begetting a Child, which may be accounted his, and inherit his Eſtate. For ſo the Law was; that the Firſt-born of ſuch a match was not to be lookt upon as a Child of him that begat him; but as his Brother's, who was the Mother's firſt Husband. All the following Children were to be his own.

Verſe 9. Ver. 9. *Onan knew that the Seed ſhould not be his.*] *i.e.* The Firſt-born ſhould be reputed his Brother's Child.

Leſt he ſhould give Seed to his Brother.] Or, *leſt a Child ſhould be born in the name of his Brother*, as the *Vulgar Latin* interprets it very exactly, according to the Opinion of the *Hebrews*; as Mr. *Selden* obſerves, *L.* VII. *de Jure N. & G. cap.* 3.

Verſe 10. Ver. 10. *The thing which he did diſpleaſed the LORD.*] This made his Sin the more heinous, that he acted againſt the Divine Promiſe made to *Abraham*, concerning the multiplying of his Seed; Eſpecially againſt the Belief of the Promiſe of the *Meſſiah*; that *Seed* for which all good Men longed.

Verſe 11. Ver. 11. *Remain a Widow in thy Father's Houſe*, &c.] It ſeems the Contract of Marriage at firſt, was ſo underſtood in thoſe Days, that if the Husband died without Iſſue, the Woman muſt marry his next Brother; and, as long as any of his Brethren remained, they were bound to marry his Wife, and preſerve their Brother's Memory: Or, elſe ſolemnly renounce her, to their great infamy and diſgrace. This was ſo well known, that there is nothing in the Law, that enjoyns any new ſolemn Contract in ſuch a Caſe:

Caſe: Becauſe the firſt Husband being dead, ſhe and the next Brother were Man and Wife, without any further Agreement, by Virtue of the Original Law: Until he renounced her. Yet by the Conſtitutions afterwards made by their Elders, it was ordained, that he ſhould eſpouſe and endow her ſolemnly before Witneſſes: As Mr. *Selden* ſhows in his *Uxor Hebr. Lib.* I. *cap.* 12. and *Lib.* 2. *cap.* 2. and 10. Chapter XXXVIII.

But *Judah* thought *Selah* was too young to perform this contract; and therefore deſired her to ſtay till he was grown up: And to abide in her own Father's Houſe, rather than in his; that *Selah* might not think of Marriage too ſoon.

For he ſaid, Leſt peradventure he die alſo.] This ſome make an Argument, that he never intended to give her his Son. But it is more agreeable to *verſe* 24, and 26. to think that according to the Cuſtom of thoſe Days, he could not refuſe it. And therefore he thought it was their youthful Folly, which made his two other Sons periſh: Which made him reſolve to keep this till he had more Diſcretion, and was better inſtructed in his Duty. Or, if we imagine their Sin was known to none but *Tamar*; the meaning may be, that he thought their marrying too young was the cauſe of their death: And therefore he determined to keep this only remaining Son, till he was of a riper Age.

Ver. 12. *In proceſs of time.*] In the *Hebrew* the words are, *The Days were multiplied*, i. e. after ſome Years. Verſe 12.

To Timnath.] A Town not far from *Adullam*, it is probable, for it was alſo within the Lot of the Tribe of *Judah*, *Joſh.* XV. 57.

Chapter XXXVIII.

He went up to Timnath.] Some have made a difficulty about this Phraſe: For *Sampſon* is ſaid to have gone *down to Timnath*, *Judg.* XIV. 5. But they ſhould have conſidered (as *Bochart* obſerves, *P.* I. *Hierozoic. L.* III. *cap.* 4.) that theſe were two different Places, one called *Timnah*, the other *Timnathah*: This in the Tribe of *Judah*; the other in the Tribe of *Dan*. To this they went up, becauſe it was in a mountainous Country: To the other they went down, becauſe it was in a Valley.

To his Sheep-ſhearers.] It was the Cuſtom at ſuch times to make a Feaſt, (as we do now) and to invite their Kindred and Friends to it, (as he doth his Friend *Hirah*) which appears ſufficiently from the Story of *Abſalom*, 2 *Sam.* XIII. 23. For in thoſe Countries, where they had vaſt Flocks, *Sheep-ſhearing* was a kind of Harveſt: Which made that time to be obſerved with ſuch Joy, as there uſed to be in Harveſt. Whence *David*'s Servants ſaid to *Nabal*, that they were come to him *on a good Day*; for he was ſhearing Sheep, 1 *Sam.* XXV. 8. Accordingly *Judah* having finiſhed the time of mourning for his Wife, went to recreate himſelf, with his Friends, at this Feſtival Seaſon.

Verſe 14.

Ver. 14. *She put off her Widows Garments.*] In which, it ſeems, ſuch Perſons continued, till they were married to the next Brother. But ſhe, at this time, laid them aſide, that he might not have the leaſt ſuſpicion ſhe was the Perſon whom he courted.

Covered her with a Veil.] As all Women did, in the *Eaſtern* Countries, when they went abroad: And there are Examples of it alſo in the *Weſtern* Parts of the World; as Mr. *Selden* at large ſhows, in his *Uxor Hebraica*, *L.* III. *cap.* 17. Where he produces

duces ſeveral Paſſages out of the *Alcoran* requiring this. Chapter XXXVIII.

Wrapt her ſelf.] Muffled her Face with it, as we ſpeak, that ſhe might not be known.

And ſat in an open place.] Where two Ways met, as the *Hebrew* words ſeem to import: Unleſs we take it for a proper Name, as it is in the Margin of our *Bibles*. Either way, it ſignifies, in a Publick Place, where every Body might ſee her. It is commonly noted, That there was ſo much Modeſty left, in thoſe ancient Days, that Harlots both went veiled, and alſo ſat without the Cities, (ſee *Origen L.* IV. *contra Celſum, p.* 206.) But, however the latter part of this Obſervation be, the former part of it is not true. For, as *Bochartus* obſerves, (*P.* I. *Hierozoic. Lib.* II. cap. 46.) *Proprium fuit meretricum non* velari, *ſed* revelari; it was proper to Harlots not to be covered, but to go bare-faced: As appears from *Iſai.* XLVII. 3. *Nahum.* III. 5, &c. All that can be anſwered to this is, That it might be otherwiſe, in very ancient Times. Which I do not take to be true: For all Women, as I obſerved before, were covered; and therefore Harlots were diſtinguiſhed only by their ſitting in the High-ways, not by their Veils.

For ſhe ſaw that Selah was grown, and ſhe was not given, &c.] She reſolved, if ſhe could, to have a Child by one of this Family; and hoped, perhaps, that *Selah* might come along with his Father, and have the ſame Deſires his Father had: And in thoſe Days (as I noted before) there were no ſuch Solemnities required, as the *Jews* afterwards uſed (though the Law did not enjoyn it) to the making a Marriage with one's Brother's Wife. Which was to be contracted, they ſay, before two Witneſſes, and

Chapter XXXVIII. by giving a piece of Money, or a Writing: But this was ordained only by their Elders, not by the Original Law. See *verse* 11. And therefore she thought if she could have caught *Selah* by this Device, it would have been held Lawful: But this Plot failing her, she so far transgressed, as to admit *Judah* himself to lie with her.

Verse 15. Ver. 15. *Because she covered her face.*] This is not the reason why he took her for an Harlot; but why he did not know her to be his Daughter-in-law, (as Mr. *Selden* observes in the place before-named, *verse* 14.) because he could not see her Face: And he thought her to be an Harlot, because she sat *in trivio*, in the High-way; where she publickly exposed her self.

Verse 16. Ver. 16. *Let me come in unto thee.*] There was an express Law that there should be no *Kedeshah* (or *Whore*) among the Daughters of *Israel*, i. e. none who should prostitute her Body without Marriage, *Deut.* XXIII. 18. *Levit.* XIX. 29. But before the giving of the Law (saith *Maimonides*) if a Man found a single Woman in a Publick Place, and they agreed on certain terms, to lie together without being married, they were not punished. See Mr. *Selden*, *L.* V. *de Jure N. & G. cap.* 4.

What wilt thou give me?] That which made such Facts not to be punished, was (saith the same *Maimonides*) because of the Contract which passed between them. This Reward which he gave the Harlot for the use of her Body, being like the Dowry a Man gave his Wife, when he put her away: Which being paid, it was thought he did her no wrong. *More Nevoch. P.* III. *cap.* 49. They that would now have their wicked Practices warranted by such Examples,

amples; ſhould conſider that every thing not puniſh- Chapter
ed by Men, was not allowed by God: And that we XXXVIII.
now live under another Diſpenſation, which expreſly
forbids ſuch uncleanneſs; and declares, that not on-
ly *Adulterers*, but *Whoremongers*, *God will judge*, i. e.
puniſh, *Hebr.* XIII. 4. See *verſe* 23.

Ver. 17. *A Kid from the Flock.*] Which was lookt Verſe 17.
upon as a valuable Preſent, in thoſe Days; as I have
obſerved before, XXVII. 9.

Wilt thou give me a Pledge, &c.] A Pawn, as we
now ſpeak, to be returned, when he ſent what he
promiſed.

Ver. 18. *Thy Signet.*] His Ring, wherewith he Verſe 18.
ſealed.

Thy Bracelets.] The *Hebrews* generally underſtand
by this word, his *Cloak*, or ſome ſuch Garment. O-
thers, his *Girdle*.

And thy Staff, &c.] Which, it is likely, had ſome-
thing in it, to diſtinguiſh it from other Mens Staffs.
And ſhe asks ſo many things, that by ſome or other
of them (if not by all) it might be certainly known,
who was the Father, if ſhe proved with Child.

And he came in unto her.] Not publickly; but in
ſome by place, to which they retired.

And ſhe conceived by him.] Though he did not
know her, yet ſhe knew him: Which aggravated her
Crime, and made it *Inceſt* in her, though only *Forni-
cation* in him. Unto which, one would think, ſhe
was tempted, by her vehement deſire to have a
Child, by one of this Family; unto which the Pro-
miſe of the *Meſſiah* belonged. For though ſhe ſeems
to have been one of the Seed of *Canaan*, (as I ſaid
before, *verſe* 6.) yet embracing the Religion of *Jacob*,
ſhe renounced the Impiety of the *Canaanites*: And

ſo

Chapter XXXVIII. so is mentioned in the Genealogy of our Saviour, as well as *Rahab* and *Ruth*.

Verſe 19. Ver. 19. *Laid by her Vail from her*, &c.] Retired into her Father's Houſe (for within Doors they did not wear Veils) where ſhe cloathed her ſelf again, like a Widow.

Verſe 21. Ver. 21. *Where is the Harlot?*] By this it is apparent that the word *Kedeſchah*, ſignifies a common Whore (as we ſpeak) who publickly proſtituted her ſelf for hire: As the *Hebrew* Doctors obſerves upon this place, and upon *Deut.* XXIII. 17. But whence this Name ſhould be given to *Harlots* is a great doubt; it coming from a Root, which ſignifies that which is *Sacred*. Which hath inclined ſome learned Men to think, that the *Women-Prieſts* conſecrated to the Service of *Baalphegor*, or *Priapus*, who were no better than Whores; and the *Men-Prieſts*, who ſerved *Aſhteroth*, mentioned 2 *Kings* XXIII. 7. made all Whores be called *Kedeſchim*, which was the Name for thoſe devoted to ſuch impure Miniſteries. See Mr. *Selden*, *De diis Syris Syntag.* I. *cap.* 5. and *Syntag.* II. *cap.* 2. But ſuch beaſtly Idolatry, ſurely, was not ſo old, as the Days of *Jacob*: And it ſeems more reaſonable to me to think, that the Original word ſignifying *Separation*; it was applied either to thoſe who were ſeparated unto Holineſs, or unto Uncleanneſs, as Harlots were.

And they ſaid there was no Harlot in this place.] They knew of none, that publickly profeſſed to be a Proſtitute: Nor had they ſeen any one ſit publickly to invite Cuſtomers.

Verſe 23. Ver. 23. *Let her take it to her.*] Keep the Pledge to her ſelf.

Leſt

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Leſt we be aſhamed.] Though the Fact he had committed was in thoſe Days Lawful, (ſaith *Maimonides*) that is, was not puniſhed by the Judges; yet Men did not publickly boaſt of it, nor were willing to own it; but were aſhamed it ſhould be known, (which was a ſign they were ſenſible there was a moral turpitude in it) and therefore endeavoured to hide and conceal it; even with the loſs of thoſe Goods which were of greateſt value. For the Sence, ſaith he, of *Judah*'s words is this, *It is better to loſe what ſhe hath of ours, than by inquiſition after it, to divulge the buſineſs, and increaſe our ſhame*, *More Nevochim*, P. III. *cap* 49. where he bids his Reader obſerve, this is the Moral Vertue, which ought to be learnt from this Hiſtory; together with Juſtice and Equity; Which appears in his performing the Agreement he made of ſending a Kid; of which he deſires his Friend to be a Witneſs, that he might not lie under any ſuſpicion of having offered Violence to her.

Verſe 24.

Ver. 24. *Bring her forth.*] Out of her Father's Houſe, into the place of Judgment: Where he would have her ſentenced to the ſevereſt Puniſhment.

Let her be burnt.] Not preſently, (for that had been the higheſt Injuſtice and Cruelty, to burn the Child in her Belly) but after ſhe was delivered: Till which time he would have her kept in ſuch ſafe Cuſtody, that this Execution might be done upon her. Some think *burning* was the Puniſhment for Adultery in thoſe Days. Others think the Puniſhment depended on the Will of the Supreme Governor, whoſoever he was: Whom ſome alſo take to have been *Judah* himſelf; as Chief in his own Family: And that he was ſo ſevere againſt her becauſe

ſhe

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she had disgraced his Family, and he was glad to be rid of her, that he might not give his Son *Selah* to her. But there are those, who think by *burning* is meant no more, but *branding* her in the Fore-head, to denote her to be an Whore. See Mr. *Selden*, *L.* VII. *de Jure N. & G. cap.* 5. If *Judah* did mean *burning her at a Stake*, (as we now speak) it was a Punishment not then commonly used, but inflicted (as his words are *L.* III. *Uxor Hebr. cap.* 12.) *ex more seu lege aliqua singulari:* By some singular Custom or Law.

All this proceeds upon a supposition, that she really was *Selah*'s Wife, though not solemnly married (as the *Jews* pretend it was necessary, after the Law was given) by Virtue of the first Contract with his eldest Brother. Which was the reason of her being kept at her Father's House; that no Body else might pretend to her, but she be reserved for him: Otherwise there could have been no ground for proceeding against her as an Adultress.

Verse 26. Ver. 26. *She has been more righteous than I.*] These words do not signifie, that she had in this matter committed a less Sin than he, (for she had committed a greater) but that in another matter, which was the occasion of this, he had broken his word with her, when she had, till now, kept her Faith with him; and lived a Widow honestly in expectation of his Son. Besides, she committed this Fact, out of desire to have a Child; he, to satisfie his Lust.

And he knew her no more.] Which some have translated quite contrary, *and he ceased not to know her*, *i. e.* he solemnly married her, and took her to be his Wife: Which was unlawful after the Law of *Moses* was

was given, but as lawful before, as many other things which they practiſed. And two of the *Chaldee* Paraphraſts have feigned a *Bath-coll* to have come from Heaven, to countenance the Fact. See Mr. *Selden*, *L.* V. *de Jure N. & G, cap.* 9. and *L.* VII. *cap.* 5. But, it is not likely, he would take his Son's Wife, to be his own. And likewiſe having known her, though by an Error, moſt think *Selah* himſelf afterward had her not to Wife: But ſhe rather did Penance (as we now ſpeak) in Widowhood all her Days. For *Selah*, we find, had Children by another, *Numb.* XXVI. 19. Chapter XXXIX.

Ver. 28. *This came out firſt.*] Perceiving there were Twins ſtruggling in her Womb, the Midwife, to diſtinguiſh this from the other, as the Firſt-born, bound this Thred about his Wriſt. Verſe 28.

Ver. 29. *How haſt thou broke forth?*] What is the Cauſe of this? Or, what a Violence is this? Speaking as one aſtoniſhed at his Eruption. For it was without Example; and therefore the Novelty of the thing, made her break out into this Exclamation. Though, if it be true which a learned Anatomiſt affirms; that where Twins are of the ſame Sex, they are wrapped in the very ſame *Secundines*, as they call them, (whereas thoſe that are of a different, are ſeparated by diſtinct Incloſures) the other Son being ſtronger and more vigorous, might force his way the more readily, when his Brother was nearer to the Birth. *Fernelius*, *L.* VII. *Phyſiolog. cap.* 12. Verſe 29.

This breach be upon thee.] Take thy Name from this Breach. Be thou ever called *Eruption* or *Breach*; as *Bochart* interprets it. *Hierozoic.* P. I. *L.* II. *cap.* 30.

Chapter XXXIX. Verse 30.

Ver. 30 *Called Zarah.*] Which moſt think ſignifies as much as, *he ariſeth*, (being uſed commonly of the Sun's riſing) becauſe this Child appeared firſt, by putting out his Hand before the other.

CHAP. XXXIX.

Verſe 1.

Ver. 1. AND *Joſeph.*] Having ended this Story of *Judah*, he returns to that of *Joſeph*, which he had begun before in the XXXVII Chapter; repeating, where he left off, how he was ſold to *Potiphar.*

Brought down.] It is a deſcent from *Judæa* to *Egypt:* Which lies very low.

Verſe 2.

Ver. 2. *And the* LORD *was with Joſeph.*] To guide him in his Deportment, and in the Management of all Affairs committed to him: So that, as it follows, *he was a proſperous Man.*

He was in the Houſe of his Maſter.] One of his Domeſtick Servants.

Verſe 3.

Ver. 3. *His Maſter ſaw that the* LORD *was with him*, &c.] Found by Obſervation and Experience, that he was an extraordinary Perſon. It is not likely that *Potiphar* knew God, by the Name of *Jehovah:* But the meaning is, he obſerved the happy Fruits of *Joſeph*'s Service; which *Moſes*, not he, aſcribes to the LORD's peculiar Bleſſing.

Verſe 4.

Ver. 4. *And he ſerved him.*] Found ſuch Favour with his Maſter, that he took him to wait upon his Perſon.

And

And he made him Overſeer over his Houſe.] In time he advanced him to a higher Station, to be (as they now ſpeak) his *Major Domo*; to whom all the Servants in the Family were to be obedient. Chapter XXXIX.

And put all he had into his Hand.] Committed all his Eſtate, both within Doors and without (as appears by the next *Verſe*) to his Care and Management.

Ver. 6. *He left all he had in Joſeph's Hand.*] Did not call him to a daily Account, nor concerned himſelf about any Buſineſs: But truſted intirely to his Prudence and Fidelity. Verſe 6.

And he knew not ought he had, ſave the Bread which he did eat.] This is the higheſt Expreſſion of Confidence; ſignifying that he was utterly careleſs about any thing that concerned his Eſtate: Not minding what his Expence or Receipts were; but, taking his Eaſe, left all to *Joſeph's* Honeſty. In ſhort, he thought of nothing, but only to enjoy what he had, without any Care or Trouble.

And Joſeph was a goodly Perſon, &c.] Being the Son of a beautiful Mother.

Ver. 7. *Caſt her Eyes upon Joſeph.*] Lookt upon him Amorouſly, or rather Laſciviouſly: He being young as well as handſom. Verſe 7.

Ver. 9. *How can I do this great Wickedneſs?* &c.] Here are three *He Hejedia's*, as the *Hebrews* call them; pointing us to ſo many remarkable things. How ſhall I commit ſuch a Wickedneſs as Adultery? Such a great Wickedneſs? Againſt ſo kind a Maſter, who ſo intirely truſts in my Integrity? Eſpecially, ſince it cannot be committed without the higheſt Offence to God? Verſe 9.

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Ver. 10. *Day by day.*] Took all occaſions to ſolicite him.

Or to be with her.] He avoided, as much as was poſſible, to entertain any Diſcourſe with her, ſhunning her Company, *&c.*

Verſe 10.

Verſe 11.

Ver. 11. *About this time.*] The Phraſe in the *Hebrew* (where there are again two *He's*, of the ſame kind with the former) ſignifies ſome remarkable Day. *R. Solomon* and *Joſephus* think it was ſome Feſtival, when the Maſter and the reſt of the Family were gone to the Temples; and ſhe ſtaid at home, feigning her ſelf not well. But the *Vulgar* tranſlates it ſimply, *upon a certain Day.* Or, it may ſignifie, *having the like Opportunity*, as formerly, and *Joſeph* being about his buſineſs in the Houſe, ſhe caught him, *&c.*

To do his buſineſs.] To caſt up his Accounts; ſaith the *Chaldee* Interpreters.

None of the Men of the Houſe were within.] In that part of the Houſe, where he was.

Verſe 12.

Ver. 12. *Left the Garment in her Hand.*] If he had ſtruggled to get the Garment away from her; the Accuſation might have been more ſpecious, that he went about to raviſh her. *Epiphanius* hath made a good Reflection upon this Example. Καταλιμπάνει τὰ ἱμάτια, ἵνα τὸ σῶμα ἐκ ἀπόλλυσιν. Ἀποδιδράσκει τὸν τόπον, ἵνα μὴ πέσῃ τῇ παγίδι, &c. *vid. Hæreſ.* LXXIX. *n.* 9. *He left his Garment, that he might not loſe his Body. And ſhunn'd the Place, that he might not fall into the Snare.* And indeed it was dangerous, to adventure himſelf in her Company; much more to touch her, leſt he ſhould fall into Temptation.

Verſe 14.

Ver. 14. *She called unto the Men of her Houſe.*] Cried to them, who were in her Apartment, to come and help her.

He

He hath brought in.] In her Rage, she reflects upon her Husband, as accessory to her danger, that she might the more incense him against *Joseph*. There is something like this in *Apuleius* his Story (*L.* X. *Metamorph.*) of the Step-Mother's Love to her Son-in-law; which was turned into Hatred, and made her contrive just such a Lye as this, when he would not yield to her. Chapter XXXIX.

To mock us.] To abuse our Family.

I cried with a loud Voice.] An improbable Story, (for no Body heard it) but was easily believed against a Servant; whom they all, perhaps, envyed. If she pretended it was done in *Joseph's* Apartment, the Question might have been askt her; What she did there?

Ver. 17. *Came in unto me to mock me.*] To offer Violence to me (as the *Hebrew* Phrase signifies) and rob me of my Chastity. Verse 17.

Ver. 18. *He left his Garment with me.*] *Philo* observes, that this was an Argument rather, that she laid hands on him: For he could have easily taken his Garment from her, if he had not fled hastily from her Importunity. But her Husband's Jealousie made him credulous. Verse 18.

Ver. 20. *Joseph's Master took him*, &c.] Caused him to be apprehended, and carried to Prison. During his Anger, he would not hearken to the Apology, which we cannot but think he offered to make for himself. Unless we suppose (which is not unlikely) that his Master would not so much as see him; but ordered him immediately to be hurried to the Goal. Verse 20.

A place where the King's Prisoners were bound.] Where the King himself caused those, who had offended

Chapter XXXIX.

fended him, to be committed. This ſhows *Potiphar* was a great Man, (ſee XL. 3.) and that he lookt upon the Crime as very great: For this Priſon, we muſt think, was moſt ſtrictly guarded, that they who were thrown into it, might not eſcape Puniſhment. And it appears by what the *Pſalmiſt* ſays, CV. 18. that the Priſoners were hardly uſed: And that *Joſeph* (XL. 15.) was thruſt into the loweſt part of the Priſon: Which was the moſt diſmal; as well as of greateſt difficulty to make an eſcape out of it.

And he was there in the Priſon.] His Maſter proceeded no further againſt him: But there he left him. Perhaps, *Joſeph* found means to let him know the truth; which made him not form any Proceſs to take away his Life, or inflict any other Puniſhment on him: And yet, to ſave his Wife's Credit, he let him lie in the Priſon.

Verſe 21. Ver. 21. *The LORD was with Joſeph.*] The ſame Wiſdom, and Vertue appeared in him, now he was in Priſon: That his Maſter diſcerned, when he came firſt into his Houſe, *verſe* 2.

Give him favour.] So that he had more liberty than the reſt, after ſome ſhort Confinement.

Keeper of the Priſon.] The Under-keeper, it appears from XL. 4.

Verſe 22. Ver. 22. *Committed to Joſeph's Hand*, &c.] His Favour increaſed ſo much (as it had done in his Maſter's Houſe, *verſe* 4.) that he, in effect, was the Keeper of the Priſon; not a Priſoner.

CHAP.

CHAP. XL.

Ver. 1. HAD *offended their Lord.*] In the *Hebrew* is a word of the Plural Number for *Lord*, viz. *Adonim*; *ratione dignitatis*, ſaith *Bochartus*; becauſe of his high Authority. And ſo it is uſed not only, when he ſpeaks of the King, but of great Men; particularly of *Joſeph*'s Maſter, XXXIX. 2. Verſe 1.

Interpreters do but gueſs at their Offence: Which might as well be an attempt upon his Life, (by Poiſon, or other ways) as any thing elſe.

Ver. 2. *Wrath againſt two of his Officers.*] They are called by the ſame Name of Dignity (*viz. Saris*) which we met withal before, XXXVII. 36. For in all Courts ſuch Officers had a principal Place. See *verſe* 4 Verſe 2.

Chief Butler.] Or, *Cup-bearer* to the King, *verſe* 13. He ſimply named the *Butler* and *Baker* in the foregoing *Verſe*: But now the *Schar* (as the *Hebrew* word is) which in the next *Verſe* we tranſlate *Captain*, i. e. the Principal Officer of thoſe kinds. Which would incline one to think, that ſome Under-Butler and Baker were accuſed of a great Fault, for which the Head-Butler and Baker were to anſwer: Who, perhaps, were diſcovered to have ordered them to do what they did.

Chief Baker.] Who took care of all baked Meats, and Confections, *&c. verſe* 17.

Ver. 3. *He put them in Ward*, &c.] To be kept cloſe Priſoners. Verſe 3.

In

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In the Houſe of the Captain of the Guard, &c.] In that Priſon, of which *Potiphar* had the chief Cuſtody. Who by this appears to have been ſuch an Officer, as we call *Lieutenant of the Tower.*

Into the Priſon, where Joſeph was bound.] Into that very place where *Joſeph* had been bound. For now he was at liberty, in the Priſon.

Verſe 4. Ver. 4. *And the Captain of the Guard charged Joſeph*, &c.] By this it appears *Potiphar*'s Anger was mitigated towards him (having heard the Truth, it is likely, before this time) and was of the ſame Mind, with the Under-Keeper of the Priſon: Who intruſted all in *Joſeph*'s hand.

And he ſerved them.] Attended upon them (which ſhows they were great Perſons) to provide them what they wanted, *&c.*

And they continued a ſeaſon.] The *Hebrew* word is, *Jamim*, i.e. *Days:* Which frequently ſignifies a Year; as hath been obſerved before, XXIV. 55.

Verſe 5. Ver. 5. *Each Man according to the Interpretation of his Dream.*] Suitable to the Office which he had held; and to the Events, which were ſhortly to befal them.

Verſe 6. Ver. 6. *Joſeph came unto them in the Morning.*] To ſee that they were ſafe, and to know what they wanted.

And behold they were ſad.] It was very extraordinary, that they ſhould both of them dream, in the ſame Night, ſuch Dreams as had a great reſemblance, one to the other; and ſeemed to import a great Change in their Condition: Which made ſuch a deep Impreſſion upon them, that they were ſolicitous to know the meaning.

Verſe 8. Ver. 8. *We have dreamed a Dream, and there is no Interpreter of it.*] *i.e.* Here in Priſon, we have not the

the opportunity, of getting them interpreted. If they had been at liberty, there were Men in thoſe Countries who pretended to the Skill of Interpreting Dreams. Which for the moſt part were not to be regarded; but ſome Dreams carried ſuch lively repreſentations in them, and ſo ſuitable to their preſent Condition, and made likewiſe ſo great a Commotion in their Spirits; that they could not but attend to them: Nay, think God had ſent them, and therefore deſire to know the meaning of them. Chapter XL.

Thus we find *Achilles* adviſing *Agamemnon* (in *Homer's Iliad* I.) to conſult with the Interpreters of their Gods, for what Offence they had ſent the Plague among them; ſaying, *To what Prieſt, or to what Prophet ſhall we go?*

Ἢ ἠ ὀνειροπόλον, ἠ γαρ τ' ὄναρ ἐκ Διός ἐστιν.

Or to what vender of Dreams? For even Dreams come from Jupiter.

Do not Interpretations belong to God?] Who can ſhow the meaning of Dreams, but he that ſent them? *viz.* God. This ſhows that God did ſometime admoniſh other Nations (as we ſaw XX. 6. XXXI. 24.) as well as the *Jews* by Dreams: Until they forgot (as Dr. *Jackſon* judiciouſly ſpeaks) that *Interpretations were from God*, and laboured to find out an *art of Interpreting.*] Then they either ceaſed, or were ſo mixed with deluſions, that they could not be diſcerned: Or, if their Events were in ſome ſort foreſeen; yet Men, being ignorant of God's Providence, commonly made choice of ſuch means for their avoidance, as brought upon them the Events which they feared, *Book* I. *on the Creed, chap.* 9.

Chapter XL Verse 12.

Ver. 12. *The three Branches, are three Days.*] *i.e.* Signifie *three* Days. So he underſtood their meaning to be, rather than *Months* or *Years*; becauſe of their ſudden budding, bloſſoming, knitting, and ripening of the Grapes, *verſe* 10.

Verſe 13. Ver. 13. *Shall lift up thy Head.*] *i. e.* Advance thee; or, as it is in the Margin, *reckon* thee; *number* thee among his Servants (as the Phraſe is uſed, *Exod.* XXXI. 12.) For there being a Roll, or Catalogue of all the Officers of the Court, with their ſeveral Salaries, they were all called over on ſome certain Day (it ſhould ſeem by *verſe* 20. before the King's Birth-Day) and ſummoned to give their Attendance. And then ſuch as the King was offended withal, were ſtruck out, and puniſhed according to their deſerts; or pardoned and graciouſly reſtored to their Places. This Expoſition beſt agrees with the Event, *verſe* 20. where the Heads of both theſe Officers are ſaid to be *lifted up*: Though one of them only, was advanced to his former Station.

Verſe 14. Ver. 14. *But think on me, when it ſhall be well with thee*, &c.] When my Prediction is come to paſs, I ask no other Reward of thee, but that thou wilt be an Inſtrument of delivering me from my Impriſonment. *Joſeph* was not only grown expert in interpreting Dreams, (which he was not before he came into *Egypt*, XXXVII. 6, &c.) but fully aſſured he knew the right meaning of them; as appears by this Paſſage. And ſuch kind of Predictions by Dreams were frequent in ancient Times, among the *Heathen*, as well as among the *Hebrews*: Though in after Ages they grew rare in both. For (as Dr. *Jackſon* admirably ſpeaks, in the place before-named) *the increaſe of Wickedneſs* in the World; *multiplicity of Buſineſs*;

Buſineſs; *ſolicitude of Mind* about worldly Affairs; and Mens too much *depending on Politick Devices* to accompliſh their Ends; cauſed the defect of *true Dreams, and of other Divine Admonitions, for the welfare of Mankind.* Chapter XL.

Ver. 15. *I was ſtolen.*] Carried away by Violence, without the knowledge of my Father; and ſold for a Slave. His Brethren, in ſelling him, committed that Crime, which the *Latins* call *Plagium.* For, *Qui hominem liberum vendit, plagiarius eſt.* Verſe 15.

Out of the Land of the Hebrews.] Some Men would have it thought, that theſe words were added by *Joſhua*, or ſome other, after *Moſes* his time: Becauſe *Canaan* was not called the *Land of the Hebrews* in his days, much leſs in *Joſeph's*. But they ſhould have conſidered, that *Joſeph* doth not call all the Land of *Canaan* by this Name; but only that part of it, where *Abraham*, *Iſaac*, and *Jacob* had very long lived, *viz.* about *Hebron.* There *Abraham* (who was the firſt that is called an *Hebrew*) ſettled with his Family, when he came out of *Chaldæa*, XIII. 17, 18. There *Iſaac* dwelt alſo, XXXV. 27. and *Jacob* XXXVII. 1, 14. where it is ſaid indeed, they were *Strangers* or *Sojourners*, in this Country: But they were Strangers of great Note and Name (as *Jacobus Altingius* hath well obſerved) who were treated as Princes, XXIII. 6. lived by their own Laws; made Leagues, not only with private Men, but with Cities and with Kings, XXI. 22, 23. XXVI. 28. XXXIV. 6. and the Fame of them could not but be ſpread abroad, both by the Victory which *Abraham* got, in a Battel, over ſeveral Kings; and by the ſacking of *Shechem*, which the Neighbours durſt not revenge. All which might well make that part of the Country wherein they

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had reſided for three Generations, be called *the Land of the Hebrews:* Where they were at firſt planted, by the conſent of the Natives; who were confederate with *Abraham*, XIV. 13.

That they ſhould put me into the Dungeon.] Into which he was thrown at the firſt, as a great Malefactor: For this was the loweſt and darkeſt place in the Priſon, being under ground. So the *Hebrew* word commonly ſignifies, a *Pit*, either with or without Water in it: And thence, this part of a Priſon. Which *Bochartus* well tranſlates, *cryptam ſubterraneam*; and ſometimes ſignifies a *Grave*, *Pſalm* XXVIII. 1. *Hierozoic. P.* I. *L.* III. *cap.* 4.

Verſe 16. Ver. 16. *The chief Baker ſaw the Interpretation was good.*] It was well the chief Butler propounded his Dream firſt, which had a good ſignification: For if this Man had ſpoken firſt, the other, it is likely, would not have propoſed his Dream.

Three white Baskets.] Or, as we now ſpeak, three Wicker Baskets, and (as the Margin hath it) the Twigs ſo twiſted, that they were *full of holes*; as ours many times are wrought.

Verſe 17. Ver. 17. *In the uppermoſt Basket.*] They were ſet one upon another: In the lowermoſt of which, we may ſuppoſe, was Bread; in the middlemoſt Pies; and in the higheſt, the finer ſort of Paſtes of all ſorts, Bisket, Tarts, *&c.*

Verſe 19. Ver. 19. *Lift up thy Head.*] The ſame Phraſe which was uſed of the other, (*verſe* 13.) but with this addition, *from off thee.* To ſignifie, that his Name ſhould be called for another purpoſe; that he might not only have his Name ſtruck out of the Roll, but his Head ſtruck off from his Body. Though there is no neceſſity ſo to underſtand it; but only ſimply, that he *ſhould loſe his life.*

And

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And ſhall hang thee on a Tree.] They that fanſie his Head was firſt cut off, will have the Body only hanged on a Gibbet. But it is more likely he was hanged by the Neck, as Malefactors are now among us, upon a Gallows.

And the Birds ſhall eat thy Fleſh.] He was left there, to be devoured by Birds of Prey.

Ver. 20. *Pharaoh's Birth-day.*] Either the Day on which he was Born, or the Day on which he came to the Crown: Which was *Natalis Imperii*, the Birth-day of his Empire. Both of them were wont to be celebrated with Rejoycing and great Feaſts; in ancient time, as well as now. See the Commentators upon *Matth.* XIV. 6.

Ver. 21. *And he gave the Cup.*] His Fault we may ſuppoſe, was of a ſmaller Nature; or, there was not evident proof againſt him; or, he had better Friends, who interceded for him: So that he was not only pardon'd, but reſtored to his Office. Verſe 21.

Ver. 22. *But he hanged the chief Baker.*] Ordered him to be hanged, being found guilty of what he was accuſed, *&c.* Verſe 22.

Ver. 23. *Yet did not the chief Butler remember Joſeph, but forgat him.*] He repeats it, to ſhow how very unmindful he was of him: After the manner of thoſe vain Courtiers, who have no value for Wiſdom or Vertue, but are wholly given up to their Pleaſures. It would have coſt him nothing, to mention *Joſeph* to *Pharaoh*: But he ſeems to have been one of thoſe who will ſpend their Intereſt, as we now ſpeak, for no Body but themſelves. Or, as it may be interpreted, he did not as ſoon as he came to his Place call him to mind, who foretold his good Fortune: And ſo, in proceſs of time, he quite forgot him. Verſe 23.

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CHAP. XLI.

Verſe 1. Ver. 1. *AT the end of two full Years.*] It is uncertain whether two Years after *Joſeph* was firſt put in Priſon, or after the Chief Butler was taken out of Priſon. It ſeems to relate to the latter, being connected immediately with that Hiſtory.

Pharaoh dreamed.] Had an extraordinary Dream; ſent from God.

He ſtood by the River.] Where they were wont to recreate themſelves; eſpecially in hot Weather, and when they expected its Riſe to ſuch a Degree, as to give hopes of a plentiful Year.

Verſe 2. Ver. 2. *Behold, there came up out of the River.*] This is a moſt apt and lively Figure; repreſenting things exactly conformable to the ſtate of that Country: Which was inriched by the yearly overflowing of the River *Nilus*. Without which the Beaſts would have had no Graſs to feed them, much leſs to fatten them. But *Bochart* thinks the *Hebrew* word *Jear* (which we tranſlate *River*) properly ſignifies, a *Cut*, as we ſpeak, or a *Canal* out of *Nile*: Of which there were many, for the drawing its Water into ſeveral Parts of the Country, *Hierozoic. P.* I. *Lib.* II, *cap.* 42.

Well-favoured Kine, &c.] Or, *Oxen*. By which the Fields being ploughed, and all the buſineſs of Husbandry managed, their fatneſs was a proper Token of Fertility; as their leanneſs was of Famine. So *Bochart* obſerves; and ſee *Voſſius de Idolol. Lib.* I. *cap.* 29.

And

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And they fed in a Meadow.] This repreſented *Nile* as having overflowed a great way; to the inriching of a Paſture, at a diſtance from the River.

Verſe 3. Ver. 3. *Stood by the other Kine.*] This ſignified, the Events denoted hereby, to be near one to the other.

Upon the Brink of the River.] Not feeding in a Meadow (as the former did) but picking up Graſs here and there near the River. For this was a ſign, it had not overflowed at all, or very little: There being no Food for the Cattle; but on the River's Bank: Where, perhaps, he ſaw them eating the Flags.

Verſe 5. Ver. 5. *Came up upon one Stalk.*] A Token of great Plenty.

Verſe 6. Ver. 6. *Blaſted with the Eaſt-wind.*] To this Wind (which the *Hebrews* call *Kadim*) is aſcribed in Scripture, all the Miſchief that was done to Corn, or Fruit; by Blaſting, Smutting, Mildews, Locuſts, *&c.* and was more pernicious in *Egypt*, than other places, becauſe it came through the vaſt Deſarts of *Arabia.*

Verſe 7. Ver. 7. *And behold, it was a Dream.*] Or, *behold the Dream*, continued to run in his Mind. When he was awake, he could not put it out of his Thoughts, but it perpetually preſented it ſelf to him; as it had done, when he was aſleep. This ſhew'd it to be one of thoſe Dreams, which the *Greeks* called Θεόπεμπτα, *ſent from God:* As the Interpretation and the Event ſhewed afterward more evidently. *Bochart* notes out of *Joſephus*, *L.* XVII. a Dream of *Archelaus* (mentioned *Matth.* II. 22.) compoſed of both theſe Figures. For he ſaw *ten* Ears of Corn very plump and ripe, devoured by Oxen. Which *Simon Eſſæus* interpreted to ſignifie, that he ſhould live *ten* Years; and

Chapter XLI. and then there ſhould be a great turn of Affairs, (becauſe Oxen turn up the Ground, by the Plough) and accordingly it came to paſs, *Hierozoic. P.* I. *Lib.* II. *cap.* 41.

Verſe 8. Ver. 8. *His Spirit was troubled.*] He could not reſt ſatisfied till he underſtood the meaning of theſe Dreams: Which he thought imported ſome great Alteration, in the State of his Country.

Called for all the Magicians of Egypt.] The word in *Hebrew*, (or rather *Chaldee*) for *Magicians*, had a bad ſignification in after times: But what kind of Men they were now, we do not know. Whether they profeſſed to interpret Dreams and expound Things ſecret, by natural Obſervations; or, ſuch Rules as are now found in the Books of *Oneirocriticks*; or, by conſulting *Dæmons*; or, only by the fooliſh Art of *Aſtrology*, to which they were much addicted in future Ages.

Our learned *Nic. Fuller*, *Lib.* V. *Miſcell. Sacr. cap.* 11. thinks the *Hebrew* word *Chartummim* imports, ſuch as divined by certain Superſtitious Characters, Pictures, Images, and Figures; which they engraved with Magical Rites and Ceremonies.

All the wiſe Men thereof.] Theſe were the ſame, I ſuppoſe, with thoſe who were called *Philoſophers* in *Greece*. From whence ſeveral great Men went to learn of the *Egyptian* Prieſts: Who were famous for Wiſdom before it came into *Greece*.

Told them his Dream.] He told them both his Dreams, as appears from what follows: But *Moſes* ſpeaks in the Singular Number, becauſe they were, in effect, but one and the ſame Dream.

But there was none that could interpret them.] Either they were amazed, and did not attempt an Expoſi-

tion,

tion, as beyond their Skill; or, what they ſaid gave no ſatisfaction to the King. The *ſeven Kine*, and the *ſeven Ears*, it is likely they thought had a great Myſtery in them; if the worſhip of the Planets were then among them. Which they invoked with ſecret or inutterable Invocations, Κλήσεσι ἀφθέγκτοις, (as the Oracle mentioned by *Porphyry* ſpeaks) which were invented by that *moſt excellent of all Magicians* (ſaith the ſame Oracle) *the King of the ſeven Sounds, whom all Men knew*, i. e. *Oſtanes* or *Hoſtanes*. Chapter XLI.

——Ἂς εὗρε Μάγων ὃχ' ἄριστος
Ἑπταφθόγγου Βαιλδὸς ὃν πάντες ἴσασιν.

By which *ſeven Sounds* (of which he was the Inventor and Governor) Mr. *Selden* thinks is meant the Harmony, which the Ancients ſuppoſed the Seven Planets to make. Whom theſe *Magicians* called upon ἑπταπυρώνλω, with ſeven Invocations to each Planet, upon its proper Day. As he ſhews, *Lib.* III. *de Jure N. & G. cap.* 19. But the more they laboured to find out this Myſtery, the more they were puzzled and perplexed in their Thoughts: Nor could their Prayers (if they went that way to work) help them to diſcloſe the Secret.

Ver. 9. *I do remember my Faults this day.*] Call to mind the Offences I committed againſt *Pharaoh*: Or, as ſome will have it, my Ingratitude to one, who was in Priſon with me. Verſe 9.

Ver. 11. *Each Man according to the Interpretation of his Dream.*] Juſt according to the Event, was each of our Dreams. Verſe 11.

Ver. 13. *As he interpreted to us, ſo it was.*] He repeats the thing often; to ſhow how exactly *Joſeph* hit the Truth in his Interpretation. Verſe 13.

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Me he reſtored to my Office. &c.] He told me, that on ſuch a Day, I ſhould be reſtored to my Office; and he told the other he ſhould be hanged.

Verſe 14. Ver. 14. *Brought him haſtily.*] With all ſpeed; that *Pharaoh* might not continue in ſuſpence.

Out of the Dungeon.] It is reaſonable to think, That though he was thrown into the Dungeon at the firſt, (XL. 15.) he did not continue there, when he lookt after all the Priſoners, and did the whole buſineſs of a Keeper, XXIX. 22, 23. Therefore this Part, as is uſual, is put for the Whole: Signifying no more, than that they brought them out of Priſon; where he had been in the Dungeon.

And he ſhaved himſelf, &c.] It was the Cuſtom in moſt Countries, when Men were in a mournful Condition, to neglect their Hair, both of the Head and the Beard: And not to ſhift their Clothes, as in Proſperity; but to continue in a rueful Dreſs, whereby they expreſſed the Sence they had of their Calamity.

Verſe 16. Ver. 16. *It is not in me.*] A modeſt anſwer. I do not pretend to more Wiſdom, than thoſe thou haſt already conſulted.

God ſhall give Pharaoh an anſwer of peace.] But God, I doubt not will direct me to give the King a ſatisfactory anſwer: Nay, an anſwer that ſhall be ſerviceable to him and his Kingdom.

Verſe 17. Ver. 17. *And Pharaoh ſaid unto Joſeph*, &c.] We may well ſuppoſe that *Joſeph* deſired to know the Dream: Which *Pharaoh* repeats in this, and the following *Verſes*, ſomething more fully than it is ſet down before.

Verſe 21. Ver. 21. *When they had eaten them up it could not be known that they had eaten them*, &c.] An Emblem of

of a very grievous Famine: Which is repreſented, not only by the lean Kine devouring the Fat, (as much as to ſay, the barren Years conſuming all the growth of the Fertil) but by their remaining Lean, as if they had eaten nothing: Which repreſents what often happens in Famine: that Men eat greedily, but are not ſatisfied: Becauſe God *breaks the Staff of Bread*, *Levit.* XXVI. 26. *i. e.* takes away its nouriſhing Virtue; as *Bochart* expounds it, *Hierozoic. P.* I. *Lib.* II. *cap.* 41. But this ſeems to be a ſtraining of that Phraſe, *break the Staff of Bread*: Which ſignifies no more, than want of Bread to ſupport Man's Life. And all that can be gathered from this part of the Dream, is; That there ſhould be ſuch exceeding great ſcarcity, that Men ſhould have but juſt enough to keep them alive. Chapter XLI.

Ver. 25. *The Dream of Pharaoh is one.*] One and the ſame thing is repreſented, by two ſeveral Figures. Verſe 25.

God hath ſhewn Pharaoh what he is about to do.] God hath in theſe Dreams revealed by *Pharaoh*, what he intends ſhortly to bring to paſs.

Ver. 26. *The ſeven good kine*, &c.] He repreſents in this, and in the following *Verſe*, how one thing is ſignified by two Dreams. Seven good Kine, and ſeven Good Ears, repreſenting ſeven Years of plenty; and ſeven lean Kine, and ſeven empty Ears, as many Years of ſcarcity. Verſe 26.

Ver. 28. *This is the thing which I have ſpoken*, &c.] I have told the King in ſhort, what the Divine Providence is about to effect. Verſe 28.

Ver. 29. *Behold there come ſeven Years*, &c.] I will repeat it more at large. Take notice then, that in the next ſeven Years to this, there ſhall be very Verſe 29.

Chapter XLI. great crops of Corn, every where, throughout the whole Country.

Verſe 30. Ver. 30. *And there ſhall ariſe after them*, &c.] And immediately after they are ended, ſhall follow ſeven Years as barren as the former were fruitful; the Earth bringing forth little or no Corn. Which will make ſo great a Famine, that there ſhall be no memory of the foregoing plenty; for there ſhall be no Corn left, but all eaten up, throughout all the Land of *Egypt*.

Verſe 31. Ver. 31. *And the plenty ſhall not be known*, &c.] I ſay, there ſhall be no mark remaining of the foregoing Plenty; by reaſon of the extream Scarcity, in the following Years, which will be very heavy.

Verſe 32. Ver. 32. *And for that the Dream was doubled*, &c.] The repetition of the Dream ſignifies the certainty of what I ſay: God having ſo determined; who will ſhortly juſtifie the Truth of my Predictions. But here, and in the foregoing Diſcourſe, *verſe* 25, 28. he directs *Pharaoh* to look up unto God, as the Author of all theſe Events; and that not in an ordinary, but extraordinary manner. For ſuch Fertilty, and ſuch Famine did not proceed from mere Natural Cauſes; but from an Over-ruling Providence. It is obſerved by *Pliny*, *L.* V. *Nat. Hiſt. cap.* 9. that when *Nile* roſe only *twelve* Cubits, a Famine followed: When *thirteen*, great Scarcity: When *fourteen*, they had a good Year: When *fifteen*, a very good: And if it roſe *ſixteen*, it made *delicias*, luxuriant Plenty: And the greateſt increaſe they ever knew, was to *eighteen* Cubits. Now that this River ſhould overflow ſo largely for ſeven Years together, as to make vaſt Plenty; and then for the next ſeven Years not to overflow its Banks at all or very little, and ſo make a ſore

and

and long Famine; could be aſcribed to nothing but an extraordinary Hand of God; it being quite out of the courſe of Nature. And indeed the Dream ſeems to ſignifie ſomething beyond that; for it is unnatural for Oxen to devour one another. Chapter XLI.

Ver. 33. *Look out a Man diſcreet and wiſe.*] One fit to manage ſo great an Affair. He that could foretel ſuch Events, was fit to adviſe what was to be done upon the foreſight of them: But, it's probable, he did not preſume to give ſuch Directions, till he was askt his Opinion. Verſe 33.

Ver. 34. *Let Pharaoh do this.*] When this is done. Verſe 34.

Let him appoint Officers.] Let that chief Ruler appoint Officers under him, in the ſeveral Provinces of the Kingdom: Such as the *Romans* called *Præfectos Annonæ.*

Take up a fifth part.] Some have askt why not the *half*, ſince there were to be as many Years of Famine, as of Plenty. To which ſuch anſwers as theſe have been given by Interpreters: That the greater and richer ſort were wont in time of Plenty to fill their Store-Houſes; as a Proviſion againſt a ſcarcer Year, which ſometimes hapned. And, *Secondly*, That in time of Famine, Men are wont to live more frugally; and not ſpend ſo much as they do in better times. And, *Thirdly*, That even in thoſe Years of greateſt Famine, ſomething might be ſown: at leaſt near the Banks of *Nile*. But the plaineſt Anſwer is, That *ten* Parts being the Tribute due to Kings in many Countries, and it is likely here, (as I obſerved upon XXVIII. *ult.*) *Pharaoh* was adviſed to double this Charge, in the Years of extraordinary Plenty: When the *fifth* Part was not more than the *tenth* in other Years.

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Years. Or, (which is rather to be ſuppoſed from a good King and a good Councellor) to buy as much more as was his Tribute; Which he might do at an eaſie rate, when vaſt Plenty made Corn very cheap.

Verſe 35. Ver. 35. *Gather all the Food of thoſe good Years that come.*] The *fifth* Part of the growth of the next *ſeven* Years.

And lay up Corn.] In places provided for that purpoſe.

Under the Hand of Pharaoh.] Not to be medled withal, but kept by *Pharaoh*'s order; to be diſpenſed hereafter, as need ſhall require.

And let them keep Food in the Cities.] Let this Food be reſerved in the ſeveral Cities of the Kingdom.

Verſe 36. Ver. 36. *And that Food ſhall be for ſtore.*] Shall not be ſpent; but laid up and preſerved againſt the time of Famine.

That the Land, &c.] The People of the Land do not periſh.

Verſe 37. Ver. 37. *And the thing was good in the Eyes*, &c.] The King and all the Court were pleaſed with this Advice. But ſome may wonder that *Pharaoh* and his Miniſters ſhould ſo readily believe a young Man, and a ſtranger; of a Nation whom they did not converſe withal, and lately accuſed of a great Crime. But they may be ſatisfied, by conſidering, that *Joſeph* had cleared himſelf in the Opinion of the Keeper of the Priſon; where he had been known already to have interpreted Dreams exactly according to the Events, in two notorious Caſes, which the chief Butler had reported, *verſe* 12, 13. And beſides, his Expoſition of the Figures which *Pharaoh* ſaw in his Dream,

Dream, was ſo natural, that it was apt to beget belief, if he had not been an Expounder of Dreams before. And above all it is to be conſidered, that God who ſent the Dreams, and made them ſtick in *Pharaoh*'s Thoughts, diſpoſed his Mind alſo to receive the Interpretation, with a deep Senſe of its Truth. Chapter XLI.

Ver. 38. *Pharaoh ſaid to his Servants.*] The great Miniſters of the Kingdom, and Officers of the Court, who ſtood about him. Verſe 38.

In whom is the Spirit of God.] Without which, he could not foreſee and foretel ſuch things.

Ver. 39. *And Pharaoh ſaid unto Joſeph.*] It ſeems all his Servants were of *Pharaoh*'s Mind, and conſented to what he ſaid: Being amazed at the Wiſdom, which appeared in *Joſeph*. Verſe 39.

Faraſmuch as God hath ſhewed thee all this.] God wrought in him the higheſt Opinion of *Joſeph*, as a Man Divinely inſpired.

There is none ſo diſcreet and wiſe as thou art.] Thou thy ſelf art the only Perſon, whom thou adviſeſt me to ſet over the Land, *verſe* 33.

Ver. 40. *Thou ſhalt be over my Houſe.*] Be the chief Miniſter in my Court: For that is meant by his *Houſe*. Verſe 40.

And according to thy word.] As thou ſhalt give Orders.

Shall all my People be ruled.] The Margin tranſlates it *armed*; as if he put the whole *Militia* of the Kingdom into his Hands: But this ſeems too narrow a Sence; nor was there any thoughts of War at this time, but of the Government of the Kingdom in time of Peace. And therefore we alſo tranſlate it *kiſs*, i. e. obey, as the LXX and *Vulgar* well tranſlate it;

Chapter XLI. it; and as it signifies in *Psalm* II. *ult. kiss the Son*, i. e. submit to him, and obey him.

Only in the Throne will I be greater than thou.] Thou shalt have no Superiour, but only my self.

Verse 41. Ver. 41. *See, I have set thee over all the Land of Egypt.*] He had advised *Pharaoh* only to set a Man to be the chief Inspector of the Stores of Corn, *verse* 33. (for which *Pharaoh* thought none so fit as *Joseph* himself, *verse* 39.) but he now constitutes him Chief Governor, under him, in all Affairs of the whole Country.

Verse 42. Ver. 42. *Took off his Ring*, &c.] This is well explained by *Vossius*, *Lib.* I. *de Orig. & Progr. Idolol. cap.* 9. in these words, *Tùm ut Symbolum dignitatis, tùm ad literas & diplomata publico nomine signandas*: Both in Token of the Dignity to which he was preferred; and that he might seal Letters and Patents in the King's Name.

Vesture of fine Linnen.] So the *Hebrew* word *Schesch* signifies, rather than *Silk*, (as it is translated in the Margin) though not the common Linen, but that which the Ancients called *Byssus*: Which *Pollux* saith was λίνε πεδὸς, a sort of Linen, very pure, and soft; and very dear; because it did not grow every where. *Linum tenuissimum & pretiosissimum*, as *Braunius* shows, *Lib.* I. *de Vestib. Sacerdot. Hebr. cap.* 6. In Garments made of this, great Men only, not the Vulgar People, were cloathed: Kings themselves, it appears by *Solomon*, being arrayed in such Vestures.

Put a gold Chain about his Neck.] Another Token of the highest Dignity.

Verse 43. Ver. 43. *Made him ride in the second Chariot which he had.*] In the best of the King's Coaches (as we now

now ſpeak) except one, which *Pharaoh* reſerved for himſelf: And attended, no doubt, with a ſuitable Equipage, of Foot-men, and Horſe-men, perhaps, for a Guard to his Perſon. Chapter XLI.

Cried before him, Bow the Knee.] They that went before his Chariot, to make way for him, required all to do him ſuch Reverence, as they did to the King himſelf, when he appeared: Which was by bowing their Knees or their Body. The word they uſed to this purpoſe, as they went along, was *Abrech*: Which we tranſlate *bow the Knee*, deriving it from the *Hebrew* word *Barach*, which hath that Signification. Though others will have it to ſignifie *the Father of the King*: For *Rach* in the *Syrian* Language ſignifies a King, if we may believe *R. Solomon*. Others tranſlate it, *a tender Father*; *viz.* Of the Country which he had preſerved. (See *Voſſius*, *L.* I. *de Idolol. c.* 29.) And *Hottinger* will have it as much as *God ſave the King*; or, *a Bleſſing light on you.* See *Smegma Orient. p.* 131. But unleſs we underſtood the old *Egyptian* Language, I think we had as good reſt in the *Hebrew* Derivation, as in any other; according to our own Tranſlation.

And he made him Ruler over all the Land of Egypt.] After this manner he conſtituted him Supreme Governor of the whole Country, under himſelf: According to his Reſolution, *verſe* 41.

Ver. 44. *I am Pharaoh.*] This is my Will and Pleaſure; who am King of *Egypt*. Verſe 44.

Without thee ſhall no Man lift up his hand or foot, &c.] A Proverbial Speech. Let no Man preſume to do the ſmalleſt thing, in Publick Affairs, without thy Order.

Chapter LXI. Verse 45.

Ver. 45. *And Pharaoh called Joseph's Name.*] He gave him a new Name; partly, because he was a Foreigner; and, partly, to honour him; and yet to denote him to be his Subject, though Ruler of every Body else. We find *Nebuchadnezzar* did the same in *Babylon*, *Dan.* I. 7. And it is still the Custom in the *Eastern* Countries: Where the *Mogul* never advances any Man, but he gives him a new Name; and that significant of something belonging to him. As not long ago, he called his Brother-in-law *Asaph Chan*, the *gathering*, or *the rich Lord*: And his Physician *Macrod Chan*, *the Lord of my Health*, &c. as *Peter de la Valle* relates in his Travels, *p.* 465. where he observes the same of his Wives, *p.* 470.

Zaph-nath Paaneah.] Which St. *Hierom* interprets, *the Saviour of the World.* But the whole Stream of Interpreters carry it for another Signification, which is the *Interpreter of Secrets*, or *the Revealer of future things.* See *Sixt. Amama*, and *Athan. Kirker* his *Prodromus*, *cap.* 5. and our Countryman *J. Gregory*, *chap.* 16. of his Observations. Who, with Mr. *Calvin*, thinks it is ridiculous to attempt to make this Sense out of the *Hebrew* Language: And yet there are those who think they have done it with success. *Tzaphan* being to *hide* or *cover*; whence *Tzaphnath*, that which is *hidden*, or *secret*: And *Panah* signifying, to look into or contemplate. So that *Campeg. Vitrigna* thinks *Josephus* and *Philo* not to have ill interpreted this word, Ὀνειροκρίτης and κρυπτῶν εὑρετής. (*Observ. Sacr. Lib.* I. *cap.* 5.) an *Interpreter of Dreams*, and *a Finder out of things hidden.* But as *Jacchiades* observes upon *Dan.* I. 7. that the *Egyptian* and *Persian* Kings gives Names, *for Honour and Glory*, (in token of their Supreme Greatness and Authority) so it was most for their Glory, to

to give them out of their own Language. And therefore if this be the meaning of *Zaph-nath Paaneah*, the *Egyptian* Tongue and the *Hebrew* had a great Affinity one to the other. Chapter XLI.

And he gave him to Wife.] Either the King then disposed of the great Noble-Mens Daughters, when their Parents were dead, (as our Kings lately did of their *Wards*) or *Asenath* was of *Pharaoh*'s Kindred, and so he provided her a Husband, and gave her a Portion. Or, the meaning simply is; he made this match for him.

The Daughter of Potipherah.] This is a different Name from his, who was Captain of the Guard; and was of a different Quality. And therefore there is no reason from some likeness in their Names, to think that *Joseph* married the Daughter of him who had been his Master: For he would have abhorr'd to match with one, that was born of so lewd a Woman as his Mistress; as *Vossius* well observes in the place fore-named.

Priest of On.] Or, Prince of *On*, (as the Margin hath it) for the word *Cohen* signifies both *Priest* and *Prince*, (see 2 *Sam.* VIII. *ult.*) Priests being anciently the Prime Men of the Kingdom; for Kings themselves were Priests.

On was a famous City in *Egypt*, called afterwards *Heliopolis*: Which gave Name to one of the Νόμοι, *i. e.* Provinces of *Egypt*, whereof this *Poti-pherah* was Governor, or Lieutenant. Concerning which *Province*, and *Asenath*, and *Poti-pherah*, see Mr. *Selden*, *L.* III. *de Synedriis*, *p.* 406.

And Joseph went out over all the Land of Egypt.] To see what places were fittest for Stores.

Chapter LXI.

Verſe 46.

Ver. 46. *Joſeph was thirty Years old.*] So he had been out of his own Country *thirteen* Years; for he was but *ſeventeen* Years old (XXXVII. 2.) when he was ſold into *Egypt*. In which time, we may well think, he had learnt the Language of that Country, and gained much Experience; but never ſent to his Father: In which there is viſibly a ſpecial Providence of God; for his Father might have uſed means for his Deliverance, and then he had never come to this Greatneſs.

When he ſtood before Pharaoh.] When *Pharaoh* made him his Prime Miniſter. For the great Counſellors and Miniſters alone, were admitted into the King's Preſence, (in the *Eaſtern* Countries, and, it's like, the ſame State, was kept here) and are ſaid *to ſtand before the King*, Dan. I. 29. and to *ſee the King's Face*, *Eſther* I. 14.

And went throughout all the Land of Egypt.] He ſeems to have only taken a general view of the Country before, *verſe* 45. but now a more particular; to give Orders for the Building of Store-Houſes, againſt the plenteous Years came.

Verſe 47.

Ver. 47. *Brought forth by handfuls.*] Such large Ears, that a few of them would make a Sheaf: Which our Tranſlation ſeems here to mean by *handfuls*: For Sheaves are bound up with Mens Hands. And ſo it may be interpreted, it brought forth *Sheaves*, or *Heaps*: Or, more literally, *handfuls upon one Stalk*, *i. e.* vaſt abundance. Some conceive the Corn was laid up in Sheaves, heaped up very high; and not thraſh'd out: For ſo it would keep the longer.

Verſe 48.

Ver. 48. *And he gathered up all the Food.*] The fifth Part, as he had propoſed, *verſe* 34. *i. e.* he bought it; which

which he might do at a ſmall Price, when there was unuſual Plenty. Chapter XLI.

And laid up the Food in the Cities.] It is very probable he laid it up, as it was gathered, unthraſh'd: That there might be Food for the Cattle alſo. So the Vulgar, *In manipulos reductæ ſegetes congregatæ ſunt in horrea.* And what was laid up in the firſt Year of Plenty; it is reaſonable to think was diſpenſed in the firſt Year of Famine, *&c.*

Round every City.] This was very wiſely ordered; for it was leſs charge to *Pharaoh* for the preſent, and more eaſie to the Country, when they wanted Proviſion.

Ver. 49. *Gathered Corn as the Sand of the Sea.*] The following words explain this Hyperbolical Expreſſion. And the reaſon of his heaping up ſo much was, that there might be ſufficient to ſupply the Neceſſities of other Countries, as well as of *Egypt.* Verſe 49.

Ver. 51. *God hath made me forget all my toil.*] The great Affliction, and hard Labour he endured in Priſon. Verſe 51.

And all my Father's Houſe.] The Unkindneſs of his Brethren, who were the cauſe of all his Trouble. By impoſing this Name on his Firſt-born, he admoniſhed himſelf in the midſt of his Proſperity, of his former Adverſity: Which he now thought of with Pleaſure.

Ver. 52. *In the Land of my Affliction.*] In the Country where I have ſuffered much Affliction. Verſe 52.

Ver. 53. *And the ſeven Years of Plenteouſneſs, were ended.*] It was beſide the Intention of *Moſes* to relate any of the Affairs of that Country, but what belonging to this Matter: And therefore he paſſes over all other Tranſactions of theſe *ſeven* Years; as he Verſe 53.

doth

Chapter XLI. doth all the things that hapned in *Jacob*'s Family, ever ſince *Joſeph* came from it.

Verſe 54. Ver. 54. *The Dearth was in all Lands.*] In all the Countries thereabouts, *Canaan*, *Syria*, &c. It ſeems there was a general want of Rain.

But in all the Land of Egypt there was Bread.] They did not feel the Famine preſently, becauſe they had much to ſpare from the former Years of plenty.

Verſe 55. Ver. 55. *And when all the Land of Egypt was famiſhed.*] When they had eaten up all their own Stores: Which, we may ſuppoſe, failed in two Years time.

The People cried to Pharaoh, &c.] Made earneſt Petitions to the King, for relief of their Neceſſities.

Verſe 56. Ver. 56. *And the Famine was over all the face of the Earth.*] Grew ſtill greater in all the Neighbouring Countries.

And the Famine waxed ſore in the Land of Egypt.] For the *Egyptians* themſelves, having ſpent all their own Stores, were ſorely pinch'd.

Verſe 57. Ver. 57. *And all Countries came to buy Corn*, &c.] *i. e.* The Neighbouring Countries, as was ſaid before, *verſe* 54. For, if the moſt diſtant had come, the Store-Houſes had been ſoon emptied.

Becauſe the Famine was ſore in all Lands.] It increaſed more and more, in thoſe Countries beforenamed: Which were grievouſly afflicted by it.

CHAP.

CHAP. XLII.

Ver. 1. AND *when Jacob ſaw that there was no Corn in Egypt*, &c.] He ſaw, perhaps, ſome paſs by laden with Corn, which they had bought there. Or, one Senſe (as is frequent in Scripture) is put for another: *Seeing* for *Hearing*; as it is expreſſed, *verſe* 2. Verſe 1.

Why do ye look one upon another?] As idle People uſe to do, while none of them will ſtir to ſeek Relief. Or, rather, as Men that know not what courſe to take, expecting who would begin to adviſe for their Preſervation.

Ver. 2. *That we may live, and not die.*] He excites them to make no further delay, by the great Neceſſity wherein they were; no leſs than danger of periſhing. Verſe 2.

Ver. 4. *Leſt miſchief befal him.*] He being, as yet, but young, and not uſed to travel, *Jacob* was afraid the Journey might be hazardous to him. Beſides, he could not but deſire to have ſome of their Company; though this was not his principal Reaſon. Verſe 4.

Ver. 5. *Came to buy Corn among thoſe that came.*] People came from all Parts thereabout, upon the ſame buſineſs: And *Jacob*'s Sons among others; whom, perhaps, they met withal upon the Road. Verſe 5.

Ver. 6. *And Joſeph was the Governor*, &c.] The *Hebrew* word *Schallit* ſignifies ſometimes, one that hath abſolute Power: And ſeems to be uſed here to ſet forth the high Authority which *Joſeph* exerciſed under *Pharaoh*. Verſe 6.

He

Chapter XLII.

He it was that ſold to all the People of the Land.] Appointed at what Rates Corn ſhould be ſold, in every Part of the Country. For it is not to be ſuppoſed that he in Perſon, could treat with every Man that came to buy: But he, by his Deputies, who obſerved his Orders.

And Joſeph's Brethren came.] It ſhould ſeem by this, that all Foreigners, were ordered to come to him, in the Royal City, where he reſided: Or, at leaſt, their Names were brought to him, that he might ſpeak with ſuch as he thought fit: And thereby get the better Intelligence of the State of their ſeveral Countries; and be ſure to ſee his Brethren, who, he knew, would be conſtrained to come thither.

They bowed themſelves before him, &c.] Unwittingly fulfilled his Dream. This ſeems to have been done after the manner of their own and other *Eaſtern* Countries; not of *Egypt*, where they only bowed the Knee, XLI. 40.

Verſe 7. Ver. 7. *Spake roughly to them.*] Gave them hard words, as we ſpeak. Or, ſpake in harſh Tone to them, and with a ſtern Countenance.

Verſe 8. Ver. 8. *And they knew not him.*] They had not ſeen him in *twenty* Years: In which time a Youth alters far more than grown Men do; ſo that, though he knew them, they might not know him. Who appeared alſo in ſuch Pomp and State, that it made them not think of him: And he ſpake alſo to them by an Interpreter, *verſe* 23. Which repreſented him as a Stranger to them.

Verſe 9. Ver. 9. *Ye are Spies.*] He did not think they were ſuch Perſons, but ſaid this to provoke them, to give an account of themſelves, and of his Father. Nor is there any reaſon to look upon this as a Lye. For they

they are not words of Affirmation, but of Probation or Trial: Such as Judges uſe, when they examine ſuſpected Perſons, or inquire into a Crime, of which Men are accuſed. And therefore have the force of an Interrogation; *Are ye not Spies?* Or, I muſt take you for Spies, till you prove the contrary. Chapter XLII.

To ſee the nakedneſs of the Land are ye come.] The weak Places of the Country; which are leaſt defenſible. Or, as others will have it, *the Secrets of the Land:* For it is the ſame word that is uſed to expreſs the Privy Parts.

Ver. 11. *We are all one Man's Sons.*] There needed no more than this to take off his Suſpicion. For no Man would have ſent his Sons, but rather his Servants, if they had come upon an ill Deſign: Or, at leaſt, not all his Sons; or, not all of them together in a Company: But diſperſed them rather about the Country. Nor was it probable, that one Man could have a Deſign upon *Egypt*; but all the great Men of *Canaan* muſt have joyned in it: And then they would have ſent Men of different Families, not all of one alone. Verſe 11.

We are true Men.] This was a good Argument, that they ſaid true, when they told him (*verſe* 10.) they had no other buſineſs in *Egypt* but to buy Corn.

Ver. 12. *And he ſaid unto them, Nay,* &c.] Unleſs you have better Arguments than this, I muſt take you for Spies. He ſlights their Argument, as great Men ſometimes do, when they know not preſently how to anſwer it. He had a mind alſo to have them give a further account of their Family, that he might be informed what was become of his Brother *Benjamin.* Verſe 12.

Chapter LXII.

Verse 13.

Ver. 13. *Thy Servants are twelve Brethren*, &c.] They inforce their former Argument, by relating their Condition more fully and distinctly. But still it amounts to no more than this; That it was not likely a Parent would venture all his Children, in such a Design, as they were suspected to come about.

The youngest is this day with our Father.] This was the thing he desired to know.

And one is not.] Is dead. So they thought, because they had heard nothing of him in *twenty* Years space.

Verse 14.

Ver. 14. *This is that I spake unto you*, &c.] This confirms what I said, and gives me just ground for suspicion, that you are Spies: Because you pretend to have another Brother, which is not likely; for why should not your Father send all, as well as so many? This was but Cavil; but served to compass his end: Which was to see his Brother.

Verse 15.

Ver. 15. *Hereby shall ye be proved.*] By this very thing shall you be tried; whether you be honest Men, or no.

By the Life of Pharaoh, &c.] As sure as *Pharaoh* lives; or, *ita salvus sit*, so let *Pharaoh* be safe and in health, as I will keep you here, till I see your younger Brother. Others expound it, *If* Pharaoh *have any Authority here*, i. e. be King of this Country, you shall not stir from hence, *&c.* But most Authors take this for an Oath: The Original of which is well explained by Mr. *Selden* in his *Titles of Honour*, *p.* 45. where he observes, that the Name of Gods being given to Kings very early, δι ἀρετὴς ὑπερβολὴν, (as *Aristotle* speaks, *L.* VI. *Ethic. cap.* 1.) from the excellence of their Heroick Vertue, which made them

them anciently great Benefactors to Mankind: Thence aroſe the Cuſtom of Swearing by them; which *Aben Ezra* ſaith continued in his time (about 1170.) when *Egypt* was governed by *Caliphs*. If any Man ſwore by the King's Head, and was found to have ſworn falſly, he was puniſhed capitally. And then *Sehach Iſmael*, the firſt *Sophi*, got the *Perſian* Empire, no Oath was held ſo Sacred (as *Leunclavius* reports) as to Swear by his Head, *i. e.* in effect, by his Life. Chapter XLII.

But St. *Baſil* will not have this to be an Oath: But a ſolemn Aſſeveration to perſwade Belief. For ſaith he, *Tom.* I. *Hom. in Pſal.* XV. *p.* 155.) Ἔισι τίνες λόγοι ῥήματα μὲν ὅρκων ἔχοντες, οὐχ ὅρκοι ὄντες, &c. There are certain Speeches which have the faſhion of Oaths, and yet are not Oaths: But διαβεβαίωσις πρὸς τὰς ἀκοὰς, ſerve only to perſwade the Auditors. Such he takes this to be; and that of St. *Paul*, Νὴ τὴν ὑμετέραν καύχησιν, *by our rejoycing*, 1 *Corinth.* XV. 31. where he ſaith the Apoſtle was not unmindful of the Evangelical Commandment, *not to ſwear:* But by a Speech, in form of an Oath, he would have them believe that his glorying in them (or rather in Chriſt) was dearer to him than any thing elſe. And the truth is, *Judah* ſeems to have taken theſe words of *Joſeph*, only for a ſolemn Proteſtation, XLIII. 3. wherein he expoſed the Life of *Pharaoh* (which was moſt dear to him) unto Execration, if he was not as good as his word. So *G. Calixtus* underſtands it.

Ver. 16. *Send one of you, and let him fetch your Brother.*] At firſt he propoſed, that only one of them ſhould return home, to bring their Brother to him; and all the reſt remain, in the mean time, Priſoners in *Egypt*. Verſe 16.

Chapter LXII.

Verse 17.

Ver. 17. *And he put them all together into Ward*, &c.] That they might conſult one with another, which of them ſhould go to fetch *Benjamin*; about which, it ſeems, they could not agree: Every one fearing to be the Meſſenger of ſuch ſad Tidings to their Father; who might ſuſpect they were all loſt.

Verse 18.

Ver. 18. *Joſeph ſaid unto them the third day*, &c.] I have no mind to deſtroy you: For I know there is a God, who will puniſh all Injuſtice and Cruelty. Therefore I make this new Propoſition to you.

Verse 19.

Ver. 19. *Let one of your Brethren*, &c.] This ſhall be the proof of your Honeſty. Inſtead of ſending one of you to your Father, you ſhall all go but one; who ſhall remain bound in Priſon till you bring your younger Brother: And in the mean time carry Proviſion for your Families.

Verse 20.

Ver. 20. *But bring your youngeſt Brother*, &c.] Fail not to let me ſee your youngeſt Brother: And ſo ſhall you juſtifie your ſelves to be no Spies; and ſuffer nothing.

And they did ſo.] They conſented to this Propoſal.

Verse 21.

Ver. 21. *And they ſaid one to another.*] They that had the chief Hand, in the Conſpiracy againſt *Joſeph*, began upon this occaſion to make the following Reflections on it.

We are verily guilty, &c.] See the Power of Conſcience, which flies in their Face and reproaches them for a Fact committed above Twenty Years ago.

In that we ſaw the anguiſh of his Soul, &c.] We would have no pity, when he beſought us with Tears; and now nothing that we can ſay, will move this Man. They obſerve their Guilt in their Puniſhment. For, as they had thrown *Joſeph* into a Pit, ſo they had

had been thrown into a Priſon themſelves: And as nothing he could ſay, would incline them to ſpare him, ſo now they found *Joſeph* inexorable to them. Chapter XLII.

This Anguiſh of his Soul, and his Entreaties are not mentioned before, (*Chap.* XXXVII.) but could not but be ſuppoſed, if they had not been mentioned here.

Ver. 22. *And Reuben anſwered them*, &c.] You ſhould have hearkned unto me, and then you had not come into this Diſtreſs. Verſe 22.

Behold alſo, his Blood is required.] You killed him, and now you muſt pay for it with the loſs of your Lives. For he thought him to be dead.

Ver. 23. *Spake to them by an Interpreter.*] This ſhows the *Egyptian* Tongue and the *Hebrew* were different; though in ſome words they might agree. Verſe 23.

Ver. 24. *And he turned himſelf about from them.*] And went into ſome other Room. Verſe 24.

And wept.] Natural Affection was too ſtrong for the Perſon he put on: And would not ſuffer him to counterfeit any longer.

Returned to them, and communed with them.] When he had vented his Paſſion, and compoſed himſelf to his former Temper, he repeated to them what he had told them before: But added withal, That if they brought *Benjamin* with them, they might Traffick in the Land, *Verſe* 34.

And took from them Simeon.] Who, the *Hebrews* ſay, was the Perſon that put *Joſeph* into the Pit: And therefore was now ſerved in his kind. This, I think, may be fairly conjectured, That *Reuben* being reſolved to ſave him, and *Judah* alſo inclined to favour him; if *Simeon* had joyned with them, their Authority might have prevailed to deliver him.

And

Chapter XLII.

And bound him before their eyes.] Cauſed him to be bound in their preſence; to ſtrike the greater Terror into them.

Verſe 25. Ver. 25. *To give them Proviſion for the way.*] That they might carry what they bought intire, for the uſe of their Family.

And thus he did unto them.] Thus the Perſon, to whom *Joſeph* gave that Command, did unto them.

Verſe 26. Ver. 26. *And they laded their Aſſes with Corn*, &c.] It is not ſaid how many Aſſes they laded; but one would gueſs by what follows, only each Man one. For they went only to fetch a preſent Supply: Not thinking of providing againſt a long Famine.

Verſe 27. Ver. 27. *And as one of them opened his Sack*, &c.] Wherein was their Proviſion for the way, *verſe* 25.

Verſe 28. Ver. 28. *He ſaid unto his Brethren*, &c.] Who all preſently opened their Sacks, and found their Money there. For ſo the Story is told by *Judah* at their return to *Egypt*, XLIII. 21. And both by that place and this, it appears this hapned to them when they came unto their Inn, to reſt themſelves, in their firſt day's Journey.

And their Heart failed them, &c.] Their Guilt made them afraid; otherwiſe they would have rejoyced. But all things terrifie an evil Conſcience: Which made them think ſome Deſign was laid to undo them all.

What is this that God hath done unto us?] Now God was in all their Thoughts, as the Chief Governour of all things; whoſoever was the Inſtrument.

Verſe 30. Ver. 30. *The Man who is the Lord of the Land.*] By this it appears *Joſeph* was little leſs than a King, *i.e.* in his Authority and Sway, which he bare in that Country.

Took

Chapter XLII.

Took us for Spies.] In the *Hebrew* it is, *He gave us*, *i. e.* treated us as Spies; by delivering us to be put in Priſon.

Ver. 34. *And ye ſhall traffick in the Land.*] Buy Corn, or any thing elſe the Country affords; without any lett or impediment. Verſe 34.

Ver. 35. *When both they and their Fathers ſaw the bundles of Money*, &c.] They had ſeen the ſame before: Therefore this is ſet down to expreſs the Fear which *Jacob* himſelf was in, at the ſight of the Money; though we may well ſuppoſe their Fear was increaſed, when they perceived him to have the ſame Apprehenſions which they had, of ſome deſign that might be laid againſt their Lives, when they returned to *Egypt*, though they brought their younger Brother with them. Verſe 35.

Ver. 36. *Simeon is not.*] He lookt upon him as dead; being in the power of ſo rough a Man, as they deſcribed the Lord of the Land to be: Eſpecially if he did not ſend *Benjamin* thither, as, for the preſent he was reſolved not to do. Verſe 36.

All theſe things are againſt me.] Or, *upon me*, as the *Hebrew* words carry it. Thoſe are heavy Burdens, which lie upon me, not upon you: Who can be content to have *Benjamin* go, after I have loſt two of my Sons already.

Ver. 37. *Slay my two Sons if I bring him not to thee.*] Nothing could be more fooliſhly ſaid; for what Good would it do *Jacob* (nay, what an increaſe of his Affliction would it have been) to loſe two Grand-children, after he had loſt another Son? But it was ſpoken out of a paſſionate Deſire to redeem *Simeon*, and to make more Proviſion for their Family: Being confident that *Joſeph* (who Verſe 37.

pro-

Chapter XLIII.

profeſſed to fear God, *verſe* 18.) would be as good as his word.

Verſe 38.

Ver. 38. *He is left alone.*] The only Child of his Mother.

Bring down my grey Hairs with ſorrow to the Grave.] You will make me, who am worn away already, die with Grief.

CHAP. XLIII.

Verſe 1.

Ver. 1. AND *the Famine was ſore*, &c.] Still increaſed to a greater Scarcity.

Verſe 2.

Ver. 2. *When they had eaten up the Corn, that they brought out of Egypt.*] So that they had nothing to live upon, but only the poor Crop, that their own Country produced: Which could not long ſuſtain them.

Buy us a little Food.] He hoped, it is likely, the next Year would be better; and ſo only deſired a ſupply of their preſent Neceſſity.

Verſe 3.

Ver. 3. *And Judah ſpake unto him*, &c.] *Reuben* had ſpoken to him in vain, (XLII. 37, 38.) and *Levi*, perhaps, had not yet recovered his Intereſt in him, ſince the barbarous Action at *Shechem*: And therefore *Judah* took upon him to perſwade his Father; being next in Birth, and of no ſmall Authority among his Brethren.

Ye ſhall not ſee my Face.] But be taken for Spies; and ſo loſe their Lives.

Verſe 5.

Ver. 5. *We will not go down.*] Becauſe it would not only have been to no purpoſe: But alſo indangered their Lives.

Ver.

Chapter XLIII.

Ver. 6. *Wherefore dealt ye ſo ill with me*, &c.] It was unkindly done of you, to tell him of another Brother. For what need was there to ſay any thing of one who was not with you ? Verſe 6.

Ver. 7. *The Man askt us ſtraitly*, &c.] They having told him, they were *all one Man's Sons*, XLII. 11. he might well ask them, what Mans ? And whether there were any more of them ? And whether their Father and Brother were yet living ? Verſe 7.

And we told him according to the tenor of theſe words.] Anſwered every queſtion, as Truth required.

Ver. 8. *Send the Lad with me.*] *Truſt him with me.* He calls him *Lad*, becauſe he was the youngeſt of them all ; and one of whom his Father was as tender, as if he had been a little Child : Though indeed he had Children of his own, XLVI. 21. Verſe 8.

That we may live, &c.] Theſe were very moving Arguments ; the Preſervation of a whole Family ; *Benjamin* and all : who, if he went, might return in ſafety ; but if he ſtaid at home, muſt periſh with all the reſt.

Ver. 9. *I will be ſurety for him.*] Be bound in what Penalty thou pleaſeſt, to bring him back. Verſe 9.

Of my hand ſhalt thou require him.] Puniſh me (who will be anſwerable for him) if he miſcarry.

Bear the blame for ever.] Lye under thy Diſpleaſure, as long as I live. All this ſignifies only, that he would do his utmoſt to ſecure him : And rather ſuffer the heavieſt thing himſelf, than loſe *Benjamin*.

Ver. 10. *For except we had lingred*, &c.] If thou hadſt not hindred us by theſe Scruples about *Benjamin*, we had been there and at home again, by this time. Verſe 10.

Ver. 11. *Take of the beſt Fruits.*] The *Hebrew* word *Mizzimrath* ſignifies, *of the moſt praiſed* ; or, as *Bochart* more literally interprets it, *quæ in hac terra ſunt maximè* Verſe 11.

Chapter XLIII.

decantata, (P. II Hierozoic. Lib. V. cap. 9.) *thoſe Fruits which are moſt celebrated in the Land of* Canaan: Which was as famous for the things following, as *Egypt* was for Corn. And it ſeems at this time did not want them; which might make them more acceptable in *Egypt*, where they grew at no time. For *Egypt* being a low and plain Country, and *Canaan* an hilly; it made their Products very different.

Balm.] Rather *Reſin*, as we obſerved on XXXVII. 25.

Honey.] For which this Country was famous; eſpecially in ſome parts of it, about *Tekoah*, as *Bochart* alſo obſerves. And therefore was a fit Preſent for a King, as we ſee in the Story of *David*, 2 *Sam.* XVII. 29. And was carried from hence, to the Marts of *Tyre*, *Ezek.* XXVII. 17.

Species.] The word *Necoth* ſignifies *Storax*, as was alſo obſerved before, XXXVII. 25.

Myrrhe.] Which *Bochart* tranſlates *Maſticht.*

Nuts.] He alſo proves by many Arguments, that the word *Botnim* ſignifies thoſe Nuts we call *Piſtachio's*. Which may well be numbred among the *beſt Fruits of the Land*: Being very friendly to the Stomach and Liver; powerful againſt Poiſon; and highly eſteemed by the Ancients, as a delicious Food. And ſo *Maimonides* and *Kimchi* expound the word.

Almonds.] They are fitly joyn'd with *Piſtachio's*, as he obſerves; being *fructus congeneres*: And therefore *Dioſcorides* treats of them together: And *Theophraſtus* deſcribes the *Piſtachio* as ὅμοιον ταῖς ἀμυγδάλοις, like unto *Almonds*. *Vide Canaan*, *Lib.* I *cap.*

Verſe 12. Ver. 12. *Take double Money.*] Other Money beſides their firſt. Which, if it ſignifie as much more as the firſt; the reaſon was becauſe he thought, Corn might now be grown dearer.

Ver.

Ver. 14. *If I be bereaved, I am bereaved.*] I ſubmit unto it, and will bear it as patiently as I am able. Or, as ſome paraphraſe it; as I have been bereaved of *Joſeph* and *Simeon*, ſo now I am of *Benjamin*: No new thing happens to me; but I have been uſed to ſuch Afflictions: Which I may therefore bear more equally. Chapter XLIII. Verſe 14.

Ver. 15. *Stood before Joſeph.*] Preſented themſelves to him in his Office, (as we ſpeak) or, in the Place, where he gave Audience to thoſe who came to Petition him, or to buy Corn of him. For it is plain, by the next *Verſe*, that he was not at his own Houſe. Verſe 15.

Ver. 16. *Bring theſe Men home.*] Conduct them to my Houſe. Verſe 16.

And ſlay.] The *Hebrew* Phraſe ſignifies a *great ſlaughter*; of ſeveral ſorts of Creatures perhaps; that here might be a plentiful Proviſion.

Ver. 18. *And the Men were afraid*, &c.] Every thing (as was obſerved before, XLII. 28.) terrifies a guilty Conſcience. Verſe 18.

And fall upon us.] *i. e.* Kill us.

And take us for Bond-men, &c.] Rather, *or*, take us for Bond men and our Aſſes.

Ver. 19. *They came near to the Steward*, &c.] They deſired to ſpeak with him, before they entred into the Houſe: That they might ſet themſelves right in his Opinion. Verſe 19.

Ver. 20. *We came at the firſt time to buy food.*] And we paid for it what was demanded. Verſe 20.

Ver. 21. *When we came to the Inn*, &c.] There we found that very Money, to a farthing, in our Sack's mouth, *&c.* Verſe 21.

Ver. 22. *We cannot tell who put our Money*, &c.] We are ignorant how it came there; but ſuppoſe it was by ſome miſtake: And therefore have brought it again, with new Money for another Purchaſe. Verſe 22.

Chapter XLIII.

Ver. 23. *Peace be to you.*] Trouble not your ſelves about that Matter.

Your God, and the God of your Fathers, &c.] This Steward had learnt of *Joſeph* the knowledge of the True God: To whoſe Kindneſs he bids them aſcribe this Event.

Verſe 23.

And he brought Simeon out unto them.] Unbound; as free as themſelves.

Verſe 24. Ver. 24. *Gave them Water.*] Ordered Water to be brought, as the Cuſtom was, to waſh their Feet. See XVIII. 4.

Verſe 26. Ver. 26. *Bowed themſelves to the ground*, &c.] Here again was *Joſeph*'s Dream fulfilled. See XLII. 6.

Verſe 28. Ver. 28. *Thy ſervant our Father*, &c.] Here they made a Reverence to him, in the Name of their Father: Whereby that part of the Dream (XXXVII. 9, 10.) which concern'd him, was alſo fulfilled. And they ſpeak likewiſe of him in an humble ſtyle; ſignifying his inferiority to *Joſeph*.

Verſe 29. Ver. 29. *Saw his Brother Benjamin.*] He had ſeen him before, *verſe* 16. but did not think fit to take notice of him at the firſt: Or, perhaps, was then full of Buſineſs, when they preſented themſelves at their firſt appearance; and had not leiſure to ſpeak with them till Dinner time.

God be gracious unto thee, my Son.] He bleſſed him, as Superiors were wont to do thoſe below them: Whom they called their *Sons*, with reſpect to themſelves, as Fathers of the Country.

Verſe 30. Ver. 30. *His bowels did yern.*] He felt a great commotion within himſelf; which he was not able to keep from breaking out: And therefore *he made haſte* out of the Room where they were; as if ſome other buſineſs called him away.

Ver.

Chapter XLIII.

Verse 31. Verse 32.

Ver. 31. *Set on bread.*] Set the Dinner upon the Table.

Ver. 32. *And they ſet on for him by himſelf*, &c.] There ſeems to have been *three* Tables. One, where he ſat alone in State; another where his Brethren ſat; and a *third* where the great Men of *Egypt* were entertained.

For the Egyptians might not eat Bread with the Hebrews, &c.] Becauſe the *Hebrews* (ſaith *Jonathan*) did eat thoſe Beaſts which the *Egyptians* worſhipped. And to the ſame purpoſe writes *Onkelos*. In which regard the *Egyptians* were as ſcrupulous to eat with a *Grecian* in after times, as now with an *Hebrew*. So *Bochart* obſerves out of *Athæneus L.* VII. *Deipnoſ.* where *Anaxandrides*, a Comedian, jeers the *Egyptians* for worſhipping an Eel, as a great God, whom we, ſaith he, think to be moſt excellent Meat. And out of *Herodotus*, who in his *Euterpe*, *cap.* 41. ſaith, no *Egyptian* Man or Woman would kiſs the Mouth of a *Greek*; nor make uſe of a Knife, a Spit, or a Pot belonging to them; nor take a bit of Beef cut with a *Greek*'s Knife. See *Bochart*'s *Hierozoic. P.* I. *Lib.* II. *cap.* 53. And Dr. *Spencer*, *de Rit. Hebr. p.* 125. But though it appear by ſuch Paſſages, that in the time of *Herodotus*, and other fore-named Writers, ſeveral Animals were held ſo Sacred among the *Egyptians*, that they would not eat them, yet it may well be queſtioned whether it were ſo in the days of *Joſeph*. For there is not the leaſt ſign of it in this ſtory; much leſs of their worſhipping ſuch Creatures: The worſhip of the famous Ox, called *Apis*, being a much later Invention, as many learned Men have demonſtrated: And ſome of them having given probable Reaſons that *Joſeph* himſelf was the Perſon at firſt repreſented by that Figure under the Name of *Ab*, i. e. *Father* of his Country. See *Ger. Voſſius*, *L.* I. *de Idol. cap.* 29.

There-

Chapter XLIII.

Therefore it is moſt likely that this Abhorrence, is to be reſolved only into the very different Manners of the *Hebrews* from the *Egyptians*: Particularly at their Meals, in the way of dreſſing their Meat, or in their eating. For we know ſome of the *Jews* themſelves afterwards ſcrupled to eat with thoſe who had unwaſhen Hands; and ſeveral Nations have avoided ſuch familiarity with others, merely on the account of their different cuſtoms. Of which the *Egyptians* were exceeding tenacious, as *Herodotus* himſelf informs us; particularly in their eating. For he concludes his Diſcourſe about their Feaſts with this Obſervation, (in his Book before-mention'd, *cap.* 28.) Παλαίοισι δὲ χρεώμενοι νόμοισι, ἄλλον ἑκάστοτε ἔθνεα ὑπερβάλλεσι. Uſing their own Country Cuſtoms, they receive no other. And in the *Ninety firſt Chapter* of the ſame *Book*, he ſaith, that as they would uſe no *Greek* cuſtoms, ſo (to ſpeak all in a word) μηδ' ἄλλων μηδαμῶν, &c. *Neither would they uſe the Cuſtoms of any other Men in the World whatſoever.* Nay, one part of *Egypt* differed extreamly from another: For in the *Theban* Province they abſtained from Sheep, and ſacrificed Goats; but, in the *Mendeſian*, quite contrary, they abſtained from Goats, and ſacrificed Sheep: As he tells us in his *Enterpe*, *cap.* 42. And the wiſeſt of them were ſo nicely Superſtitious, that ſome of them thought it unlawful to eat of the *Head* of any living Creature; others of the *Shoulder-blade*; others of the *Feet*; others of ſome like part. So *Sextus Empiricus* tells us, *L.* III. *Pyrrh. Hypol. c.* 24. Αἰγυπτίων δὲ τῶν σοφῶν οἱ νομιζομένων, οἱ μὲν κεφαλῆς ζώου φαγεῖν ἀπέχεσθαι νομίζουσιν, &c. Upon which ſcore I do not know but ſuch a kind of People might be ſo whimſical, as to refuſe to eat with one another.

Verſe 33.

Ver. 33. *They ſat before him.*] For that was the Cuſtom before the way of lying upon Beds was invented, See XXVII. 19. XXXVII. 25. *And*

And the Men marvelled one at another.] That they should be so exactly disposed, according to the order of their Birth; and so kindly treated by one that had lately used them very roughly. Chapter XLIII.

Ver. 34. *And he took and sent messes*, &c.] Ordered those that waited to take and carry Messes from his own Table, unto theirs. For such was the ancient Custom, for great Men to honour such as were in their Favour, by sending Dishes to them, which were first served up to themselves: From whence they were called MISSA, *Messes*, things sent. The ancient way of eating also is to be observed, which was not like ours: As appears by *Plutarch* in his *Sympos. L.* II. *Q. ult.* where he disputes, which was the better Custom, to eat out of one common Dish; or every one to have a Dish to himself: As the manner was in old time. When all the Meat being set on the Table, the Master of the Feast distributed to every one their Portion. Verse 34.

Benjamin's Mess was five times as much, &c.] He had five Dishes to their one: Which was intended as a peculiar respect to him. Or, as others understand it, there was five times as much Meat in his Mess, as in one of theirs. Which might well be part of the cause of their wonder, *verse* 33.

And they drank.] After they had dined, plenty of Wine was brought in, for every one to drink as much as they pleased. For such is the Custom of the *Abyssines* at this Day; not to drink or talk at Dinner; but after the Meat is taken away: As *Ludolphus* assures us from *Telezius*. Who takes it to have been the ancient Custom among other Nations; particularly the *Romans*: For which he alledges those *Verses* of *Virgil*, *Æneid.* I.

Post-

Chapter XLIV.

Poſtquam prima quies epulis, menſæque remotæ
Crateras magnas ſtatuunt, & vina coronant.

I mention *Wine* here in *Egypt*: For though *Herodotus* ſaith in his days they had no *Vines*, but uſed drink made of Barley, *i.e.* ſuch as ours, (*Lib.* II. *cap.* 77.) yet in the time of *Joſeph* it ſeems to have been otherwiſe. For it it is not likely the chief Butler would have dreamt of a *Vine* and *Grapes*, and *preſſing* them into *Pharaoh*'s Cup, (XL. 9, 10, 11.) if he had never ſeen them in *Egypt*,

And were merry with him.] So we well tranſlate the laſt words of this *Chapter*; which ſignifies their drinking plentifully; more liberally than at home: Not till they were drunk (as *R. Soloman* ſaith ſome uſed to abuſe this place, to countenance that Vice) but till they were very cheerful. For they could not be ſo ſenſleſs, as before ſo great a Man, in a ſtrange place, where they were alſo full of fear, to make themſelves drunk.

CHAP. XLIV.

Verſe 1. Ver. 1. *Fill the Mens Sacks with Food, as much as they can carry.*] This ſeems to be an order, to load them more liberally than at their firſt coming, XLII. 25.

Verſe 2. Ver. 2. *And put my Cup*, &c.] The *Hebrew* word *Gabiah* ſignifies an emboſſed Cup, (as we now ſpeak) or a *Bowl*; or *Goblet* with a great Belly: which St. *Hierom* tranſlates *Scyphus*. This he ordered his Steward to put in *Benjamin*'s Sack, that he might make a trial of his Brethrens Concern for him, and Affection both to him and to

to their Father: And whether they would discover any Envy to *Benjamin*, because of his extraordinary Kindness to him. Chapter XLIV.

Ver. 3. *The Men were sent away.*] Had a Pass, we may suppose, from *Joseph*; to carry so much Corn out of the Country, as their Asses were loaded withal. Verse 3.

Ver. 4. *Wherefore have ye rewarded evil for good?*] Being entertained so kindly at my Master's Table; why have ye stole his Cup? Verse 4.

Ver. 5. *Is not this it, wherein my Lord drinketh?*] Did you not think, this would be presently enquired after? Verse 5.

And whereby indeed he divineth?] The *Hebrew* word *Nachash*, which we translate *Divine*, it is very likely was anciently of an indifferent signification. And therefore *Grotius* thinks that *Joseph* meant by this Speech, that he used this Cup in his *Drink-Offerings*; when he sacrificed, to prepare himself to receive Divine Presages. But, I think, we had better say, there was a kind of Divination by Cups (though we know not what it was) as we are certain there was by many other things among the *Greeks*, (who borrowed much of their Religion from the *Egyptians*) than give this, or other such like Interpretation of these words: Particularly, their observing the sparkling of the Wine in their Libations. For it seems plain to me, that *Joseph* speaks of the Cup he used at his own Table: And it is not probable that he used the same in Sacrifices to God. Such Vessels as were used in Divine Service, were not used in their own: Being held Sacred, and therefore separated from common use; and kept so safe, no doubt, that it was not easie to steal them. He speaks therefore of some Divination that was used at their Meals: Which doth not signifie that *Joseph* practised it, nor doth his Steward

Chapter XLIV.

ſay he did; but only asks ſuch a Queſtion, as might make them think he did. For, being a known Interpreter of Dreams; People, perhaps, thought he was skilled alſo in the Arts of Divination. But the words are ſtill capable of a more ſimple Interpretation. For *Nacaſh* ſometimes ſignifies no more than to *make an Experiment*: As in the words of *Laban*, XXX. 27. And ſo the meaning may be, (as *Aben Ezra* expounds this Paſſage) might you not have conſidered, that *my Maſter made a trial*, (ſo we interpret in the Margin) by laying this in your way, *whether you were honeſt Men, or Filchers*, as you are now proved to be? Or, as others will have it, *This is the Cup wherein he drinks himſelf, and finds out what is in other Men*, when they drink liberally with him at his Table; as you lately did. But the former is more likely to be the meaning.

Ye have done evil, in ſo doing.] You have rendred your ſelves very criminal by this Fact. Or, you have done very fooliſhly in ſtealing a thing of this Nature: Which, being in continual uſe, would be ſoon miſſed.

Verſe 7. Ver. 7. *God forbid that thy Servants*, &c.] They diſclaim the Charge, with the greateſt Vehemence.

Verſe 8. Ver. 8. *Behold, the Money*, &c.] And bring a very good Proof of their Honeſty.

Verſe 9. Ver. 9. *Both let him die, and we alſo*, &c.] Sometimes Innocence makes Men too Confident; and leſs cautious than, in Prudence, they ought to be. For their Money having been put into their Sacks, they knew not how, it was reaſonable to have ſuſpected this alſo might prove true.

Verſe 10. Ver. 10. *Now alſo, let it be according to your word*, &c.] I deſire not ſo much: But only that he with whom the Cup is found, be my Bond-man; as you propound.

My

Chapter XLIV.

My bond-man.] He ſpeaks in the Name and Place of his Maſter; by whom he was ſent after them, and for whom he acted.

Verſe 11. Ver. 11. *Then they ſpeedily took down*, &c.] They were deſirous to have their Innocence cleared, without delay.

Verſe 13. Ver. 13. *Rent their Clothes.*] As the manner was, when any ſad thing befel them, XXXVII. 29, 34.

Verſe 14. Ver. 14. *Judah and his Brethren came*, &c.] He is mentioned by Name, though not the eldeſt Son; becauſe he was chiefly concerned for *Benjamin*, (XLIII. 9.) and, as the *Jews* fanſie, ſtood to him in this diſtreſs, when the reſt would have delivered him up as a Bond-man: Reſolving either to ſet him free, or to be a Bond-man with him.

For he was yet there.] Not gone from home, ſince he gave order to his Steward to purſue them.

They fell before him on the ground.] The Dream of *Joſeph* was again fulfilled. See XLII. 6.

Verſe 15. Ver. 15. *Wot not that ſuch a Man as I can certainly divine?*] Could not I who foretold this grievous Famine, diſcover ſuch a Theft as this, which you have committed?

Verſe 16. Ver. 16. *And Judah ſaid.*] He ſtanding bound, as I ſaid (*verſe* 14.) for *Benjamin* to his Father, took upon him to plead his Cauſe: Which *Benjamin*, being young, could not do ſo well himſelf. And indeed *Judah* ſeems to have been a Man of the beſt Senſe, Courage, and Eloquence among them.

What ſhall we ſay to my Lord? What ſhall we ſpeak? or how, &c.] A moſt pathetical beginning: And very apt to move Compaſſion.

God hath found out the iniquity of thy Servants, &c.] Having made ſome pauſe, after thoſe words, [*How ſhall we*

Chapter XLIV.

clear our ſelves?] he proceeds to an ingenuous acknowledgment, that he and his Brethren had been guilty of many Sins; for which God had now brought them hither to ſuffer the Puniſhment of them. Yet, he neither confeſſes this particular Guilt, nor denies it, nor excuſes it: But acknowledging God's Juſtice, caſts himſelf and his Brethren upon *Joſeph*'s Mercy.

Verſe 18. Ver. 18. *Then Judah came near to him.*] The Equity which appeared in *Joſeph* (expreſſed in the words foregoing) emboldned *Judah* to approach nearer to him. For he ſeems to have ſpoken the former words, as ſoon as he entred the Room: When he and his Brethren caſt themſelves down on the Ground, *verſe* 14.

Speak a word in my Lord's Ears.] Have a favourable Audience for a few words more. For he doth not mean to ſpeak to him privately: And by a *Word* he means all the following Speech, which he makes as ſhort as it was poſſible.

And let not thy Anger burn againſt thy Servant.] And be pleaſed to hear me out, with Patience.

For thou art even as Pharaoh.] I know before whom I ſpeak: And therefore will not impertinently trouble thee: But barely lay the ſtate of our Caſe before thee.

Verſe 20. Ver. 20. *A little one.*] So *Benjamin* was, in compariſon with themſelves.

He alone is left of his Mother, &c.] We do not read, that they had ſaid this to *Joſeph* before; but only that the youngeſt was with their Father, XLII. 13, 32. But no doubt, *Judah* remembers him now of nothing, but what had been then delivered; but related more briefly than it is here.

Verſe 27. Ver. 27. *My Wife bear me two Sons.*] He called *Rachel* his Wife; as if he had no other: Becauſe ſhe was the only Perſon he deſigned to marry; and was by conſequence his principal Wife.

Ver.

Ver. 30. *His life is bound up in the Lad's life.*] It ſo depends upon the Life of his Son; that if he think he be dead, he will die with Grief alſo. Chapter XLV.

Ver. 33. *Let thy Servant abide inſtead of the Lad*, &c.] It will be the ſame to thee, (nay, I may be able to do thee more Service) and the greateſt act of Pity to our aged Father. Verſe 30. Verſe 33.

Ver. 34. *For how ſhall I go up to my Father*, &c.] I muſt abide here too, if thou wilt not diſmiſs him: For I am not able to ſee my Father die. Verſe 34.

There is nothing could be ſaid more moving, than what is delivered in this Speech of *Judah*; which flowed, any one may ſee, from ſuch Natural Paſſions, as no Art can imitate. Which makes me wiſh that they who think theſe Hiſtorical Books of Scripture were written with no other Spirit, but that with which honeſt Men now write the Hiſtory of their Country, or the Lives of any famous Perſons; would ſeriouſly read and conſider this Speech of *Judah*'s to *Joſeph*; together with the foregoing Dialogue between *Jacob* and his Sons, (from the 29*th Verſe* of the XLII *Chapter*, to the 15*th* of the XLIII.) and, I hope, it may make them change their Opinion: And be of the Mind of Dr. *Jackſon*, *B.* I. *on the Creed*, *cap.* 4. 'That ſeeing ſuch Paſſages are related by Men 'who affect no Art, and who lived long after the Par-'ties that firſt uttered them; we cannot conceive how 'all Particulars could be ſo naturally and fully record-'ed; unleſs they had been ſuggeſted by his Spirit, who 'gives Mouth and Speech to Men. Who being alike 'preſent to all Succeſſions, is able to communicate the 'ſecret Thoughts of Fore-fathers to their Children; and 'put the very Words of the deceaſed (never regiſtred 'before) into the Mouths or Pens of their Succeſſors, 'for many Generations after: And that as exactly and

di-

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'distinctly as if they had been caught in Characters of 'Steel or Brass, as they issued out of ther Mouth. For 'it is plain, every Circumstance is here related, with 'such natural *Specifications* (as he speaks) as if *Moses* 'had heard them talk; and therefore could not have 'been thus represented to us, unless they had been 'written by his Direction, who knows all things, as 'well fore-past, as present, or to come.

Philo justly admired this Speech, which he hath expressed in an Eloquent Paraphrase: And *Josephus* hath endeavoured to out-do him.

CHAP. XLV.

Verse 1. Ver. 1. *Could not refrain himself.*] Tears began to run down his Cheeks; or, were ready to burst out with such Violence that he could not hinder them.

Cause every Man to go out from me.] He would not have the *Egyptians*, to be Witnesses of his Brethrens Guilt; nor did it become his Dignity to be seen by them in such a Passion: And therefore he commanded those that attended him, to leave him alone with his Brethren.

Verse 2. Ver. 2. *He wept aloud.*] Which we express very properly in our Language, *he cried.* For Tears having been long suppressed, are wont, when they break out, to be accompanied with some Noise.

And the Egyptians, and the house of Pharaoh heard.] They whom he sent forth, being in the next Room, heard him cry: And reported, what a Passion he was in, to the whole Court.

Ver.

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Ver. 3. *I am Joſeph.*] This word made them ſtart, as appears by the next *Verſe.*

Doth my Father yet live?] May I believe what you have told me? XLIII. 28. He ſaith not this, becauſe he doubted of it: But to expreſs his Joy at that good News. Verſe 3.

And they could not anſwer him.] Being aſtoniſh'd, as it follows, at his Preſence. For they could not but reflect upon their cruel uſage of him; and now ſaw him in full Power to puniſh them.

Ver. 4. *Come near to me, I pray you.*] This, I think, ſignifies, that they had ſtarted back, as Men affrighted: And therefore he invites them kindly to approach him. Verſe 4.

I am Joſeph your Brother.] This word *Brother*, added to what he ſaid before, *verſe* 3. was a Comfort to them. For it ſhowed that his Greatneſs did not make him forget his Relation.

Whom you ſold into Egypt.] Nor their Unkindneſs alienated his Affection from them.

Ver. 5. *Now therefore be not grieved*, &c.] Do not afflict your ſelves too much for your Sin: Becauſe God hath turned it into Good. Verſe 5.

God ſent me before you, &c.] When you thought only to be rid of me, God intended another thing: Which is now come to paſs. For he hath made me an Inſtrument of preſerving all your Lives. A moſt happy Event of a moſt wicked Deed.

Ver. 6. *Neither earing, nor harveſt.*] Or, no Ploughing, Sowing, or Harveſt. For to what purpoſe ſhould they ſow, when they knew (if they believed *Joſeph*) that nothing would come of it. Verſe 6.

Ver. 7. *And God ſent me before you*, &c.] He repeats what he had ſaid, *verſe* 5 concerning the Hand of God in this buſineſs: That by fixing their Thoughts upon his Verſe 7.

Pro-

Chapter XLV. Providence, they might be the leſs oppreſſed with the weight of their own Guilt.

To ſave your lives by a great deliverance.] In a wonderful manner.

Verſe 8. Ver. 8. *It was not you but God*, &c.] He mentions this a third time, that they might ſee he did not think ſo much on their Unkindneſs, as on God's great Goodneſs: And therefore be confident, he would not remember what they had done to him; but what God had done for them all.

Hath made a Father unto Pharaoh] Given me the Authority of a Father with him: So that he Honours me, and doth nothing without my Advice and Counſel. And there was very good Reaſon for it, his Wiſdom being ſo great and experienced, *Ut non ab homine ſed a Deo reſponſa dari viderentur*, (as *Trogus*, an ancient Hiſtorian among the *Heathen*, obſerves) that his Anſwers ſeemed not to be given by a Man, but by God. Which made him *Regi Percharum*, very dear to the King, as the ſame Author relates: Who tells alſo the Story of his being ſold by his Brethren, who envied his excellent Wit. See *Juſtin*, *Lib.* XXXVI. *cap.* 2.

Lord of all his Houſe.] The principal Perſon in his Court.

And Ruler throughout all the Land of Egypt.] Chief Governor of the whole Country: In which were ſeveral Provinces, which had diſtinct Governors; who were all under the Government of *Joſeph*.

Verſe 10. Ver. 10. *Thou ſhalt dwell in the Land of Goſhen*] This was that part of the lower *Egypt*, which lay next to *Arabia* and *Paleſtine*; abounding with fair Paſtures: Being watred by many Streams from the *Nile*. Certain it is, it lay next to *Canaan*; for *Jacob* went directly thither, when he came into *Egypt*; and ſtaid there till *Joſeph* came to him, XLVI. 28.

And

And thou ſhalt be near unto me.] Therefore the Royal City (where *Joſeph* reſided, that he might be always near to *Pharaoh*) was at this time in the lower *Egypt*, at *Zoan*, *Pſalm* LXXVIII. 43. which other Authors call *Tanis*. Which was ſituated, not far from that Mouth of *Nile* which *Plutarch* calls πανιτικὸν στόμα. For that part of *Egypt* is called the *higher*, where *Nile* runs only in one Stream: That the *lower*, where it divides into many; and from its triangular Form is called by the *Greeks* Δέλτα. In the *Eaſtern* Part of which, or very near it, toward the *Red Sea*, was this Country, called the Land of *Goſhen*. Chapter XLV.

This argues the great Authority of *Joſeph*, that he makes ſuch Promiſes as theſe, before he had askt the Conſent of *Pharaoh*.

Ver. 12. *And behold, your Eyes ſee*, &c.] You cannot but be convinced, by the Lineaments you ſee in my Face, and by the Language which I ſpeak, and by all the things which I have related concerning the ſtate of our Family; that indeed it is your Brother *Joſeph*, who ſpeaks to you. Or, more ſimply; you have it not by Hear-ſay, which might deceive you; but are Eye-witneſſes that I am alive, and ſay theſe things to you. Verſe 12.

Ver. 13. *Tell my Father of all my glory.*] Of the great Honour which is done me in *Egypt*. Verſe 13.

Ver. 15. *His Brethren talked with him.*] After their fright was over, and he had ſo affectionately embraced them; they converſed freely and familiarly with him: Acknowledging, it's likely, their Crime; and acquainting him with what had paſſed in their Family ſince they committed it. Verſe 15.

Ver. 16. *And the fame thereof*, &c.] All the Court rang (as we ſpeak) with the News of *Joſeph*'s Brethren being come; and that they were to fetch their Father Verſe 16.

Chapter XLV. and ſettle in *Egypt*. For *Joſeph* (it appears by the next Verſe) went and acquainted *Pharaoh* with his Deſire.

And it pleaſed Pharaoh well, and his Servants.] No wonder that *Pharaoh*, who had raiſed *Joſeph* ſo high, was pleaſed to be kind to his Father and Family: And the Court follows the Pleaſure of the King.

Verſe 17. Ver. 17. *Pharaoh ſaid unto Joſeph*, &c.] This, no doubt was the Anſwer *Pharaoh* made to *Joſeph*'s Petition: Wherein he grants him not only what he askt; but all conducing to it.

Verſe 18. Ver. 18. *I will give you the good of the Land*, &c.] The richeſt Part of the Country, which produces the nobleſt Fruits.

Verſe 19. Ver. 19. *Now thou art commanded.*] Now that thou haſt my Warrant for it, go about it preſently.

Verſe 20. Ver. 20. *Regard not your ſtuff.*] If there be not Waggons enough, to bring all your Stuff, do not matter it; you ſhall have better here. But the *Vulgar* ſeems to take it in a quite contrary Senſe; as if he had ſaid, *Leave nothing behind you*; but bring all you have with you, if you think good: Though whatſoever the Land of *Egypt* affords, is all yours.

All the good of the Land of Egypt, &c.] You ſhall not want when you come hither, if it be to be had in *Egypt*.

Verſe 21. Ver. 21. *Gave them Waggons.*] And Horſes, no doubt, to draw them; with which *Egypt* abounded.

Verſe 22. Ver. 22. *To each Man changes of Raiment.*] Two *Veſts*, or *Robes*, as St. *Hierom* tranſlates it: Otherwiſe there would not have been a change. Theſe were part of the ancient Riches, as much as Money.

Verſe 23. Ver. 23. *After this manner.*] The *Hebrew* word *Cezoth* ſignifies, according to that which he had given to *Benjamin*, *i.e.* Money, and ſeveral changes of Raiment:

Be-

Beſides what follows, *ten Aſſes laden with the good things of Egypt*, &c. Chapter XLV.

Bread and Meat.] *i. e.* All manner of Proviſion.

Ver. 24. *See that ye fall not out*, &c.] About what you have formerly done to me; or, any thing elſe, that I have ſaid to you. But when you reflect upon your ſelling me, adore the Providence of God; which by that means brought about your Happineſs and mine. Verſe 24.

Ver. 26. *His Heart fainted.*] At the mention of *Joſeph*'s Name, he fell into a Swoon: Being fully perſwaded he was dead, and giving no Credit to what they ſaid of his being alive. Verſe 26.

Ver. 27. *And they told him all the words of Joſeph.*] When he was come to himſelf, they related all that had paſſed between them and *Joſeph:* How great a Man he was, and how deſirous to ſee him, *&c. verſe* 13. Verſe 27.

And when he ſaw the Waggons.] Had not only heard their Relation, but ſaw alſo thoſe Carriages (which, no doubt, were ſplendid, and ſuitable to *Joſeph*'s Quality) that were come to bring him into *Egypt*, he lookt upon them as a ſufficient Confirmation of the good News.

The Spirit of Jacob revived.] Which *Bochart* tranſlates *Priſtino vigori reſtitutus eſt*, he was reſtored to his former Vigor. Not only recovered perfectly from his fainting Fit; but raiſed to a greater Livelineſs than he had felt ſince the loſs of *Joſeph*.

Ver. 28. *It is enough*, &c.] I wiſh for no more, but to live to ſee him; and then I ſhall be content to die. Verſe 28.

CHAP. XLVI.

Verſe 1. Ver. 1. *Came to Beerſheba.*] Which was in his way from *Hebron* (where he now lived, XXXV. 27.) into *Egypt:* Lying in the moſt *Southerly* Parts of *Canaan*; near that Wilderneſs through which the *Iſraelites* went, when they came from *Egypt.*

And offered ſacrifice.] Recommended himſelf and his Family, unto God's Protection in his Journey to *Egypt*, and unto his Preſervation, when he came there. And he the rather called upon God in this place, becauſe both his Father and Grand-Father had found Favour with him here, XXI. 33. XXVI. 23.

Unto the God of his Father Iſaac.] Who was his immediate Anceſtor, and had conferred the Bleſſing of *Abraham* upon him: And therefore he mentions him rather than *Abraham.*

Verſe 2. Ver. 2. *In the Viſions of the Night.*] See upon XX. 3.

Jacob, Jacob.] He redoubles his Name to awaken his Attention; and he calls him *Jacob* rather than *Iſrael*, (as he is called in the beginning of the Verſe) to remember him what he was originally, and that by his Favour he was made *Iſrael.*

Verſe 3. Ver. 3. *Fear not to go down into Egypt.*] He was afraid, perhaps, that if *Joſeph* ſhould die, his Family might be made Slaves. For which he had ſome reaſon, from what was ſaid to *Abraham*, in a like Viſion, XV. 13.

I will make of thee a great Nation.] He renews the Promiſe, which at the ſame time was made to *Abraham*, That his Seed ſhould be as numerous as the Stars of Heaven, XV. 5.

Ver.

Ver. 4. *I will go down with thee*, &c.] Take care of thee in thy Journey, that no Evil ſhall befal thee; and preſerve thee and thy Family there. Chapter XLVI. Verſe 4.

And bring thee up again.] *i. e.* His Poſterity, who ſhould multiply there: For the Scripture ſpeaks of Parents and Children, as one Perſon.

Put his Hands upon thine Eyes.] Be with thee when thou leaveſt this World; and take care of thy Funeral, when thou art dead. For this was the firſt thing that was done, when one expired, to cloſe his Eyes: Which was performed both among *Greeks* and *Romans* (as many Authors inform us) by the neareſt Relations, or deareſt Friends. See Mr. *Selden*, *L.* II. *de Synedr. cap.* 7. *n.* 12. and *Menochius*, *de Repub. Hebr. L.* VIII. *cap.* 4. *Qu.* 11.

In ſhort, by theſe words God aſſures him, that *Joſeph* ſhould not die, while he lived, (as Mr. *Selden* obſerves out of *Baal-haturim*, in his Additions to the fore-named *Chapter*, *p.* 737.) and that he ſhould die in Peace, having his Children about him.

Ver. 7. *His Daughters.*] He had but one Daughter, and therefore the Plural Number is uſed for the Singular, (as *verſe* 23. *Sons* is put for *Son*) or, elſe he includes his Grand-Daughter, who, in Scripture-Language, is called the Daughter of her Grand-Father. But the firſt ſeems the trueſt Account, if what is ſaid *verſe* 15. be conſidered. Where the whole Number of his Deſcendants from *Leah* being ſummed up, *Dinah* (under the Name of *Daughters*) muſt be taken in, to make up three and thirty; reckoning *Jacob* himſelf alſo, for one of them. Verſe 7.

Ver. 9. *Hanoch.*] From whom came the Family of the *Hanochites*, as we read *Numb.* XXVI. 5. Verſe 9.

Phallu.] From whom, in like manner, ſprung the Family of the *Phalluites*; as *Moſes* there notes: And ſays the

Chapter XLVI. the ſame of the reſt of *Reuben*'s Sons, that they were the Fathers of Families, when they came into *Egypt*.

Verſe 10. Ver. 10. *Jemuel.*] This Son of *Simeon* is called *Nemuel* in *Numb.* XXVI. 12. and 1 *Chron.* IV. 24.

Ohad.] He is named among the Sons of *Simeon*, when *Moſes* was ſent to bring them out of *Egypt*, *Exod.* VI. 15. But either he had no Poſterity, or they were extinct: For ſhortly after there is no mention of him, in *Numb.* XXVI. 12. Nor is he to be found among his Sons in 1 *Chron.* IV. 24.

Jachin.] Is called *Jarib* in 1 *Chron.* IV. 24. and is thought by ſome to have been the Grand-Father of *Zimri*, whom *Phineas* ſlew in his Fornication with the *Midianitiſh* Woman.

Verſe 12. Ver. 12. *Er and Onan died in the Land of Canaan.*] And therefore are not to be numbred among them, that went down into *Egypt:* But inſtead of them the two Sons of *Pharez* are ſet down, though, perhaps, not now born; to ſupply the place of *Er* and *Onan.*

The Sons of Pharez, were Hezron and Hamul.] When *Jacob* went down into *Egypt, Pharez* was ſo young, that one can ſcarce think he had two Sons at that time: But they were born ſoon after, before *Jacob* died. And St. *Auſtin* ſeems to have truly judged, that *Jacob*'s deſcent into *Egypt*, comprehends all the *ſeventeen* Years, which he lived after it. Or, we may conceive it poſſible, that their Mother was with Child of them, when *Jacob* went down into *Egypt.* For then *Pharez* is thought to have been *fourteen* Years old; at which Age it is ſo far from being incredible that he might have two Sons, that in theſe latter Ages, ſome have begotten a Child when they were younger. *Jul. Scaliger*, a Man of unqueſtionable Credit, aſſures us, that in his memory, there was a Boy, not quite *twelve* Years old, who had

had a Daughter by a Couſin of his, who was not quite ten. *Rem notam narro, & cujus memoria adhuc recens eſt in Aquitania.* This was a known thing, the Memory of which was then freſh in *Aquitain.* Chapter XLVI.

Ver. 13. *And the Sons of Iſſachar, Tola.*] Some have wondred that he ſhould give his eldeſt Son a name that ſignifies a *Worm.* Perhaps it was (as *Bochart* conjectures) becauſe he was a poor ſhriveled Child when he was born, not likely to live. And yet it pleaſed God, that he became a great Man, from whom ſprang a numerous Off-ſpring, *Numb.* XXVI. 23. and ſo fruitful, that in the days of *David* there were numbred above *two and twenty thouſand* of them, 1 *Chron.* VII. 2. who were Men of Might and Valour. Verſe 13.

Ver. 15. *Which ſhe bare unto Jacob in Padan-Aram.*] She bare the Fathers of them there: But the Children were born in *Canaan.* Verſe 15.

All the Souls of his Sons and Daughters, &c.] See *verſe* 7.

Ver. 19. *Rachel, Jacob's Wife.*] She was his only choice, as was noted before on XLIV. 27. Verſe 19.

Ver. 21. *The Sons of Benjamin,* &c.] He being now but about *twenty four* Years old, we cannot well think he had all theſe Sons when he went down into *Egypt:* But ſome of them were born afterward, before *Jacob* died; as was ſaid before, *verſe* 12. Yet they are all here mention'd, becauſe they were moſt of them now born, and all became the Heads of Families in their Tribe. It is poſſible he might begin ſo early to beget Children, as to have all theſe before they went into *Egypt.* See *Verſe* 12. Verſe 21.

Ver. 26. *Came out of his Loins.*] In the *Hebrew, out of his Thigh.* A modeſt Expreſſion: The Parts ſerving for the Propagation of Mankind, being placed between the Thighs. Verſe 26.

All

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All the Souls were threeſcore and ſix.] *i. e.* Leaving out *Joſeph* and his two Sons (who did not come with *Jacob* into *Egypt*, but were there already) and *Jacob* himſelf, (who could not be ſaid to come out of his own Loins) they made juſt this Number.

Verſe 27. Ver. 27. *All the Souls, which came into Egypt, were threeſcore and ten.*] There is a remarkable difference between this *Verſe* and the foregoing. There (*verſe* 26.) they only are numbred who came *with Jacob* into *Egypt*: Which were no more than *threeſcore and ſix.* But here are numbred all that came into *Egypt*, (*viz.* firſt and laſt) which plainly comprehend *Jacob*, *Joſeph* and his two Sons: And make up *threeſcore and ten.*

Verſe 28. Ver. 28. *And he ſent Judah before him.*] Who ſeems by the whole Story, to have been the moſt eminent among *Jacob*'s Children, when *Joſeph* was gone; as was noted before, XLIV. 14.

To direct his way, &c.] To give *Joſeph* notice of his coming; and to receive Directions from him, in what part of *Goſhen* he ſhould expect him.

And they came into the Land of Goſhen.] Into that part of it which *Joſeph* had appointed.

Verſe 29. Ver. 29. *Preſented himſelf to him.*] With ſuch Reverence, as a Son owes to his Father: Who embraced him moſt tenderly. For ſome refer the next words to *Jacob*, *he fell on his Neck*, &c.] Which expreſſes the higheſt Affection.

And wept on his Neck a good while.] We read before how *Joſeph* fell upon *Benjamin*'s Neck, and wept; which was anſwered by the like Endearments on *Benjamin*'s part, XLV. 14. But the Affection wherewith *Jacob* embraced *Joſeph*, (as *Maimonides* underſtands it) or (as *R. Solomon Jarchi*) *Joſeph* embraced his Father, far ſurpaſſed that. For they continued longer infolded in one another's

another's Arms; where Tears of Joy flowed so fast, that for a *good while* they could not speak. Chapter XLVI.

Ver. 30. *And Israel said unto Joseph.*] Some make this an Argument, that it was *Joseph*, who, lighting out of his Chariot, threw himself into his Father's Arms and wept, *&c.* Which made *Moses* now more distinctly mention who said the following words. Verse 30.

Now let me die, &c.] These words signified that he now enjoyed the utmost Happiness he could desire on Earth; which therefore he was willing to leave, because nothing could be added to it. These were the first Thoughts which his Passion suggested to him; though to live with *Joseph*, and to enjoy his Conversation, was far more than barely to *see his face.*

Ver. 32. *The Men are Shepherds*, &c.] He seems to have been afraid, lest *Pharaoh* should have preferred his Brethren, and made them Courtiers, or Commanders in the Army, *&c.* which might have procured them the Envy of the *Egyptians:* And, besides, have separated them one from another. Whereas by professing themselves Shepherds, and Traders in Cattle, they kept all together in a Body, separate from the *Egyptians.* Which two Reasons were suggested by *Josephus.* Verse 32.

Ver. 33. *What is your Occupation?*] Your way of living: For Men did not live idly in those days. Verse 33.

Ver. 34. *Ye shall say, Thy Servants Trade hath been*, &c.] He directs them to justifie, what he told them he would inform *Pharaoh.* Verse 34.

That ye may dwell in the Land of Goshen.] A rich Country, abounding with Pasturage, and also next adjoyning to *Canaan* (as was noted before, XLV. 10.) unto which, when the time came, they might the more easily return.

Chapter XLVI.

For every Shepherd.] Not universally, without limitation, but every *Foreign Shepherd.* For a considerable part of the *Egyptian* People were *Shepherds*, as *Diodorus Siculus* tells us, (*L.* I. § 2. *p.* 47. *Edit. Steph.*) where he saith the Country being divided into *three* Parts, the *Priests* had one, their *King* a second, and the *Soldiers* a third: And there were *three* other Ranks of Men under these, *viz. Shepherds*, *Husbandmen*, and *Artificers.* The *Husbandmen*, he saith, serv'd their King, and Priests, and Military Men in tilling their Ground, for small Wages, and spent all their time in it. And the like, account, he saith, is given of their *Shepherds*, who, from their Fore-fathers, followed that way of living. Which makes it plain they could not abominate those who were so serviceable to them; though they might contemn them as mean People, who never rose to any higher Employment. But we need not go to him for the proof of this: It being apparent from this very Book, that the *Egyptians* had Sheep, and Oxen, as well as Horses and Asses, which they sold to *Joseph* for Corn in the time of Famine, (XLVII. 17.) and that *Pharaoh* spake to *Joseph* to make such of his Brethren as were Men of Skill, Rulers over his Flocks, (XLVII. 6.) which is a demonstration they bred Cattle as well as other Nations. And therefore if we will understand this to be true of all Shepherds, without exception, then by *Egyptians* (to whom Shepherds are said to be an abomination) we must not understand all the People of the Country of *Egypt*, (Shepherds being a part of them) but only the *Courtiers* and great Men, as in XLV. 2. the *Egyptians* are said to hear *Joseph* weep, *i. e.* those that belong'd to the Court: Who, it is likely, despised Shepherds, (as *Rupertus Tuitiensis* long ago expounded this Passage) but that is far short of abominating them, which the *Hebrew*

brew word imports. But after all this, I do not see how they could be contemptible, if it be true which the same *Diodorus* saith, *p.* 58. That when they buried a Corps, and made the Funeral Encomium, they never mentioned the Parentage of the deceased, Ὑπολαμβάνοντες ἅπαντας ὁμοίως εὐγενεῖς εἶναι τοὺς καὶ Αἰγύπτιον, *making account that all the People of* Egypt *were alike well-born.* Chapter XLVI.

We must confine therefore this Assertion to *Foreign* Shepherds; and it is not easie to give the reason why they were an abomination to the *Egyptians*, who were Shepherds themselves. *Onkelos* and *Jonathan*, with a great many others, think that they would not converse (for that is meant by abomination) with the *Hebrew* Shepherds, because they had no greater regard to those Creatures which the *Egyptians* worshipped, than to breed them up to be eaten. But there is no good proof that they worshipped Sheep or Oxen in those Days; and, on the contrary, it appears both out of *Herodotus*, and *Diodorus Siculus*, that they sacrificed such Creatures, in their days, and also eat of the Sacrifices, when they had done. See *Herodot.* in *Euterpe*, *c.*40,41. And therefore the reason given by others for this Abhorrence is not solid; that the *Egyptians* did eat no Flesh, and upon that score could not endure those that did. This is the Account which *Aben Ezra* gives of this Matter; who fansies they were like the *Indians*, in his time, who abominated Shepherds, because they drunk Milk; contrary to their manners, who tasted nothing that came from any living Creature. But, as it cannot be proved that this Superstition was so old as *Jacob*'s time; so the contrary is evident from this very Book, XLIII. 16. where *Joseph* bids his Steward go home and *slay and make ready* a Dinner for his Brethren: Whom he did not intend to entertain after the

Chapter XLVI.

Hebrew but after the *Egyptian* fashion; that he might not be known by them. And so *Herodotus* informs us, that in his days, though they abstain'd from some Animals, yet they eat of others, both Fish and Birds, *Euterpe*, *c.*78. And *Diodorus* giving an account after what manner their Kings lived, saith they used a simple Diet, eating *Veal and Geese*, &c. *L.* I. § 2. *p.* 45. *Edit. Steph.*

Jos. Scaliger therefore thinks this sort of Men were abominable, because they had often raised Rebellion in *Egypt*, and made a King of their own; who erected that which is called *the Pastoral Kingdom.* This is embraced by many great Men, who have only the Authority of *Manetho* for it; who says these were *Phœnician* Shepherds (as *Josephus* tells us, *L.* I. *contra Appian.*) who reigned in *Egypt*, and burnt their Cities, threw down their Temples; in short, omitted no sort of Cruelties. Upon this account the famous *Bochartus* (*Lib.* IV. *Canaan*, *cap.*4.) thinks it possible the *Egyptians* hated Shepherds, who had done so much Mischief: And, I may add, the *Hebrew* Shepherds *Joseph* might think would be more abominated, because they came out of that very Country, from whence those *Phœnician* Rovers made their Invasion. But as it doth not appear that they who did the fore-named Mischief were all Foreigners; so the time which is assigned for this *Pastoral Kingdom*, doth not agree with the Scripture Story. For it is said to have been in the *One thousand one hundred and twelfth* Year before the *Israelites* going out of *Egypt*; in the *XVth Dynasty*, as they call it: That is, about *Two and forty* Years after the Flood, when *Mizraim* the Father of the *Egyptians* was scarce born, or was very young.

Our great Primate *Usser* endeavours to avoid this absurdity, by placing this Invasion (which he thinks was out

out of *Arabia*) *three hundred* Years after the Flood: When they took *Memphis*: Over-run all the lower *Egypt*; and their first King, there reigned *nineteen* years. But I have this to except; that *Abraham* coming a good while after this into *Egypt*, was well entertained there; though he was as much a Shepherd as his Grand-child *Jacob*. See *Gen.* XII. Chapter XLVI.

From whence I conclude, That if this Story of *Manetho* be true, it hapned after the time of *Abraham*; and so was fresh in their memory. Such a third Rebellion of the Shepherds the same *Manetho* mentions, within less than *two hundred* Years before the Children of *Israel*'s departure out of *Egypt*. But this seems to be a Story framed, from that departure of the *Israelites* themselves (who were Shepherds) out of *Egypt* under the Conduct of *Moses*. And so *Josephus*, and several of the ancient Christians (*Tatianus*, *Justin Martyr*, and *Clem. Alexand.*) understood it. See *Usser. ad An. M.* 2179.

All this considered *Gaulmin* (in his Notes upon the Book called the *Life of Moses*, *p.* 267, &c.) hath more probably conjectured, that this aversation to Shepherds arose from their being generally addicted, in those parts, to Robbery: Which way of Life made them abominable. This he justifies out of *Heliodorus*, *L.* I. and *Achilles Tatius*, *L.* III. who describe the Seat of these Βόηλοι and Ποίμενες (whom the *Egyptians* called *Hyscli*) and the manner of their Life. To which Opinion I find *Bochartus* himself inclined before he died, and confirms it (in his *Hierozoic. L.* II. *c.* 44. *P.* I.) by many Proofs, that Shepherds anciently were *furax hominum genus*, a thievish sort of People; which made them odious. Against which I see no exception but this; that *Aulus Gellius* tells us (*Lib.* XI. *cap.* 18.) out of an ancient Lawyer, That the old *Egyptians* held all manner of Thefts

Chapter XLVI.

Thefts to be lawful, and did not puniſh them. And *Diodorus Siculus* mentions this Law among them, That they who would live by Robbery, were to enter their Names, and bring what they ſtole, immediately to the Prieſt, who mulct the Man that was robb'd a fourth part; and gave it to the Thief. By which means all Thefts were diſcovered, and Men were made more careful, to look well after their Goods. But one cannot believe this Law was of ſuch Antiquity, as the Times of *Joſeph*: Or, if it was, thoſe *Out-Laws* (as I may call them) who robb'd upon the Borders, were not concern'd in it: Nor had their Neighbours, who were no leſs addicted to Theft, the benefit of it. Particularly thoſe in *Paleſtine*, from whence *Jacob* came; one would gueſs by what we read 1 *Chron.* VII. 21, 22. were then much addicted to Robbery. For, before this Generation ended, we are told there the Men of *Gath* ſlew ſeveral of the Sons of *Ephraim*, (who himſelf was then alive) *for they came down to take their Cattle*, ſaith that holy Writer; that is, to get what Plunder they could in *Goſhen*: Where the *Ephramites* defending their Cattle, were ſome of them killed by the *Philiſtines*, to the great grief of their Father. The *Ethiopians* alſo are noted by *Strabo* (*Lib.* XVII. *p.* 787.) to live for the moſt part, Νομαδικῶς ἢ ἀπόρως, after a very poor, ſharking, roving manner, by feeding Cattle, where they could find Food for them. And immediately adds, Τοῖς δ' Αἰγυπτίοις ἅπαντα πάνταλία συμβέβηκε, that all things were quite contrary among the *Egyptians*, who were a more civilized People, inhabiting certain and known Places, *&c.* Which ſhows that their Manners were very different; which eaſily bred hatred. Which appears by what *Plutarch* ſaith, (in his Book *de Iſid. & Oſir.*) that the *Egyptians* avoided the Converſation of *black People*:

People: Which was the Complexion of the *Ethiopians.* And for ſome ſuch reaſon, he ſaith, in the ſame Book, they avoided all *Mariners* (of others Nations, that is) as here *Moſes* ſays they did Shepherds, upon ſome or other of the accounts before-mentioned. Chapter XLVII.

It looks like a piece of great Generoſity in *Joſeph*, not to conceal from *Pharaoh* the quality of his Family: Though ſuch kind of Men were under a very ill Character. He hoped they would diſtinguiſh themſelves from ſuch vile Shepherds, as had made the Name odious: And if they did not gain the Love of the *Egyptians*, they would be the more ſecured in the Love of God, by not learning their evil Manners and Superſtitions; from which they would be preſerved, by having no Converſation with them.

CHAP. XLVII.

Ver. 1. *Joſeph came and told Pharaoh*, &c.] He had his Warrant ſome time ago, to ſend for his Father and his Family, XLV. 17, &c. But it was good Manners to acquaint him they were come; and to know his pleaſure, how he ſhould diſpoſe of them. Verſe 1.

Behold, they are in the Land of Goſhen.] They ſtop there (which was the entrance of *Egypt*) till they know thy pleaſure.

Ver. 2. *And he took ſome of his Brethren*, &c.] The *Hebrew* word *Miktſe* (which we tranſlate *ſome*) ſignifies in common Language, *de extremitate*, from the fag-end, as we ſpeak, of his Brethren. Which hath made ſome imagine, he preſented the meaneſt of his Brethren to *Pharaoh*; that he might neither be afraid of them; nor think Verſe 2.

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think of advancing them to Employments in the Court or Camp. But this is a mere Fancy; the word here denoting only, that he took from among all his Brethren five of them: As *Bochart* obſerves, who tranſlates it *ex omnibus fratribus ſuis*; taking it to be like that Phraſe, XIX. 4. where we tranſlate it, *from all Quarters*, P. I. *Hierozoic. Lib.* II. *cap.* 34.

Verſe 3.

Ver. 3. *Both we and our Fathers.*] It is not an Employment we have lately taken up, but were bred to it by our Anceſtors: Who followed the ſame Profeſſion. For this was the moſt ancient way of living, as *Columella* obſerves in his Preface; *In ruſticatione antiquiſſima eſt ratio paſcendi, eademque quæſtuoſiſſima.* In Country buſineſs, the moſt ancient, as well as moſt gainful, is the way of feeding Cattle. From whence he thinks came the name of *PECUNIA* for Money, and *PECULIUM*, for Riches, *à pecoribus*, from Cattle; becauſe the Ancients had no other Poſſeſſions. *Et adhuc apud quaſdam gentes unum hoc reperitur divitiarum genus.* And to this day, ſaith he, there is no other Riches to be found among ſome Nations. Which is ſtill true of the *Abyſſines*, eſpecially of the *Beklenſes*, as *Ludolphus* aſſures us, *L.* I. *Hiſt. Æthiop. cap.* 10. § 8. and *Comment. in Hiſtor. L.* IV. *cap.* 4. *n.* 13.

Verſe 4.

Ver. 4. *To ſojourn in the Land are we come.*] We do not deſire to ſettle, but only to ſojourn here, during the Famine.

For the Famine is ſore in the Land of Canaan.] It was an high Country, in compariſon with *Egypt*; and the Graſs ſooner burnt up there, than in *Goſhen*: which being a very low Country, they found ſome Paſture in it for their Flocks, and therefore beſeech him to ſuffer them to dwell there. For, as St. *Auſtin* obſerves, from thoſe that knew the Country; there was more Graſs in the

the Marſhes and Fenny parts of *Egypt*, when the *Nile* did not overflow enough to make plenty of Corn. *Queſt.* CLX. *in Gen.* Chapter XLVII.

Ver. 6. *The Land of Egypt is before thee.*] It is all in thy Power; diſpoſe of them as thou pleaſeſt. Verſe 6.

Any Man of activity.] Vigorous and induſtrious; and that underſtands his buſineſs.

Make them rulers over my Cattle.] Such as *Doeg* was to *Saul*, 1 *Sam.* XXI. 7. And thoſe great Officers mentioned 1 *Chron.* XXVII. 29, 30, 31. were to King *David*. For the *Eaſtern* Kings raiſed part of their Revenue from Cattle; and ſo did the *Egyptian* (it appears by this place) who had ſome prime Officers, to overſee the lower ſort of Shepherds. This ſhows that all Shepherds were not an abomination to the *Egyptians*, but only thoſe of other neighbouring Nations (the *Arabians*, *Phœnicians*, and *Æthiopians*) who were either an ill ſort of People; or, forbidden by the Laws of *Egypt* (which abounded with Cattle) to Traffick with them there.

Ver. 7. *Jacob bleſſed Pharaoh.*] Gave him Thanks for his Favour; and prayed for his Health and Safety: For that's the Bleſſing of an Inferior to a Superior. Thus *Naaman* prays *Eliſha*, *Take a Bleſſing of thy Servant*, *i. e.* an acknowledgment of my Obligations to thee. Verſe 7.

Ver. 9. *Pilgrimage.*] So good Men are wont to call their Life; tho' they never ſtir from their Native Soil: Looking upon it as a Paſſage, not a Settlement. But *Jacob* had reaſon to call his life ſo more literally: Having been toſſed from place to place, ever ſince he went from his Father's Houſe into *Meſopotamia*, and returned from thence into *Canaan*. Where he dwelt a while at *Succoth*; and then at *Shechem*; and after that removed to *Bethel*; and ſo to *Hebron* unto his Father *Iſaac*; from whence he was now come into *Egypt*. Verſe 9.

Chapter XLVII.

Few and evil have been the Days, &c.] They had been *few*, in comparison with his Fore-fathers; and *evil*, because full of Labour and Care; Grief and Sorrow upon many occasions.

Verse 10. Ver. 10. *Jacob blessed Pharaoh.*] At meeting and at parting, such Salutations were usual. See *Verse 7.*

Verse 11. Ver. 11. *In the Land of Rameses.*] In that part of *Goshen*, which in the days of *Moses* was called *Rameses*; from the Name of the City which the *Hebrews* built there for *Pharaoh*. Unless, perhaps, the City was called so from the Country of *Rameses*, wherein it stood.

Verse 12. Ver. 12. *And Joseph nourished his Father*, &c.] Though there was some Pasture in this Country for their Cattle, yet not Food enough for themselves; which *Joseph* therefore took care to supply them withal.

According to their Families.] According as their Children were more, or fewer, so he proportioned their allowance.

Verse 13. Ver. 13. *There was no Bread in all the Land.*] This was the *third* Year of the Famine (XLV. 6.) in which all the Corn, which Men had stored up in their several Families, was wholly spent.

Verse 14. Ver. 14. *And Joseph gathered up all the Money*, &c.] As long as the *Egyptians* had any Money left, they bought Corn of *Joseph*: Which supported them all the *third*; and, it is probable, the *fourth* and *fifth* Year of the Famine.

And Joseph brought the Money into Pharaoh's House.] Into the Treasury; which he filled, and not his own Coffers, as *Philo* observes.

Verse 15. Ver. 15. *And when Money failed.*] This we may probably conceive, was in the *sixth* Year of the Famine: When they were forced to sell their Cattle for Food.

Ver.

Ver. 18. *They came the ſecond Year.*] *i. e.* The next Year after the ſale of their Cattle; which was the laſt of the Famine, as appears from the next *Verſe*. Chapter XLVII.

Ver. 19. *Wherefore ſhould we die, we and our Land?*] The Land is ſaid to die, (as *Bochart* obſerves, in the beginning of his *Hierozoicon.*) *cùm inculta jacet & deſolata*, when it lies until'd and deſolate: As he ſhows by example out of ſome Poets. Verſe 18. Verſe 19.

We, and our Land will be Servants unto Pharaoh.] We, that were free, will become the King's Bond-men: And our Land, which was our own, we will hold of him.

And give us Seed, &c.] This ſhows it was now the laſt Year of the Famine: They deſiring Corn not merely for Food, but alſo to ſow; in hopes to have a Crop the next Year. For *Joſeph* had told them, there ſhould be but *ſeven* Years of Famine: And it is likely *Nilus* had now begun to overflow the Country, as formerly; which confirmed his word.

Ver. 20. *And Joſeph bought all the Land of Egypt for Pharaoh.*] So the whole Country became the King's Demeaſne; in which no Man had any Propriety but himſelf. Verſe 20.

Ver. 21. *As for the People, he removed them to Cities.*] Remote from thoſe wherein they had formerly dwelt. Under the word *Cities*, is comprehended all the Villages about them. Verſe 21.

From one end of the borders of Egypt, &c.] Tranſplanted them into far diſtant Parts of the Country; from whence he brought others, in like manner, into their places: That they might in time, forget the Dominion they formerly had in the Lands they had ſold; and that there might be no Combination afterwards to regain them: The old owners being ſeparated far one from another.

Chapter XLVII. Verse 22

Ver. 22. *Only the Land of the Prieſts bought he not.*] This is commonly noted, as a great piece of Religion in *Joſeph*, that he took not away the Land of thoſe who were God's Miniſters: Tho' engaged, it's thought, in Superſtitious, if not Idolatrous Services, (for that the word *Cohanim* here ſignifies *Prieſts*, not *Princes*, as ſometimes it doth, the ancient Verſions generally agree.) But it is plain they were in no neceſſity to ſell their Lands, having their Diet continually from the King: Which is given as the reaſon (in the following part of this *Verſe*) why he did not buy them. This therefore is rather to be obſerved, that the Prieſts had anciently ſome Publick Lands allotted to them for the ſupport of their Dignity. For both *Herodotus* and *Diodorus* tells us, they had a Publick Maintenance, as *Voſſius* obſerves, *Lib.* I. *de Idolol. cap.* 29. The *Prieſthood* being confined to certain Families, (as it was in *Iſrael* to that of *Aaron*) and held in ſuch Veneration, that they were all not only ἀτελεῖς, free from paying Tributes, and δεύτερον μετὰ τὸν Βασιλέα, next to the King in Honour and in Power; but received a *third* of the Royal Revenues: Out of which they maintained the Publick Sacrifices, and their Servants, and τὰς ἰδίας χρείας ἐχορήγουν, provided for their own Neceſſities. Thus *Diodorus Siculus*, *L.* I. as I find him alledged by *Jac. Capellus* in his *Hiſt. Sacra & Exot. ad A. M.* 2294. *Conſtantine* the Great, in part, imitated this Conſtitution, in that Law of his, which made even all the Profeſſors of Learning free from all Publick Charges of any ſort, beſides the Salary he allowed them; that they might the more chearfully follow their ſeveral Studies.

Verſe 23.

Ver. 23. *Behold, I have bought you this day, and your Land*, &c.] The Bargain could not be denied; but he would not be ſo rigid as to tye them ſtrictly to it. For in

in the next *Verſe*, he required only a *fifth* part of the increaſe of their Ground for the King; and tells them, the reſt ſhould be their own. An act of great Humanity and Equity: Wherein he ſhow'd himſelf, both a good Man, and a wiſe States-man; in taking away all matter of complaint from the People. For a *tenth* part of the increaſe was due, in all likelihood, to the King before, (XXVIII. 22.) which he now only doubles: When he might have taken all; or, given them but one or two parts, and kept all the reſt for the King. Chapter XLVII.

Ver. 25. *Thou haſt ſaved our lives*, &c.] We owe our very Lives to thee; and therefore let us but have thy Favour, and we ſhall willingly be *Pharaoh*'s Servants. This is an high Expreſſion of their Thankfulneſs, for ſuch good Terms as he offered them; which they readily accepted: With Profeſſions of their Obligation to be *Pharaoh*'s Bond-men. Verſe 25.

Ver. 26. *Joſeph made it a Law.*] By his Advice this Law was enacted; whereby the Power of the *Egyptian* Kings was mightily increaſed; for we read not of the like Conſtitution in any other Nation. *Thucydides* indeed relates that the People of *Attica* paid to *Piſiſtratus* the *twentieth* part of their Corn; and *Appianus Alexandr.* ſays, the old *Romans* paid the *tenth* of their Corn, and the *fifth* of their Fruit: But it was the peculiar Prerogative of the *Egyptian* Kings, to have the *fifth* of all the increaſe of the Field: Which *Joſeph* procured them by this admirable Management. Verſe 26.

Ver. 27. *And Iſrael dwelt in the Land*, &c.] See *Verſe* 11. Verſe 27.

And they had poſſeſſions therein.] They could have no Land of their own, (for all the Country was become *Pharaoh*'s) but the meaning is, they farmed (as we ſpeak) Land of the King; to whom they became Tenants.

And

Chapter XLVII.

And grew and multiplied exceedingly.] And conſequently inlarged their habitation beyond the Territory of *Rameſes*, where they were firſt placed, into other Parts of *Goſhen*. Which we muſt not fanſie to have been a Country now empty of People: For though, perhaps, about *Rameſes* there might be ſome vacant Ground, ſufficient for *Jacob*'s Family, when they came firſt to plant there: Yet when they increaſed very much, no doubt, they lived among the *Egyptians*, where they could find admiſſion. This plainly appears at their going from thence, *Exod.* XII. 22, 23. where God commands them to ſprinkle their Door-Poſts with the Blood of the Paſchal Lamb, to ſecure them from the Deſtruction, which was coming upon their Neighbours, who wanted this Mark of Safety.

Verſe 29. Ver. 29. *If I have now found grace in thy ſight.*] This is a Phraſe uſed a little before, *ver.* 25. in a little different Sence. For there it ſignifies the *Favour* ſhown to another: But here is as much, as *if thou loveſt me.*

Put thy Hand under my Thigh.] *i. e.* Swear to me, as it is explain'd in *verſe* 31. See XXIV. 2.

Deal kindly and truly with me.] Show me true Kindneſs, in promiſing and performing what I deſire. See XXIV. 27, 49.

Verſe 30. Ver. 30. *I will lie with my Fathers*, &c.] So all Men naturally deſire to do: But he had a peculiar reaſon for it. Which was his belief that the Country where their Bodies lay, was his in Reverſion; and that God, in due time, would put his Children into poſſeſſion of it. For which time they could not but the more earneſtly long, becauſe the Bodies of their Anceſtors were there buried. See L. 5. which explains the reaſon why *Jacob* exacts an Oath of *Joſeph*; not becauſe he doubted he might not otherwiſe fulfil his Deſire; but that

Pharaoh

Pharaoh might be willing to let him carry his Body thither, when he found he lay under ſo ſacred an Obligation to do it. Chapter XLVII.

Ver. 31. *And Iſrael bowed himſelf upon the Bed's head.*] Raiſed up his Head from his Pillow, and bowed: Either to *Joſeph*, in Thankfulneſs for his Promiſe; or, to God, for the Aſſurance he had receiv'd, that he ſhould be buried with his Pious Fore-fathers: Or, elſe this *bowing* was the uſual Ceremony, wherewith an Oath was attended. The *Chaldee* Paraphraſt thinks the *Divine Glory* now appeared; which *Jacob* devoutly worſhipped. But, if the Author to the *Hebrews* had not underſtood his *bowing* to be an act of Worſhip, the Interpretation of ſome modern Writers might, perhaps, have been thought reaſonable: Who tranſlate theſe words thus, *He laid himſelf down upon his Pillow:* As weak Men are wont to do; after they have ſat up a while, to diſpatch ſome buſineſs. For the *Hebrew* word *Schacah*, which ſignifies *to bow the Body*; ſignifies alſo to *fall down* upon the Earth: And therefore might here be tranſlated *lie down.* But the Apoſtle, as I ſaid, hath over-ruled all ſuch Conceits, if we ſuppoſe him to tranſlate this Paſſage, *Heb.* XI. 21. Which to me indeed doth not ſeem evident. For the Apoſtle is there ſpeaking of another thing; not of what *Jacob* did now, when *Joſeph* ſware to him; but of what he did *after theſe things*, (XLVIII. 1.) when he bleſſed *Joſeph*'s Sons. Then the Apoſtle ſays, *he worſhipped upon the top of his Staff.* Which is not the Tranſlation of *Moſes* his words in this place: But words of his own, whereby he explains the following Story; and ſhows how ſtrong his Faith was, when his Body was ſo weak that he was no able to bow himſelf and worſhip, without the help of his Staff. This clearly removes all the difficulty, which Interpreters have made, Verſe 31.

Chapter XLVIII. made about reconciling the words of *Moſes* here in this *Verſe*, to the Apoſtle's words in that.

But however this be, *Jacob*'s bowing here, I doubt not, ſignifies worſhipping; as the *Vulgar Latin* takes it: Where the word *God* is added, (which is not in the *Hebrew*) and theſe words thus tranſlated, *Iſrael worſhipped God, turning himſelf to the Bed's head.*

CHAP. XLVIII.

Verſe 1. Ver. 1. *After theſe things.*] Sometime after, though not long (for *Jacob* was nigh his end, when he ſent for *Joſeph* to make him ſwear he would bury him with his Fathers) he grew ſo weak, that he concluded he could not live long.

One told Joſeph.] A Meſſenger was ſent from his Father's Houſe, to acquaint *Joſeph* with his weak Condition. So the next *Verſe* teaches us to underſtand it.

He took with him, &c.] Immediately he went to receive his Bleſſing, and took with him his two Sons, that he might bleſs them alſo.

Verſe 2. Ver. 2. *One told Jacob*, &c.] *Joſeph* ſent a Meſſenger before him, to let his Father know, he was coming to viſit him.

Iſrael ſtrengthned himſelf.] This Meſſage revived him; and made him ſtir up all his Spirits to receive him chearfully.

And ſat upon his bed.] Leaning, it's likely, upon his Staff, for the ſupport of his feeble Body. See XLVII. *ult.*

Verſe 3. Ver. 3. *Appeared to me at Luz.*] He appeared twice to him in this place. Firſt, when he went to *Padan-Aram*,

Aram, XXVIII. 13. (upon which he gave this Place the Name of *Bethel*, *verſe* 19.) and when he returned from thence, XXXV. 6. 9, &c. and, both times, made him the Promiſe which here follows; and therefore it is likely he hath reſpect to both. Chapter XLVIII

And bleſſed me.] Promiſed to me the Bleſſing which follows.

Ver. 4. *For an everlaſting poſſeſſion.*] We do not read this in either of the Appearances, in ſo many words: But he ſaid it in effect, when he told him, in the laſt Appearance there, XXXV. 12. *The Land which I gave to Abraham, and Iſaac, to thee will I give it*, &c. Now he gave it to *Abraham* and his Seed *for ever*, XIII. 15. Verſe 4.

Ver. 5. *And now thy two Sons*, &c.] Having aſſured him God would be as good as his Word, in giving the Land of *Canaan* to his Poſterity; he tells him what ſhare his Children ſhould have in it. Verſe 5.

Are mine.] Thy two Sons ſhall be reckoned as if I had begotten them: And accordingly have each of them an Inheritance, equal with the reſt of my Sons, and be diſtinct Tribes.

As Reuben and Simeon, ſhall they be mine.] He inſtances in them, becauſe they were his eldeſt Sons: Who, he ſays, ſhould have no more than *Ephraim* and *Manaſſeh*. And, perhaps, the meaning may be; theſe two ſhall be accounted as the Firſt-born of my Family. For he gives *Joſeph* the Primogeniture, (who was indeed the Firſt-born of his firſt intended Wife) and beſtows a double Portion upon him; by making his two Sons equal to the reſt of his Children.

Ver. 6. *And thy iſſue which thou begetteſt after them, ſhall be thine.*] I will make no diſtinct Proviſion for them, as I have done for theſe two: But they *ſhall be called after the Name of their Brethren in their Inheri-*

Chapter XLVIII. *tance*, i. e. be reckoned among theſe two, *Ephraim* and *Manaſſeh*; and not make diſtinct Tribes as they ſhall, but be comprehended in them.

Verſe 7. Ver. 7. *And as for me, when I came from Padan-Aram, Rachel died by me*, &c.] He mentions her death (which doth not ſeem to belong to the foregoing diſcourſe) becauſe it hapned preſently after that laſt Promiſe in *Bethel*, (XXXV. 18.) and he thought it would be grateful to his Son, to hear him remember his dear Mother. For it is as if he had ſaid; *And now, my Son, this puts me in mind of thy Mother, who died immediately after that Promiſe of multiplying my Seed: And yet I ſee it fulfilled in thoſe Children which God hath given thee.* Or, we may look upon theſe words, as giving the reaſon why he took *Ephraim* and *Manaſſeh* to be his own Children; and the Sence to be, as if he had ſaid: *Thy Mother indeed, and my beloved Wife, died ſoon after ſhe began to bear Children; when ſhe might have brought me many more: And therefore I adopt theſe her Grand-Children*, and look upon them as if they had been born of *Rachel*. And I do it in Memory and Honour of her; *ſupplying by adoption, what was wanting in Generation.*

And I buried her there.] He could not carry her to the Cave of *Machpelah*, where he deſired to be laid himſelf; becauſe ſhe died in Child-bed: Which conſtrain'd him to bury her ſooner, than otherwiſe he might have done. And it is to be ſuppoſed he had not in his Travels, all things neceſſary to preſerve her Body long; by embalming her, as *Joſeph* did him.

Verſe 8. Ver. 8. *And Iſrael beheld Joſeph's Sons*, &c.] He ſaw two others ſtand by *Joſeph*; but could not diſcern diſtinctly who they were, by reaſon of the dimneſs of his Sight, *verſe* 10.

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Ver. 9. *And I will bleſs them.*] As he had juſt before promiſed, *verſe* 5.

Ver. 10. *And he brought them near unto him.*] And made them kneel down before him: as the *twelfth Verſe* ſeems to intimate.

Verſe 9.

Verſe 10.

And he kiſſed them, &c.] Expreſſed the greateſt Affection to them.

Ver. 12. *Brought them out from between his Knees.*] It appears by *Verſe* 2. that *Jacob* ſat upon his Bed; and his Legs hanged down, they kneeled between his Knees: From whence *Joſeph* took them. And then ſeems to have placed himſelf in the ſame poſture, *bowing himſelf with his Face to the Earth* (as the following words tell us) to give his Father Thanks for his Kindneſs to his Children. Or, rather, we may conceive, that while *Jacob* embraced them in his Arms, and kiſſed them with more than ordinary Affection, *Joſeph* was afraid that they might lie too long, or preſs too hard upon his Father's Breaſt; and create ſome trouble to a feeble old Man: And therefore he withdrew them from thence, and diſpoſed them to receive his Bleſſing.

Verſe 12.

Ver. 13. *And Joſeph took them both*, &c.] Made them kneel down by himſelf, before *Jacob*: Placing *Ephraim* towards *Jacob*'s Left Hand, *&c.*

Verſe 13.

Ver. 14. *Stretched out his right hand, and laid it on Ephraim's head.*] Laying Hands on the Head of any Perſon, was always uſed in this Nation, in giving Bleſſings, and deſigning Men to any Office; and in the Conſecration of Publick and Solemn Sacrifices. This is the firſt time we meet with the mention of it; but in after-time we often read of it; particularly when *Moſes* conſtituted *Joſhua* to be his Succeſſor, God orders him to do it, by laying his Hands on him, *Numb.* XXVII. 18, 23. *Deut.* XXXIV. 9. Thus Children were brought to

Verſe 14.

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our bleſſed Saviour, that he might lay his Hands on them and bleſs them; and ſo he did, *Matth.* XIX. 13, 15. And the Right Hand being the ſtronger, and that wherewith we commonly perform every thing; the laying that on *Ephraim*'s Head was giving him the preheminence.

Who was the younger.] It is obſerved by *Theodoret* upon 1 *Sam.* XVI. that God was wont from the beginning to prefer the younger before the elder. As *Abel* before *Cain*; *Sem* before *Japhet*; *Iſaac* before *Iſhmael*; *Jacob* before *Eſau*; *Judah* and *Joſeph* before *Reuben*; and here *Ephraim* before *Manaſſeh*; as afterwards *Moſes* before *Aaron*; and *David* the youngeſt of all, before his elder Brethren. Which was to ſhow that the Divine Benefits were not tied to the Order of Nature; but diſpenſed freely according to God's moſt wiſe Goodneſs.

Guiding his Hands wittingly.] He did not miſtake, by reaſon of his blindneſs; but foreſeeing by the Spirit of Prophecy, how much *Ephraim* would excel the other, he deſignedly and on purpoſe, thus laid his Hands acroſs: So that the Right Hand lay upon the Head of *Ephraim*, who was next to his Left, *&c.*

Verſe 15. Ver. 15. *He bleſſed Joſeph.*] In the Bleſſing he beſtowed on his Children.

All my life long.] The *Hebrew* word *Mehodi* ſignifies *à die quo ego ſum* (as *Bochart* interprets it, *Hierozoic. P.* I. *Lib.* II. *c.* 14.) *ever ſince I had a being.*

Verſe 16. Ver. 16. *The Angel which redeemed me.*] Who by God's Order, and as his Miniſter, preſerved me in all the Dangers wherein I have been. Many of the ancient Fathers (as *Athanaſius L.* IV. *contra Arianos*, *Cyril* upon this place; *Procopius Gazæus*, &c.) underſtand hereby an increated Angel, *viz.* The Second Perſon of the

the bleſſed Trinity. ‘ But the Diſcourſe it not con- Chapter
‘ cerning the ſending of the Son of God, in our Fleſh XLVIII.
‘ to redeem Mankind, but only concerning the Preſer-
‘ vation and Proſperity of one Man; and therefore I
‘ do not know whether it be ſafe to call him an Angel,
‘ *i. e.* a Miniſter, or Meſſenger, leſt we detract from his
‘ Divinity. For in conferring Bleſſings, he is not a Meſ-
‘ ſenger or Miniſter; but a principal Cauſe together
‘ with the Father. They are the words of that famous Divine *Georg. Calixtus*; who follows St. *Chryſoſtom*, who takes this *Angel* to be one properly ſo called: And thence proves the heavenly Miniſters take care of Pious People. And ſo doth St. *Baſil* in no leſs than *three* places of his Works: Which ſhow it was his ſetled Opinion. But it did not enter into their Thoughts that *Jacob* here pray'd to an Angel; but only wiſht theſe Children might have the Angelical Protection, by the ſpecial Favour of God to them. For it is juſt ſuch an Expreſſion as that of *David*, to a contrary purpoſe, *Pſalm* XXXV. 6. *Let the Angel of the Lord perſecute them.* Where no Body will ſay he prays to an Angel; though his words are exactly like theſe of *Jacob*.

And let my Name be named on them] Here he plainly adopts them to be his Children, as he ſaid before he would, *verſe* 5. For to be called by one's Name, (which is the ſame with having his *Name named* on them) is as much as to be one's Children. For thus they that are ſaid to be *called by God's Name*, became his peculiar People. Therefore *Toſtatus* well interprets it, *Sint duo Capita tribuum inter Filios Jacob*: Let them be the Heads of two Tribes among the Sons of *Jacob*. But none ſo plainly as *David Chytræus*, whoſe words are theſe, *Vera & ſimpliciſſima ſententia hæc eſt; Iſti pueri, à me adoptati*, &c. *The true and moſt ſimple Sence is, Theſe Youths*, Manaſſeth

and

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and Ephraim, *who are adopted by me, ſhall not hereafter be called the Sons of Joſeph, but my Sons: And be Heirs, and in the diviſion of the Inheritance of the Land of Canaan, receive an equal Portion with my Sons.*

Grow into a multitude.] The *Hebrew* word, as *Onkelos* interprets it, ſignifies *increaſe like Fiſhes* (as we alſo in the Margin tranſlate it) which are the moſt fruitful of all Creatures, as Authors commonly obſerve. See *Bochart. P.* I. *Lib.* I. *cap.* 6. *Hierozoic.*

Verſe 19. Ver. 19. *His younger Brother ſhall be greater than he.*] His Family multiplied faſter, according to the ſignification of his Name: As appears from *Numb.* I. 33, 35. And the Kingdom was afterward eſtabliſhed in him; and all the *ten* Tribes called by the Name of *Ephraim.*

Shall become a multitude of Nations.] In the *Hebrew* the words are *fulneſs of Nations*, i. e. of Families. As much as to ſay, his Seed ſhall repleniſh the Country with numerous Families: For that which repleniſhes the Earth, is called the *fulneſs of the Earth*, *Pſalm* XXIV. 1. and that which repleniſhes the Sea, *the fulneſs of the Sea*, *Pſalm* XCVI. 11. *Iſai.* XLII. 10. See *L. de Dieu.*

Verſe 20. Ver. 20. *And he bleſſed them that day.*] He concluded with a ſolemn Benediction upon them both: And when he pronounced it, worſhipped God (as the Apoſtle tells us, *Hebr.* XI. 21.) leaning upon the top of his Staff. Whereby he was ſupported from falling; of which he would have been in danger, when he bowed, if he had not leaned on it.

In thee ſhall Iſrael bleſs.] When my Poſterity would wiſh all Happineſs to others, they ſhall uſe this form of Speech; *God make you like* Ephraim *and* Manaſſeh. Which continues, they ſay, among the *Jews* to this Day.

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Verse 21.

Verse 22.

Ver. 21. *Bring you again into the Land of your Fathers.*] Where your Fathers ſojourned: and which God beſtowed upon them in reverſion.

Ver. 22. *Which I took out of the Hand of the Amorite*, &c.] He doth not mean the City of *Shechem*; which his Sons took unjuſtly and cruelly (and not from the *Amorites*, but the *Hivites*) without his knowledge, and contrary to his will: But that piece of Land, which he bought of *Hamor* the Father of *Shechem*, *Gen.* XXXIII. 19. compared with St. *John* IV. 5. Which ſeems to be the reaſon why *Joſeph* was himſelf here buried in his own Ground, given by his Father, *Joſh.* XXIV. 32. and not in the Cave of *Machpelah*. The only difficulty is, how he could ſay, that he took this Land from the *Amorite by his Sword, and by his Bow*, (which comprehend all warlike Inſtruments) when he bought it for an *hundred* Pieces of Silver of *Hamor* the *Hivite*. It is to be ſuppoſed therefore that he *took it*, i. e. *recovered it* from the *Amorites*, who had ſeized on it, after his removal to another part of *Canaan*, and would not reſtore it, but conſtrain'd him to drive them out by force. We read nothing indeed in the foregoing Hiſtory, either of their invading his Poſſeſſion, or his expelling them thence: But the Scripture relates many things to have been done, without mentioning the circumſtances of Time and Place; as *Bochartus* obſerves. And among other Inſtances gives that in XXXVI. 24. where *Ana* is ſaid to have met with the *Emims* (ſo he underſtands it) in the Wilderneſs: Of which encounter we find no mention in any other place. See his *Hierozoic. P.* II. *L.* IV. *cap.* 13. And, as I take it, we have a plainer Inſtance in the place a little before mentioned, *Hebr.* XI. 21. where the Apoſtle ſays, *Jacob*, when he was a dying, bleſſed both the Sons of *Joſeph and worſhipped, leaning*

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leaning upon the top of his Staff.] Of which there is not a word in this Hiſtory, but only of his bleſſing them, *verſe* 20.

There are thoſe who, with St. *Hierom*, underſtand by *Sword and Bow*, his Money: Which he calls by thoſe warlike Names, to ſignifie this was the only Inſtrument he uſed to acquire any thing. Juſt as the *Romans*, when they would ſignifie they had got any thing, without any other help, but their own Induſtry alone, ſay they obtained in *Proprio Marte*; uſing a ſimilitude from Military Expences and Labours. If this do not ſeem harſh, it is not hard to give an account why he calls thoſe *Amorites*, who before were called *Hivites*: For *Amorites* ſeems to have been the general Name of all the *ſeven* Nations of *Canaan*, they being the Chief; juſt as all the People of the *ſeven* united Provinces, are now commonly called *Hollanders*, who are the moſt Potent of allthe reſt.

CHAP. XLIX.

Verſe 1.

Ver. 1. *Jacob called unto his Sons.*] When he had done ſpeaking with *Joſeph*, perceiving his end approaching, he ſent one to call the reſt of his Sons to come to him.

Gather your ſelves together.] Come all in a Body to me. Let me ſee you all together before I die.

What ſhall be in the laſt Days.] The Condition of your Poſterity in future Times. *Jacob* is the firſt, that we read of, who particularly declared the future ſtate of every one of his Sons, when he left the World. But it hath been an ancient Opinion, That the Souls of all excellent

cellent Men, the nearer they approached to their departure from hence, the more Divine they grew; and had a clearer prospect of things to come. Whence *Xenophon*, *L.* VIII. makes his *Cyrus* say, when he was near his end, That *the Souls of Men, at the point of death, become Prophetick.* Which never was universally true; for Prophecy is not a natural thing; nor were all excellent Men partakers of it; and God communicated it in what measures he pleased, to those who had any thing of it; and to *Jacob* more than had been bestowed upon his great Ancestors. For these last words of his, may be called *Prophecies* rather than *Benedictions:* Some of them containing no Blessing in them; but all of them Predictions. Chapter XLIX.

Ver. 2. *Gather your selves together.*] This is repeated, to hasten them; as the two next words, *hear* and *hearken*, are used to excite their Attention. It was the manner of good Men among the *Hebrews*, to call all their Children before them, and give them good Counsel, together with their Blessing, when they drew near to their end: The words then spoken, being likely to stick fast in their Mind. Verse 2.

Ver. 3. *Reuben*, &c.] It is commonly observed, that the Style wherein he speaks to his Sons, is much more lofty than that hitherto used in this Book. Which hath made some fansie that *Jacob* did not deliver these very words; but *Moses* put the Sense of what he said into such Poetical Expressions. But it seems more reasonable to me, to think that the Spirit of Prophecy now coming upon him, raised his Style as well as his Understanding: As it did *Moses*'s also; who delivered his Benedictions (in *Deut.* XXXIII.) in a strain more sublime, than his other Writings. Verse 3.

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Thou art my first-born.] So we read XXIX. 32. To whom the *Jews* commonly observe belonged three Prerogatives, a double Portion of the Father's Estate, the Priesthood, and the Kingdom, (as they speak) *i. e.* chief Authority among his Brethren. The first of these, saith the *Chaldee* Paraphrast was given to *Joseph*, the second to *Levi*, the third to *Judah*, because *Reuben* had forfeited all the Rights of his Primogeniture, by his Incest with his Father's Wife. But Mr. *Selden* himself (who gives a full account of the Jews Opinion in this matter) acknowledges the Priesthood was not confined to the First-born before the Law, as appears by *Abel*'s offering Sacrifice as well as *Cain*, and *Moses* being a Priest as well as *Aaron* (*Psalm* XCIX. 6.) unless we understand thereby the Office of Chief Priest. And so *Jonathan* here reports the ancient Opinion of the Jews, that *Reuben* lost the *High-Priesthood*. *L.* I. *de Synedr. cap.* 16. *p.* 643, &c.

My might.] Whom I begot, when I was in my full Vigour.

The beginning (or the *first-fruits*) *of my strength.*] The same thing, in more words. Or, it may be interpreted, *the prime support of my Family.* The First-born is called, *the beginning of strength* in *Deut.* XXI. 17. *Psalm* CV. 36.

The Excellency of Dignity.] Who hadst the Preheminence among thy Brethren, (being the First-born) if thou hadst not fall'n from it by thy Folly; as it follows afterwards.

And the Excellency of Power.] Who wast born to the highest Authority among them. The *Hebrews* refer *Dignity* to the Priesthood, and *Power* to the Kingdom. But there being no solid ground to think the Priesthood, as I said before, was confined to the eldest Brother;

ther; I take *Dignity* to signifie the double Portion of the Estate; and *Power*, Authority among them, while they remained in one Family. Chapter XLIX.

Ver. 4. *Unstable as Water.*] The *Hebrew* word *Pachaz* signifying *haste*, and in the *Chaldee* having the signification of *leaping*; the Interpretation of St. *Hierom* seems most reasonable; which is, *poured out* like Water out of a Vessel upon the Ground. And then it denotes *Reuben*'s falling from his Dignity, and losing his Preheminence; as Water suddenly disappears, when it is poured out on the Earth, and suckt up into it. Many refer it, particularly *Ca. Vitringa* in his late *Sacred Observations*, (*Lib.* I. *cap.* 12.) unto his unbounded Lust: But that is taken notice of in the latter part of this *Verse*, and given as a reason of his being degraded. Others therefore translate the *Hebrew* word *Pachaz* by the *Latin* word, *Levis*; a *light* or *vain* Person (as we speak at this day) and then the meaning still is, *Water is not more prone to flow, when it is poured out, than thou wast to lose thy Dignity.* So *Georg. Calixtus.* Verse 4.

Thou shalt not excel.] There is nothing Great said to be done by this Tribe in Scripture. And they were not so numerous (to which the *Vulgar Latin* refers this) by more than a third part, as the Tribe of *Judah* (to whom God gave part of *Reuben*'s Prerogative) when *Moses* by God's Command took the Sum of all the Congregation, *Numb.* I. 21, 27.

Because thou wentest up to thy Father's Bed.] Committedst Incest with my Wife, XXXV. 22.

Then defiledst thou it: He went up to my Couch.] Or, rather, *When thou defiledst my Couch, it vanished, i. e.* his Excellency departed. For the word *Halah*, which is here translated to *go up*, signifies often in Scripture, to *vanish* or *perish*. As in *Psalm* CII. 25. *Isa.* V. 24. which

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makes the easiest Sense of this place, in this manner; 'Ex 'quo polluisti thorum meum, ascendit ut vapor aut fumus 'excellentia & dignitas tua, i. e. dilapsa est, extincta est, 'evanuit. From the time that thou defiledst my Couch, 'thy Excellency and Dignity went up like a Vapour or 'Smoak, *i. e.* it slid away, it was extinct, it vanished. They are the words of the fore-named *Calixtus*. Who well observes that this is explained in 1 *Chron.* V. 1.

Verse 5. Ver. 5. *Simeon and Levi are Brethren.*] So were all the rest; but the meaning is, they are alike in their Dispositions, and linkt together in the same wicked Designs; for so the word *Brother* sometimes signifies, a *Companion* or *Associate*, that agrees in the same Inclinations or Undertakings with others. As *Prov.* XVIII. 9.

Instruments of Cruelty are in their Habitations.] The word *Mecheroth* (which we translate *Habitations*) is no where else found; nor is there any root in the *Hebrew* Language, from whence it may derive that Signification. Therefore *Lud. du Dieu*, from the *Æthiopick* Language, translates it *Counsels*: For so the word signifies in that Tongue; and in an ill Sense, Conspirations, Machinations, or mischievous Devices. This *Job Ludolphus* approves of, and translates this Sentence after this manner, *Consilia eorum nihil sunt, nisi vis & arma*: Their Counsels are nothing, but Force and Arms. Vid. *Comment. in Histor. Æthiop. Lib.* I. *cap.* 15. *n.* 106. *Aben Ezra* is not much different, who translates it, their *Compacts*: As *G. Vorstius* notes upon *Pirke Elieser*, *cap.* 38. where there are other various Interpretations: With which I shall not trouble the Reader, because I have given that which I think most natural.

Verse 6. Ver. 6. *O my Soul, come not thou,* &c.] He utterly disclaims all knowledge of their wicked Fact before-hand: or, approbation of it afterward. For by *Soul* is meant him-

himself; and so the word *Honour* or *Glory* seems to mean, in the following words; which are but a Repetition of this. Or, else it signifies the *Tongue*, as in many places of Scripture, (particularly *Psalm* XXX. 12.) and the meaning is, He never in Thought, much less in Word assented to what they did. They gloried in the slaughter they made; but God forbid that I should so much as approve it. Chapter XLIX.

Secret signifying the same with *Assembly* is, in reason, to be interpreted a *Secret place*, or *Closet*; where Cabals (as we now speak) are wont to be held.

Slew a Man.] i.e. *Shechem*; a great Man: Or, the Singular Number is put for the Plural.

In their self-will.] The *Hebrew* word *Ratson* may well be translated *Humour*. When they were in a Fit of Rage.

They digged down a Wall.] Broke into *Hamor*'s House, where *Shechem* was. In the Margin we translate it *houghed Oxen:* And indeed the *Hebrew* word *Schor* signifies an *Ox*, not a *Wall*; which they call *Shur*. Yet the *Vulgar*, the *Syriack*, *Arabick*, *Chaldee*, and a great number of the *Hebrew* Authors interpret it *a Wall*. And though the LXX. translate it ἐνεύρισκον ταῦρον, *they hamstring'd an Ox*; yet the Author of the *Greek Scholion* (as *Bochart* acknowledges) translates it ἐξερρίζωσαν τεῖχος, *they undermin'd a Wall*. The truth is, we read of neither in the Story, but only of their *taking their Sheep and their Oxen*, XXXIV. 28. which signifies not their *houghing* them; but their driving them away. Perhaps, they both broke down a Wall to come at their Flocks; and also houghed those which they were afraid would otherwise have escaped their hands and got away.

Ver. 7. *Curs'd be their Anger.*] Their Fury was most execrable, and detestable: And brought a Curse upon them. Verse 7.

For

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For it was fierce.] Outragious; or, as the *Vulgar* tranſlates it, *pertinacious*. Not a ſudden, impetuous Paſſion, that was ſoon over: But a ſetled, inflexible Rage. So he condemns them upon a double account. *Firſt*, that they had ſuch an implacable deſire of Revenge; and *then*, that their Revenge was too cruel.

I will divide them in Jacob, &c.] This is the Puniſhment, which by a Prophetick Spirit he foretells God would inflict upon them: That they who were aſſociated in Wickedneſs, ſhould be disjoyned one from another; when his Children came to inherit the Land of *Canaan*. And ſo it fell out; for *Simeon*'s Poſterity had not a ſeparate Inheritance by themſelves, but only a Portion in the midſt of the Tribe of *Judah*, as we read *Joſh.* XIX. 1, 9. and accordingly we find them aſſiſting one another, to enlarge their Border, *Judg.* I. 3, 17. and their Portion being too ſtrait for them, we read how in after-times they acquired Poſſeſſions, where they could, far from the reſt of their Brethren: *Five hundred* of this Tribe, under ſeveral Captains, going to Mount *Seir*, and there ſetling themſelves, 1 *Chron.* IV. 39, 42. It is a conſtant Tradition alſo among the *Hebrews* (as *P. Fagius* obſerves) that a great many of this Tribe wanting a livelihood applied themſelves to the teaching of Children; and were employed as School-Maſters in all the other Tribes of *Iſrael*: Where few followed this Employment but *Simeonites*. If this be true, it is a further Proof of their ſcattered Condition.

As for the Tribe of *Levi*, it is manifeſt they had no Inheritance allotted to them, among their Brethren; but were diſperſed among all the Tribes: Having certain Cities aſſigned to them, with a little Land about them. This indeed did not prove a Curſe to them; they having the Tenth of all the Increaſe of the Land, throughout

out the whole Country. For this Curſe ſeems to have been taken off, upon that eminent Service they did in falling upon the Worſhippers of the Golden Calf; and thereby conſecrating themſelves unto the LORD; *Exod.* XXXII. 26, 29. Upon which account *Moſes* bleſſes this Tribe, a little before he died, *Deut.* XXXIII. 9. whereas he gives no Bleſſing at all to the Tribe of *Simeon*; but leaves them under this Curſe: A great ring-leader of the Idolatry with *Baal-Peor*, being a Prince of this Tribe; whom *Phineas*, of the Tribe of *Levi*, ſlew in his Zeal for the Lord. *Numb.* XXV. 11, 14. Chapter XLIX.

Ver. 8. *Judah, thou art he whom thy Brethren ſhall praiſe.*] Or, thou art *Judah*; and well maiſt thou be ſo called, for thy Brethren ſhall praiſe thee. The Name of *Judah* ſignifies Praiſe, unto which his Father alludes. It was given him by his Mother, in Thankfulneſs to God for him, XXIX. 35. and now his Father gives another reaſon of his Name; becauſe all his Brethren ſhould applaud his worthy Acts, and praiſe God for them. Which is not ſpoken of *Judah*'s Perſon; but of his Family, or Tribe: Who in future times were very famous. Verſe 8.

Thy Hand ſhall be in the Neck of thy Enemies.] To overthrow them, and bring them under: Which was eminently fulfilled in *David*, as he himſelf acknowledges, *Pſalm* XVIII. 40. And ſo were the foregoing words; when all the Daughters of *Iſrael* came forth of their Cities ſinging his Praiſes in ſuch an high ſtrain, as offended *Saul*, 1 *Sam.* XVIII. 6, 7.

Thy Father's Children ſhall bow down to thee.] Acknowledge thee their Superior.

Ver. 9. *Judah is a Lion's Whelp*, &c.] He ſets forth in this *Verſe*, the Warlike Temper of this Tribe, and their undaunted Courage, and Terribleneſs to their Enemies. Verſe 9.

And

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And he seems to express the beginning, increase, and full growth of their Power; by a *young Lion*, a *Lion*, and a *Lioness*; which is the fiercest of all other.

A Lion's Whelp.] This Tribe gave early proof of their Valour; being the first that went to fight against the *Canaanites*, after the Death of *Joshua*, *Judg.* I. 1, 2. And *David*, who was of this Tribe, when he was but a Youth, killed a Lion, and a Bear, and the great Giant *Goliah*.

From the prey, my Son, thou art gone up.] He speaks as if he saw them returning in Triumph; with the Spoils of their Enemies: Alluding unto Lions, who having gotten their Prey in the Plain, return satiated to the Mountains. As *Bochartus* observes, *P.* I. *L.* III. *cap.* 2. *Hierozoic.*

He stoopeth down, he coucheth as a Lion.] The *Hebrew* word *Ari* signifies a *grown lion*, come to his full strength. By whose *stooping down* (bending his Knees the *Hebrew* word signifies) and couching to take his rest, (which all four-footed Beasts do, but the Lion is observed, to sleep whole days in his Den, or in Thickets, that he may be fresher for his Prey in the Night) *Jacob* sets forth the Ease and Quiet that *Judah* should enjoy after their Victories, without any fear of Disturbance.

And as an old Lion.] I think *Bochart* hath plainly demonstrated that *Labi*, signifies a *Lioness:* Which is rather fiercer than a *Lion*; as he observes out of *Herodotus*, and other Authors, *P.* I. *Hierozoic. Lib.* III. *c.* 1.

Who shall rouse him up?] Having overcome his Enemies, he shall live in secure Peace; free from their Incursions: None daring to invade him; no more than to stir up a sleepy Lion.

Verse 10. Ver. 10. *The Scepter shall not depart from Judah*, &c.] That the first word *Schebet* is rightly translated *Scepter*, we

we have the unanimous Teſtimony of the three *Targum's* of the ancient Book *Rabboth*, with a great many of the modern *Rabbins*, (ſuch as *Chaskuni*, *Bechai*, *Abarbinel*, &c.) who all think the word ſignifies a *Scepter*, and not a *Tribe*, as ſome few would have it: Whom ſome Chriſtians follow; particularly *Jac. Altingius* hath lately aſſerted it in *Schilo*; but, in my judgment, againſt the cleareſt evidence for the other ſignification. For, as *Schebet* doth not originally ſignifie a *Tribe*, but a *Rod* or *Wand* ſhooting from the Root of a Tree, (from whence it was tranſlated to ſignifie a *Tribe*, who ſpring out of a common Stock, *i. e.* the Father of the Family) ſo the *Verſe* foregoing being a plain Prediction of *Judah's* Dominion, not only over external Enemies, but over his Brethren, what can we ſo reaſonably think to be the Deſign of this *Verſe*, as to foretel the Continuance and Duration of that great Power and Authority promiſed in the foregoing? It is obſervable alſo, that the very ſame Phraſe is uſed in this Sence, and cannot have another, *Zachar.* X. 11. *The Scepter of Egypt ſhall depart away:* Where there are two of the words here uſed; ſignifying the Dominion, which the *Egyptians* then exerciſed over the poor *Jews*, ſhould quite ceaſe. And if *Moſes* had meant a *Tribe* in this place, he would not have ſaid the *Tribe ſhall not depart from Judah*, but the *Tribe of Judah ſhall not ceaſe:* For the former looks like a tautology. Chapter XLIX.

The meaning of this word then being ſetled, it is manifeſt *Jacob* here gives *Judah* the higheſt Superiority over his Brethren; and informs them, that from the time his Authority ſhould be eſtabliſhed, there ſhould continue a Form of Government in this *Tribe*, till the coming of the *Meſſiah*. The word *Scepter* is more uſed in ancient Times (as Mr. *Selden* obſerves in his *Titles of Honour*)

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to signifie Kingly Power, than either *Crown* or *Diadem*, which have been used more in latter times. And therefore the LXX translate it Ἀρχων, of whose Authority the *Rod*, *Staff*, or *Scepter* was the Ensign. And accordingly in the Prophecy of *Amos* I. 5. *He that holdeth the Scepter*, is used absolutely for a *King*. Now this Regal Power began in the Tribe of *Judah*, when *David* was King over all *Israel*, 1 *Chron.* XXVIII. 4. and his Posterity held it, till the Captivity of *Babylon*.

But then the next word in this *Verse*, *Mechokek* (which we translate *Law-giver*) signifies a diminution of this Dignity, before the finishing of this Prophecy. For *Mechokkim* were not of equal Power with Kings; and therefore we translate the word elsewhere *Governours*, *Judg.* V. 9, 14 who were not indued with an absolute Power, but depended on the Power of another. And thus *R. Solomon Jarchi* expressly says (in his *Commentaries* on the *Sanhedrim*) that as *Schebet* signifies the highest Authority, so *Mechokek* signifies a lesser Magistrate or Ruler; who was set over the People by the Authority and Licence of the Kings of *Persia*. For this kind of Power, was settled among them, at their return from *Babylon*, when *Zerobabel* was made their Governor. And after they were invaded by the *Selencidæ* this Authority was recovered and maintained by the *Maccabees*; till they were deprived of it by *Herod* and the *Romans*. At which time Christ came; when it is evident they were become Subjects to the *Romans*, by the very enrolling that was made of them at the Birth of our Saviour: Which was a publick Testimony of *Augustus* his Sovereignty over them. So that the meaning of this Prophecy is; *There shall be either Kings, or Governors among the* Jews *till Christ come.* So *J. Christoph. Wagenseil* (who hath discussed this place, with great exactness)

neſs) gives the Sence of theſe words; and it is literally true; Till the Captivity they had Kings; after their return they had Governors, under the *Perſians*, *Greeks*, and *Romans*. See his *Conſut. Carm. Memorialis Libri Nitzachon. R. Lipmanni*, *pag.* 293, &c. Chapter XLIX.

To ſtrengthen which Interpretation he makes this judicious Remark, in another place of the ſame Book, *pag.* 373. That the whole time, from the beginning to the end of *Judah*'s Authority, was well nigh equally divided between *Kings*, and *Governors*. For, according to *Joſephus*, *L.* XI. *Antiq. cap.* 4. they lived under Kings, from *David*'s time to the Captivity, *Five hundred thirty two* Years; and under the *Mechokkim* or *Governors*, after the Captivity, much about the ſame number of Years. For there being *Five hundred eighty and eight* Years from the Captivity to our Saviour's Birth; if *ſeventy* Years be deducted (which was the time their Captivity laſted) and *ten* be added, (in which after the Birth of Chriſt, *Herod* and his Son *Archelaus* reigned in *Judæa*, and it was not yet reduced into the Form of a Province) there were juſt *Five hundred twenty and eight* Years; that is, the ſpace in which they were under Kingly Authority, and under ſubordinate Governors, was in a manner, of the ſame length. Which makes it the more wonderful, that *Jacob* ſhould ſo many Ages before exactly divide the whole Power he foreſaw would be in *Judah*, between them that weilded a Scepter; and thoſe who were only ſubordinate Governors.

That the Letter *Vau* before the word we tranſlate *Law-giver*, hath the force of a *Disjunctive*, and is not a mere *Copulative*, all allow: And there are many Examples of it in other places, particularly, in the Tenth *Commandment*, *Exod.* XX. 14. The greateſt Objection

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that I can find against this Interpretation is, That though *Zerobabel*, the first *Governour* after the Captivity, was of the Tribe of *Judah*; yet the *Maccabees*, who were their *Governors* most of the time after the Captivity, were of the Tribe of *Levi*. But it is to be considered, that the Prophecy doth not say these *Rulers* or *Governors*, should be of the Tribe of *Judah*; but only in that Tribe, which had a Government of their own, till the coming of Christ. Besides, by *Judah* is not to be understood merely the People of that Tribe; but all those that were called *Jews*, consisting also of the Tribes of *Benjamin* and *Levi*; who were incorporated with them: And were all called *Judah*, in opposition to the Kingdom of *Israel*. For *Benjamin* it is evident, was so near to *Judah*, that they were reputed the very same. Whence it is that *Mordecai*, who was of the Tribe of *Benjamin*, is called *Isch Jehudi*, *a Jew*, in *Esther* II. 5. because that Tribe was comprehended under *Judah*, from the time that the rest rent themselves from the House of *David*. When *Jeroboam* also set up the meanest of the People for Priests; who were not of the Tribe of *Levi*, 1 *King.* XII. 33. This made the *Levites* fly to *Judah* and become one with them. And therefore the *Maccabees* were, in effect, *Jews*, who held the chief Authority among them, till *Antigonus* was driven out and killed by *Herod*: Who was an *Edomite*, set over them by the *Romans*.

From between his Feet.] The common Interpretation every Body knows, which is, *of his Seed*, or Posterity: But *Ludolphus* instead of *Raglau*, Feet, would have us read *Daglau*, Banners, according to the *Samaritan* Copy. Which is well confuted by the fore-named *Wagenseil*, *p.* 269. of the fore-named Book: Where he translates these words thus, *Even to the last end of that State.* For so the People

People *at the Feet* signifies (*Exod.* XI. 8. 2 *Kings* III. 9.) those that bring up the Rear, as we now speak. And so some ancient Interpreters in the *Talmud*, he shows, expound it here, of *the last Posterity of Judah*, and the times when their Commonwealth was coming to a conclusion. Chapter XLIX.

Until Shiloh come.] Let the original of this word *Shiloh* be what it will, (which some translate *to be sent*, others *his Son*, or *Child*, or *his Seed*, others *Quiet*, *Peaceable*, *Pacifick*, *Prosperous*, and consequently *Renowned*, *August*, to whom *Gifts* or *Offerings* shall be made, as *R. Solomon* takes it; others, *whose is*, viz. the Kingdom) the *Messiah* or Christ is certainly hereby meant: As all the three *Targum*'s agree; and the *Talmud* in the Title *Sanhedrim*, *cap.* XI. and *Baal-Hatturim*, *Bereschit-Rabba*, and many other ancient and modern *Jews*. I will mention only the words of *R. Bechai*; who confesses, *It is right to understand this Verse of the Messiah, the last Redeemer.* 'Which is meant when it saith, *till Shilo come* 'i. e. his Son, proceeding from his Seed. And the reason why the word *beno* is not used in this Prophecy, 'but *Shilo*, is, because he would emphatically express a 'Son, who should be brought forth of his Mother's 'Womb, after the manner of all those, that are born of 'a Woman. Of this Interpretation they are so convinced, that to evade the Argument we urge from hence, to prove the *Messiah* is come, they have invented a great many Tales of the Power they have still in some remote Parts of the World. There is a Book written on purpose, called, *The Voice of glad Tidings*, wherein they labour to prove, they have a Kingdom still remaining. Which if it should be granted, signifies nothing; for this Prophecy is concerning their Government in their own Country, the Land of *Canaan*: As they themselves very

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very well know; which makes them so desirous to return thither again, that the Hand of *Judah* may be upon the Neck of his Enemies, and he may go up from *the prey like a Lion*, and *tie his Ass to the Vine*, and *wash his Garments in Wine*, &c. as the words are in the rest of this Prophecy. And whatsoever some of them are pleased to say concerning their Power, no Body knows where; they are sometimes in a contrary humour: For in the *Gemara Sanhedrim* they say, *Cap.* XI. § 32. *There shall not be the least Magistrate in Israel, when the Messiah comes.*

Unto him shall the gathering of the People be.] So this Clause is expounded by *Abarbinel* himself, whose words are; *The People of the Nations shall be gathered to worship him*, i. e. the *Messiah*. See *L'Empereur* in *Jacchiad. p.* 164. and *Codex Middoth, p.* 106, 107. *Wagenseil* indeed thinks the most literal Interpretation to be this, *To him shall be the Obedience of the People*: Which is the Interpretation of *Onkelos* and the *Hierusalem* Paraphrast. *Kimchi* also (*Lib. Radic.*) so expounds it, *The People shall obey him*; taking upon *them to observe what he shall command them.* And in *Prov.* XXX. 17. which is the only place besides this, where this word *Jikkah* is found, it seems to signifie Obedience.

See *Confut. Carm. R. Lipmanni, p.* 295. where *Wagenseil* after the examination of every particular word in this *Verse*, thus summs up the Sence of it in this Paraphrase.

That Royal Power and Authority which shall be established in the Posterity of Judah, shall not be taken from them; or, at least, they shall not be destitute of Rulers and Governors, no not when they are in their declining Condition: Until the coming of the Messiah. But when he is come, there shall be no difference between the Jews *and other Nations:*

Who

Who ſhall all be obedient unto the Meſſiah. And after that the Poſterity of Judah *ſhall have neither King, nor Ruler of their own: But the whole Commonwealth of* Judah *ſhall quite loſe all Form; and never recover again.* Chapter XLIX.

The Truth of this Expoſition appears exactly from their Hiſtory: Of which it will be uſeful here to give an account. For from *David* to the Captivity of *Babylon* they held the *Scepter*, for *five* whole Ages and more, as I obſerved above. After which, when *ſeventy* Years were finiſhed in that Captivity, they lived by their own Laws in their own Country: But had no abſolute Authority of their own, independent upon others; nor ever enjoyed a full Liberty. For they were at firſt under the *Perſian* Monarchs: Afterwards, upon the Conqueſt made by *Alexander*, under the *Greeks*: And then under the Kings of *Aſia Minor* and *Egypt*; till the *Roman* Yoke was impoſed upon them. Yet all this time, while they were under the Empire of others, they enjoyed *Governors* or *Rulers* of their own: Who adminiſtred their Affairs, under thoſe Monarchs. The firſt was *Zerobabel*, called the *Captain*, or *Prince of Judah*, *Haggai*, I. 1. After him *Ezra* and *Nehemiah*. And before them it is likely there were ſome others, as *Joſ. Scaliger* gathers from *Nehem.* V. 15. After the death of *Nehemiah* the Government came into the Hands of the High Prieſts, as appears from *Joſephus*, *L.* XI. *cap.* 8. where he ſhows how *Jaddus* the High-Prieſt met *Alexander* in his Expedition againſt *Perſia*: Which Power was confirmed in that Order, by the *Maccabees*, as we commonly call them. It began in *Mattathias*; and was continued in his Sons. The third of which, *Simon*, raiſed it to ſuch a Splendor, that he looked like a *Prince*, as the Reader may ſee it deſcribed in 1 *Maccab.* XIV. From whence his Grand-Child *Ariſtobulus* ſeems to have taken occaſion to affect the

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the Name of *King*: Though he had but the Shadow of that Power. Yet his Posterity kept that Name, to the time of *Herod*: Who stript them of all their Power, and destroyed their Family. After his death the Kingdom was divided by *Augustus* into *Tetrarchies*: *Archelaus* being made *Tetrarch* of *Judæa*; and the rest of the Country divided between *Philip* and *Antipas*. But *Archelaus* misbehaving himself, he was deprived of his Government, and banished to *Vienne* in *France*: And then *Judæa* was reduced into the Form of a Province, and ruled by *Roman* Governors. After which there was no *King*, nor *Ethnarch* of *Judæa*: So that after this time we may safely conclude, the *Jews* lost even their *Mechokkim* or Governors; as they had long ago lost the *Scepter*: And had no Power remaining among them, of administring the Affairs of their Commonwealth.

Now at this time our blessed Lord and Saviour, *Jesus* Christ, the true *Shiloh* came: Who was the Founder of a new and heavenly Kingdom. And nothing more was left to be done for the fulfilling of this Prophecy, but after his Crucifying, to destroy *Jerusalem* and the *Temple*, and therewith the whole Form of their Government, both Civil and Sacred. Then all Power was intirely taken from *Judah*, when Christ had erected his Throne in the Heavens, and brought many People, in several Parts of the Earth, unto his Obedience, and made them Members of his Celestial Kingdom. Till which time this Prophecy was not compleatly fulfilled: Which may be the reason possibly, that it is not alledged by Christ and his Apostles; because the *Jews* might have said, We have still a Government among us: Which could not be pretended after the destruction by *Titus*. Which is now above, *Sixteen hundred* Years ago. And there is not the least sign of their restitution.

Which

Which ſo perplexed *R. Samuel Marocanus*, that it made him write thus to a Friend of his, above *Six hundred* Years ſince. Chapter XLIX.

I would fain learn from thee, out of the Teſtimonies of the Law, and the Prophets, and other Scriptures, why the Jews *are thus ſmitten in this Captivity wherein we are: Which may be properly called, the* PERPETUAL ANGER OF GOD, *becauſe it hath no end. For it is now above a Thouſand Years, ſince we were carried captive by* TITUS; *and yet our Fathers who worſhipped Idols, kill'd the Prophets, and caſt the Law behind their Back, were only puniſhed with a Seventy Years Captivity, and then brought home again: But now there is no end of our Calamities, nor do the Prophets promiſe any.*

If this Argument was hard to be anſwered then in his days, it is much harder now in ours: Who ſtill ſee them purſued by God's Vengeance; which can be for nothing elſe but rejecting, and crucifying the *Meſſiah*, the Saviour of the World.

Ver. 11. *Binding his Foal unto the Vine*, &c.] This *verſe* ſets forth the great Fertilty of *Judah*'s Country (abounding with Vineyards and Paſtures) by two Hyperbolical Expreſſions. *Firſt*, That Vines ſhould be as common there, as Thorn-Hedges in other places; ſo that they might tie Aſſes, with their Colts to them: Or, as ſome will have it, lade an Aſs with the Fruit of one Vine. *Secondly*, That Wine ſhould be as common as Water; ſo that they ſhould have enough, not only to drink, but to waſh their Clothes in it. Which doth not imply, that they made it ſerve for that uſe; but only denotes its plenty: Which was ſo very great, that in treading the Grapes, and preſſing out the Juice, their Garments were all ſprinkled with Wine; which one might wring out of them. Verſe 11.

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Choice Vine.] The Vine of *Sorek* (which we here tranſlate *choice*, and in *Jerem.* II. 21. *noble* Vine) was the moſt excellent in all that Country. For *Sorek* was a place, not above half a Mile from the Valley of *Eſchol*; from whence the Spies brought the large Bunches, as a Sample of the Fruitfulneſs of the Country. See *Bochart*, P. I. *Hierozoic. Lib.* III. *cap.* 13.

Verſe 12.

Ver. 12. *His Eyes ſhall be red with Wine*, &c.] This Verſe ſets forth the Healthfulneſs and Vigour of the Inhabitants of that fertile Country. But Dr. *Caſtell* thinks this not to be a good Tranſlation; becauſe it can be ſaid of none but a Drunkard, that his *Eyes are red with Wine.* And therefore it ought to be tranſlated *his Eyes* (or *his Countenance*, for ſo *Eyes* ſometimes ſignifies) ſhall be *brighter* and more *ſhining than Wine.* So the word we render *red* ſignifies in the *Arabick* Tongue, as he ſhows in his *Oratio in Schol. Theolog. p.* 31. and in his *Lexicon.* Yet the ſame word in the *Proverbs*, XXIII. 29. cannot have any other ſignification than *red*; and the *red* Colour of the Eyes, anſwers well here to the *whiteneſs* of the Teeth, which follows; and there is no more reaſon to think he means, they ſhould make their Eyes red with drinking Wine, than that they ſhould *waſh their Clothes* in it: But it may only expreſs the great abundance of Wine; to ſerve not only their neceſſity, but exceſs.

And his Teeth white with Milk.] Milk doth not make the Teeth white; but gives ſuch an excellent Nouriſhment, that they who live upon it are healthy and ſtrong: And their Teeth not ſo apt to rot, as theirs who feed upon greater Dainties. So the meaning is, the rich Paſtures in that Country, ſhould feed great Flocks, and conſequently they ſhould have abundance of Milk, ſo good and nouriſhing, that the Teeth of the Countrymen

men who lived upon it, ſhould be as white as the Milk they drank. Or, if the foregoing words be tranſlated, *His Eyes ſhall be brighter than Wine*; theſe are to be tranſlated, *His Teeth whiter than Milk.* Chapter XLIX.

Out of theſe *three Verſes* foregoing, *Bochartus* thinks the whole Story of *Silenus* was forged by the Poets. See his *Canaan*, *Lib.* I. *cap.* 18. *p.* 482.

Ver. 13. *Zebulun ſhall dwell at the Haven of the Sea.*] Near the Lake of *Tiberias*; called in Scripture the *Sea of Galilee.* Verſe 13.

He ſhall be an Haven for Ships.] The Lot that fell to him extended from thence to the *Mediterranean*: Where there were Ports for Ships.

His border ſhall be unto Zidon.] He doth not mean the City of *Zidon*, for the Tribe of *Zebulun* did not extend themſelves beyond Mount *Carmel*, which is *forty* Miles at leaſt from thence: But the Country of *Zidon*, *i. e. Phœnicia*, (as *Bochart* obſerves in his *Phaleg.* *L.* IV. *cap.* 34.) which the *Zebulonites* touched. For as the *Phœnicians* were called *Syrians* from *Sur*, i. e. *Tyre*: ſo they were called *Sidonians* from *Sidon*, as *Heſychius* tells us. Who interprets Σιδόνιοι, by Φοίνικες. Whence the LXX have *Phœnicians* for *Sidonians*, *Deut.* III. 9. and *Phœnice* for *Sidon*, *Iſa.* XXIII. 2.

It is very much to be admired, That *Jacob* ſhould foretel ſo many Years before hand, the Situation of his Poſterity in the *Land* of *Canaan*; when their ſeveral Portions fell to them by Lot, and not by their own choice, *Joſh.* XIX. 10, 11. This could not have been, but by the Spirit of Prophecy. And it is remarkable alſo, that he mentions *Zebulon* before *Iſſachar*, who was his elder Brother, (XXX. 11.) for no other reaſon, that I can diſcern, but becauſe *Zebulon*'s Lot was to come up before *Iſſachar*'s, in the Diviſion of the Land: His being

Chapter XLIX. ing the *third*, and *Iſſachar*'s the *fourth*, *Joſh.* XIX. 10, 17. By this they were taught that their Habitation in the Land of *Canaan*, was the Gift of God; and did not come by chance: Their Fore-father having ſo long before, predicted the very Portion they ſhould inherit.

Verſe 14. Ver. 14. *Iſſachar is a ſtrong Aſs.*] As he compared *Judah* to a *Lion*, becauſe of his Valour, ſo he compares *Iſſachar* to an *Aſs*, and a *ſtrong Aſs*, becauſe he foreſaw they would be very patient and unwearied in ruſtical Labours: In which Aſſes were principally employed in thoſe Countries.

Couching down between two burdens.] There are various Opinions about the Signification of that word, which we tranſlate *Burdens*. But none ſeem to me ſo apt as that, to expreſs the great ſtrength of an Aſs: Which lies down, with its Load hanging down on both ſides. Whence a ſhe Aſs is called *Athon* (as *Bochart* obſerves) from the word *Ethan*; which ſignifies *Strength*: Becauſe no Beaſt of that bigneſs can carry ſuch heavy Burdens.

Verſe 15. Ver. 15. *And he ſaw that reſt was good.*] Or, as ſome will have it, their *reſting-place*; the Country that fell to their ſhare in the Land of *Canaan*; no part of which was more fruitful, than ſome parts of *Iſſachar*'s Portion. Which way ſoever we take it, he ſeems to foretel they would chuſe to follow Husbandry rather than Merchandize (as *Zebulon* did) and love Quiet and Peace, as Husbandmen do: Eſpecially when they live in a rich Soil, as this Tribe did. For ſo it follows.

And the Land that it was pleaſant.] The famous Valley of *Jezreel* was in this Tribe: Whoſe Border extended as far as *Jordan*; where there was a very pleaſant Country, *Joſh.* XIX. 18, 22.

Bowed

Bowed his Shoulder to bear.] Taking any Pains to till the Land; and to carry in the Corn, with other Fruits of the Earth. Chapter XLIX.

And became a Servant unto Tribute.] Submitting to the heavieſt Taxes, rather than loſe their Repoſe. For the Preſervation of which they were content to give any Money; that they might redeem their Services in the Wars, or otherways, by large Contributions.

Ver. 16. *Dan ſhall judge his People*, &c.] In the word *Judge* he alludes to the Name of *Dan*: Which ſignifies *Judging*, i. e. Ruling and Governing. A great many follow *Onkelos*, who expounds it thus; *A Man ſhall ariſe out of the Tribe of Dan, in whoſe days the People ſhall be delivered*, &c. And accordingly we read that *Sampſon*, who was of this Tribe judged *Iſrael* twenty Years. So she meaning is, the Tribe of *Dan* ſhall have the Honour to produce a *Judge*, as well as other Tribes. But there is this Exception to this Interpretation; that all the Tribes did not produce *Judges*: And all *Iſrael* (whom the *Judges* governed) cannot be ſaid to be *Dan*'s People. But by *his People* (whom he is ſaid here to judge) are properly meant thoſe of his Tribe. And therefore *Jacob*'s meaning is, that though he were the Son of a Concubine, yet his Poſterity ſhould be governed by a Head of their own Tribe; as the other Tribes of *Iſrael* were. So by this he took away all diſtinction between the Sons of his Concubines (of whom *Dan* was the firſt) and thoſe which he had by *Leah* and *Rachel*. Verſe 16.

Ver. 17. *Dan ſhall be a Serpent by the way.*] The next words ſhow, what kind of Serpent he ſhould be like, *an Adder in the Path*. The *Hebrew* word *Schephiphon*, ſome take for a *Baſiliſk*; others for an *Aſp*, or a *Viper*; others a *Snake*, or *Adder*, &c. The *Vulgar* tranſlates it

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Ceraſtes, which is a kind of Viper: And *Bochartus* (in his *Hierozoicon*, P. II. *L.* III. *c.* 12.) hath confirmed this Tranſlation; by ſhowing how well it agrees to the Characters which Authors give of it: That it lies in Sand, and in the Ruts, which Cart-wheels make in the Highway; and ſo is ready to bite Travellers, or their Horſes. Which is the harder to be avoided, becauſe it is of a Sandy Colour; ſo that οἱ πολλοὶ ἀγνοοῦντες πατοῦσι, many tread upon it unawares: And *Nicander* ſays, the Poiſon of theſe Serpents is chiefly felt in the Thighs and Hams of thoſe they bite. Which perfectly agrees with what *Jacob* ſaith in the following words.

That biteth the Horſe-heels, ſo that this Rider ſhall fall backward.] The Horſe not being able to ſtand, when the Venom works in his Legs, the Rider muſt needs fall with him. All this ſome make to be a deſcription of *Sampſon*, who led no Armies againſt his Enemies, but overthrew them by Subtilty and Craft. But it rather belongs to all the *Danites* (as what was ſaid before to all the *Zebulonites* and *Iſſacharians*) who *Jacob* foreſaw would, *aſtu potius, quam aperto Marte rem gerere*, Manage their Wars, rather by Cunning and Craft, than by open Hoſtility, as *Bochart* ſpeaks. An Example of which we have in *Judg.* XVIII. 27.

Verſe 18. Ver. 18. *I have waited for thy Salvation, O LORD.*] They that refer the foregoing words to *Sampſon*, make an eaſie Interpretation of this *Verſe*. Which is, That *Jacob* foreſeeing his great Atchivements for the Deliverance of his Children, prays that God would upon all Occaſions, vouchſafe to ſend ſuch Deliverers unto them, from their Oppreſſors. And the *Chaldee* Paraphraſts make him look beyond ſuch Deliverers unto Chriſt, the great Saviour of the World. For theſe are the words of *Onkelos* (in the *Complutenſian* Edition, for they are not

not to be found in *Buxtorf*'s or *Bomberg*'s) *I do not wait for the Salvation of* Gideon, *the Son of* Joash, *which is temporal Salvation, or of* Sampson *the Son of* Manoah, *which is also a transitory Salvation; but I expect the Redemption of Christ, the Son of* David, &c. *Jonathan* and the *Hierusalem Targum* say the same. And if we take all this Prophecy to belong to the whole Tribe, (as I believe it doth) that doth not exclude such a Sense. But *Jacob* foreseeing the Distresses wherein they would be, (*Josh.* XIX. 47. *Judg.* I. 34.) prays God to help them, and deliver them, and teach them to look up to him in all their Straits and Necessities: And especially to wait for the *Messiah*. Yet after all, I think, the words may have another meaning, which is this. *Jacob* perceiving his approaching death, and his Spirits beginning to fail him, in the middle of his Speech to his Sons, breaks out into this Exclamation, (which belongs to none of them) saying, *I wait, O LORD, for a happy Deliverance out of this World, into a better Place.* Chapter XLIX.

And then having rested himself a while, to recover his Strength, he proceeded to bless the rest of his Sons.

Ver. 19. *Gad, a Troop shall overcome him.*] Or, invade him. There is an Allusion in every Word to the Name of *Gad*: Whose Inheritance being in a Frontier Country beyond *Jordan*, was very much exposed to the Incursions of the *Ammonites*, and *Moabites*, and the rest of those envious Neighbours, that dwelt in or near *Arabia*. And some think the word *Troop* hath a great Propriety in it; signifying not a just Army, but a Party, as we speak, a Band of Men, that came oft-times, to rob and spoil. But it appears by the Prophet *Jeremiah*, XLIX. 1. that the *Ammonites* sometime possessed themselves of the Country of *Gad*, or, at least, of some part of it, and Verse 19.

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exercised great Cruelties there, *Amos* I. 13. Long before which the Book of *Judges* informs us, how they were oppressed by this People for *eighteen* Years together, X. 8. and came with a great Army and encamped in *Gilead* (*verse* 17.) which was in the Tribe of *Gad*.

But he shall overcome at the last.] This was eminently fulfilled, when *Jephtha* the *Gileadite*, fought with the Children of *Ammon*, and *subdued them before the Children of Israel*, *Judg.* XI. 33. and when this Tribe (together with their Brethren of *Reuben* and *Manasseh*) made War with the *Hagarites*, and possessed themselves of their Country: Which they kept till the Captivity, *because the War was of God*, 1 *Chron.* V. 22.

Verse 20. Ver. 20. *Out of Asher.*] *i. e.* Of his Country.

His Bread shall be fat.] Shall be excellent Provision, of all sorts, for the Sustenance of Humane Life. For *Bread* comprehends not only Corn, but Wine and Oil, and all sorts of Victuals, XXI. 14.

And he shall yield royal dainties.] His Country shall afford not only all things necessary; but the choicest Fruits, fit to be served up to the Table of Kings. For part of it lay about *Carmel*, (*Josh.* XIX. 26.) where there was a most delicious Valley.

Verse 21. Ver. 21. *Naphtali is a Hind let loose.*] As he had compared *Judah* to a *Lion*, and *Issachar* to an *Ass*, and *Dan* to a *Serpent*; so he compares this Son to a *Hind*, which is not confined within Pales or Walls: But runs at large, whether it pleaseth. Whereby is signified that this Tribe would be great Lovers of Liberty.

He giveth goodly (or *pleasing*) *words.*] Which denotes their Address (as we now speak) charming Language, and Affability, to win the Favour of others: And thereby preserve their Peace and Liberty. *Mercer* makes this *Verse* to signifie their speed and swiftness in dispatch of

of Buſineſs; and their ſmoothneſs in the management of it: which might render them acceptable to all Men. There are no Inſtances indeed in Scripture to make out this Character: For *Barak*, who was of this Tribe, was very ſlow in undertaking the Deliverance of *Iſrael*. Nor do we read they were more zealous Aſſertors of Liberty than others. But yet this will not warrant us to alter the punctation of the words (as *Bochart* doth P. I. *Hierozoic. L.* III. *cap.* 18.) to make a quite different ſence, which is this: *Naphtali is a well-ſpread Tree, which puts out beautiful branches.* For we do not find that they were either more beautiful, or numerous than other Tribes: But we find, quite contrary, that *Simeon*, *Judah*, *Iſſachar*, *Zebulon*, and *Dan*, were all more numerous than they when *Moſes* took an account of them, *Numb.* I. 23,27,29,31,39. Beſides, this Interpretation makes this *verſe*, in a manner, the very ſame with the next, concerning *Joſeph*. Therefore though the LXX. agree to *Bochart*'s Verſion, we had better ſtick to our own; which makes a Sence clear and proper enough. Chapter XLIX.

Ver. 22. *Joſeph is a fruitful Bough.*] Or, young Plant. It is an Alluſion to his Name; which imports growth and increaſe: And may well be underſtood of the great Dignity to which he was riſen in *Egypt*. Unto which he was advanced in a ſhort time, after *Pharaoh* took notice of him: Like a Bough or young plant, which ſhoots up apace; and thence compared in the next words to *A fruitful Bough by a Well.*] Or, Spring of Water: which in thoſe dry Countries, made the Plants which were ſet near them, to grow the faſter, and to a greater heighth, (*Pſal.* I. 3.) and therefore ſignifies his extraordinary advancement. Verſe 22.

Whoſe Branches run over the Wall.] Cover the Wall that ſurrounds the Spring; or, the Wall againſt which

Chapter XLIX. the Tree is planted. Which ſeems to denote the two Tribes of *Ephraim* and *Manaſſeh*; which ſprang from him, and were very flouriſhing: As appears from *Joſh.* XVII. 14, 17. where they tell him, they were *a great People*, whom the *LORD had bleſſed hitherto.* And *Joſhua* there acknowledges as much, ſaying, *Thou art a great People, and haſt great Power:* And therefore aſſigns them a larger Portion of Land, than they had at firſt. The *Hebrew* word *Banoth*, which we tranſlate *Boughs* literally ſignifying *Daughters*; ſome think that as he ſpeaks of the *Sons* of *Joſeph* in the foregoing part of the *Verſe*; ſo in this he ſpeaks of his *Daughters* that they ſhould *go to the Wall, i. e.* ſaith Dr. *Lightfoot, even to the Enemy:* To repair the Hoſtile Tribe of *Benjamin*; which otherwiſe had decayed for want of Wives. For ſo the word *Schur* ſignifies, and is tranſlated by us an *Enemy*: *Pſalm* XCII. 11. And *D. Chytræus* underſtands hereby *Daughters*, the *Cities* of the Tribe of *Ephraim* which ſhould be well governed, though ſome ſhould ſet themſelves againſt it.

Verſe 23. Ver. 23. *The Archers.*] In the *Hebrew* the words *Baale chitſim* ſignifie Maſters in the Art of Shooting; and therefore denotes thoſe here ſpoken of, to be skilful in doing Miſchief: Such were his Brethren, who were full not only of Envy, but Hatred to him, XXXVIII. 4. 5, 11. Some refer it alſo to *Potiphar's* Wife; who wickedly ſlandered him. And others to the whole Tribe of *Ephraim*; who were incompaſſed with *Enemies* (who in general are meant by *Archers*) when the Kingdom was ſettled in them, over the ten Tribes.

Have ſorely grieved him.] By their unkind, or rather churliſh Behaviour towards him; for *they could not ſpeak peaceably to him*, (XXXIII. 4.) and, it's likely, they reviled him, and threw out bitter words againſt

gainſt him: which were properly compared to *Arrows*, *Pſalm* LXIV. 3. Chapter XLIX.

And ſhot at him.] Deſigned to deſtroy him; and did actually throw him into ſore Afflictions, XXXVIII. 22, 24. 28.

And hated him.] Which aroſe from their hatred to him.

Ver. 24. *But his Bow abode in ſtrength.*] He armed himſelf with invincible Patience; having nothing elſe to oppoſe unto their malicious Contrivances. It ſeems to be a Metaphor from thoſe Soldiers, who have Bows ſo well made, that though often, never ſo often bent, they neither break, nor grow weak. Such was the Temper of *Joſeph*'s Mind. Verſe 24.

And the Arms of his Hands were made ſtrong.] *i. e.* He was ſtrengthned and ſupported: Being like to a ſtrenuous Archer, the Muſcles and Sinews of whoſe Arms are ſo firm and compact, that though his Hands draw his Bow continually, he is not weary.

By the Hands of the mighty God of Jacob.] Which Fortitude he had not from himſelf, but from the Almighty; who had ſupported *Jacob* in all his Adverſities; and made all that *Joſeph* did (when he was ſold and impriſoned) to proſper in his Hands, XXXIX. 3. 22, 23. The *Hebrew* word *Abir*, which ſignifies *Potent* or Powerful, and we tranſlate *mighty One*, is as much as *the LORD of Jacob*. For from Power it comes to ſignifie *Poteſtas*, Authority and Dominion alſo, as *Bochart* obſerves.

From thence.] From the Divine Providence over him, before-mentioned.

Is the Shepherd.] *Joſeph* became the Feeder and Nouriſher of his Father, and of his Family, and of their Flocks and Herds: Preſerving them all from being famiſhed.

Chapter XLIX. *And the Stone of Iſrael,*] Who upheld them all, and kept them from being ruin'd. Or, *Shepherd* may ſignifie his being made Governor of all the Land of *Egypt*; *and the Stone of Iſrael*, the Support of his Family. For *Shepherd* is a Name of Dignity and Authority: And *Stone* ſignifies *the Foundation* (as *Abarbinel* here expounds it) upon which the whole Building relies: As *Jacob* and all his Children did upon *Joſeph* for their Suſtenance.

Some I find (particularly *D. Chytræus*) refer the words *from thence* unto *Joſeph*: And then by *the Shepherd and Stone of Iſrael* underſtand thoſe excellent Men who by their Wiſdom and valour ſupported the Common-wealth of *Iſrael*. Such as *Joſhua*, the Captain of the Lord's Hoſt, and *Abdon*, one of the Judges, who were of the Tribe of *Ephraim*: And *Gideon*, *Jair*, and *Jephthah*, who were of the Tribe of *Manaſſeh*. But the following words incline rather to the former Sence.

Verſe 25. Ver. 25. *Even by the God of thy Father.*] Or, *from* him that bleſſed me, and advanced thee, to be the Support of my Family. For it refers to all that went before.

Who ſhall help thee.] Having ſaid what God had already done for him; he now foretels what he would do hereafter: which relates to all his Poſterity; whom God would Protect and Defend.

And by the Almighty.] Or, from him who is *all-ſufficient*; by which Name he revealed himſelf unto *Abraham*, when he entred into Covenant with him and with his Seed, XVII. 1.

And bleſs thee with the bleſſings of heaven above, bleſſings of the deep that lieth under.] The meaning ſeems to be, that his Poſterity ſhould be planted in a very fertile Soil: watred from above with the Dew of Heaven and with Showers of Rain; and watered beneath with Springs

Springs and Rivers. As *G. Voſſius* well interprets it, *L. I. de Idolol. cap. 77.* Chapter XLIX.

Bleſſings of the Breaſts, and of the Womb.] A promiſe of a numerous and thriving Progeny. Or, of a vaſt increaſe of Cattle, ſo well fed, that they ſhould bring up their Young proſperouſly, as well as bring them forth abundantly.

Ver. 26. *The bleſſings of thy Father.*] Either the Bleſſings beſtowed by God upon *Jacob*; or, the Bleſſings *Jacob* conferred on his Son *Joſeph.* Verſe 26.

Have prevailed.] Are greater.

Above the bleſſings of my Progenitors.] Than the Bleſſings God beſtowed upon *Abraham* and *Iſaac*: who had not ſo many Sons, as God had bleſſed him withal: Upon every one of whom alſo he conferred a ſhare in the Inheritance of the Land of *Canaan*; whereas *Iſhmael* was excluded by *Abraham*, and *Eſau* by *Iſaac*. Or, the meaning may be, *I have done more for thee, than they for me*, i. e. thou ſhalt be happier than I. For *Jacob* led an unſettled Life; but *Joſeph* flouriſhed in great Splendour in *Egypt*, to the end of his days.

Unto the utmoſt bounds of the everlaſting Hills.] As long as the World ſhall laſt. For perpetuity is expreſſed in Scripture by the durableneſs of Mountains, *Iſai.* LIV. 10. And here he ſeems to allude to the noble Mountains which fell to be the Portion of *Joſeph*'s Children, *viz. Baſhan* and Mount *Ephraim*. But there are thoſe who think, he hath not reſpect to the durableneſs of theſe Mountains; but to their fruitfulneſs; tranſlating the *Hebrew* word *Tavath* not *Bounds*, but *Deſires*, as the *Vulgar Latin* doth. And then the Sence is, *Unto all that is moſt deſireable, in thoſe ancient Hills*; which abounded with the moſt excellent Fruit. And this Tranſlation is grounded on *Moſes* his Bleſſing, which ſeems to be an

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Chapter XLIX. Interpretation of *Jacob's*, *Deut.* XXXIII. 15. where he bleſſes him; *for the chief things of the ancient Mountains, and for the precious things of the laſting Hills.*

Of him that was ſeparate from his Brethren.] The word *Nazir*, which we tranſlate *ſeparate*; ſignifies one that is ſeparated from others, *vel Voto, vel Dignitate*, (as *Bochart* obſerves, *P.* II. *Hierozoic. L.* V. *cap.* 6.) *either by a Vow, or by his Dignity.* And in the latter ſence *Joſeph* is called *Nazir*, becauſe of his eminent Dignity; whereby he was advanced above all his Brethrem: Being the Vice-Roy of *Egypt*.

Verſe 27. Ver. 27. *Benjamin ſhall raven as a Wolf.*] This ſets forth the warlike Temper of this Tribe: A Wolf being both a ſtrong and undaunted, and alſo a very rapacious Creature: And thence in after times dedicated to *Mars*. From whence Wolves are called *Martii* and *Martiales* in *Virgil* and in *Horace*: And warlike Men are called by the *Greeks* Λυκόφρονες, of a Wolf-like Temper. And the Hiſtory juſtifies this Character: The Tribe of *Benjamin* alone maintaining a War with all the other Tribes; in which they overcame them in two Battles, though they had ſixteen to one againſt them. And they killed then more Men of *Iſrael*, then they had in their whole Army. See *Bochart*, *P.* I. *Hierozoic. L.* III. *cap.* 10.

In the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil.] This doth not ſignifie (as the fore-named Author obſerves, in the ſame place) the whole *Day*, but the whole *Night*: One part of which is the *Evening*, and the other the *Morning*. And therefore the Particle *and* ſignifies here as much as *after*: And this is the ſence. *The Tribe of* Benjamin *ſhall be like a ravening Wolf*; *who ſhall have his prey to eat till morning light*; *after he hath divided it in the evening*. For the diviſion of the Prey, goes before the eating of it. This

Paſſage

Paſſage is like that *Joſh.* VII. *They burnt them with fire, and ſtoned them with ſtones*, i. e. burnt them, after they had ſtoned them; as we there rightly tranſlate it. And this applyed to *Benjamin*, ſignifies ſuch ſucceſs in their Wars, that they ſhould come home loaded with the Spoils of their Enemies. Chapter XLIX.

I omit the fancy of the *Talmudiſts*, who imagine *Benjamin* is compared to a *Wolf*; becauſe the Altar of Burnt-offering, where the Morning and Evening Sacrifices were daily conſumed, ſtood in this Tribe. They that would know what they ſay of this, may look into *Codex Middoth*, *cap.* 3. § 1. and *L'Empereur's Annotations* there.

Ver. 28. *All theſe are the twelve Tribes of Iſrael.*] From theſe ſprang the Twelve Tribes of *Iſrael*: Or, theſe are the Bleſſings of the Twelve Tribes: For theſe words plainly ſhow, that what he had ſaid, was not to be fulfilled in their Perſons, but in their Poſterity. Verſe 28.

And bleſſed them; every one according to his bleſſing, &c.] He did not give them a new Bleſſing after all this: But the meaning is, he bleſſed them (in the manner fore-going) every one according to the Bleſſing deſigned by God for them. There ſeems indeed to be no Benediction beſtowed on the *three* firſt Tribes; but that it is to be underſtood only comparatively: For he provided for them all a Portion in the Land of *Cannaan*.

Ver. 29. *I am to be gathered to my People.*] Muſt die ſhortly. Verſe 29.

Bury me with my Fathers, &c.] The reaſon of this Injunction is well explained by *Mercer*; to whom I refer the Reader.

Ver. 30. *In the Cave that is*, &c.] He deſcribes the place ſo particularly, in this and the two next *Verſes*; Verſe 30.

becauſe

Chapter XLIX. because he would not have them mistake it, when they went to bury him: And that he might show his Title to it, if the Inhabitants of *Canaan* (from which he had been absent some Years) should dispute the laying his Body there.

Verse 33. Ver. 33. *When Jacob had made an end of commanding his Sons.*] Concerning his Burial; which he briefly added to his Prophecy.

He gathered up his Feet into the Bed.] The *Hebrews* think that out of Reverence to God he sat up when he pronounced a Blessing on his Sons: His Feet hanging down upon the Ground. And indeed it is very probable he endeavoured to put himself into a Posture of Authority at least: And therefore *sat* on his Bed-side while he spake. And now the Prophetick Spirit, which had raised his Natural Spirits above their ordinary pitch, departing from him, they presently sunk so much the lower; and in a short time he expired.

Yielded up the Ghost.] The *Hebrews* will have it to express an easie death.

And was gathered to his People.] To his Ancestors. From whence there are some (particularly *Theodoret*) who infer the belief they had, in those days, of another Life: In society with those who were departed out of this Life. For Brutes are never said to be gathered to those of their Kind, that died before them.

CHAP.

CHAP. L.

Ver. 1. *Joseph fell on his Father's face.*] He was transported by his Affection, to the tendereſt Expreſſions of it: Though he was a Man in great Dignity and Authority. Verſe 1.

And kiſſed him.] It is likely he firſt cloſed his Eyes, as God promiſed he ſhould do, XLVI. 4. (and as the Cuſtom was) and then parted from his Body with a Kiſs. Of which we find many Examples both among Heathen and Chriſtian People: But they will not warrant us to ſay that it was done by every Body; for all that I have obſerved were ſuch near Relations as *Joſeph* was to *Jacob*. Thus *Ovid* repreſents *Niobe* as kiſſing her ſlain Sons; and *Meleager*'s Siſters kiſſing him when he lay dead: And *Corippus* repreſents *Juſtin* the younger falling upon *Juſtinian*, and weeping, and kiſſing him, juſt as *Joſeph* did here:

Ut prius ingrediens corpus venerabile vidit;
Incubuit lachrymans, atque oſcula frigida carpſit
Divini patris.

Yet *Dionyſ. Areopag. cap.* 7. *Eccleſ. Hierarch.* deſcribing the Funeral of Chriſtians, ſaith, the Biſhop prayed over the Corps when it was brought into the Church, and after Prayer, Αὐτὸς ἀσπάζεται τὸ νεκρὸν μηλέον, &c. *both he himſelf kiſſed the dead perſon, and after him all that were preſent did the ſame:* So it ſeems to have been their taking a ſolemn leave of the Dead, till they met in another World.

Chapter L. Verse 2.

Ver. 2. *His Servants the Physicians.*] Great Men anciently, among other Servants that waited on them, had a Physician. And *Joseph*, being Vice-Roy of *Egypt*, may well be supposed to have kept more than one in his Retinue.

To embalm his Father.] Of which there was now the greater necessity; because his Body was to be carried a great way to its Sepulchre. And both *Herodotus* and *Diodorus Siculus* tell us, there were those in *Egypt* who professed the Art of Preserving Bodies from Corruption. Which, it is likely, was part of their Physicians Employment: For the word *Ropheim* (which we translate *Physicians*) constantly signifies in Scripture, such as cure or heal sick Bodies. But the LXX. here aptly enough translate it ἐνταφιαστὰς, (those that prepared and fitted Bodies for their Interment, by embalming them, as we translate it) because this now was their proper business. Whence it is that *Pliny* saith, *Lib.* XI. *cap.* 37. *Mos est Ægyptiis cadavera asservare medicata*, it is the Custom of the *Egyptians* to preserve dead Bodies ordered by the Physicians Art. In which Art they excelled all other People: Bodies of their Embalming remaining to this Day; and are often brought into these Countries, under the name of *Mummy:* Concerning which a late *German* Physician (*Joach. Struppius*) hath written a peculiar Treatise.

And the Physicians embalmed Israel.] The fore-named Authors (*Herodotus* and *Diodorus Siculus*) tell us the manner how it was performed; and at what Rates: There being three several Prices, according to the Cost that Men would bestow upon their Friends. Upon the first Rank of Funerals they spent a Talent of Silver: The second cost about Twenty pound: About the third they made small Expence, as *Diodorus* expressly tells us,

L. I.

L. I. § 2. *p.* 57. *Edit. Hen. Steph.* And *Herodotus* in three distinct Chapters, shows how they ordered the Bodies of the better, middle, and meaner, so as to preserve them; and yet with a greater or lesser Expence. *Vid. Enterpe, cap.* 86, 87, 88. If things were thus in *Joseph's* Days, it is not to be thought that he would spare any cost, but had his Father's Body embalmed in the noblest manner. Chapter L.

Ver. 3. *And forty days were fulfilled for him.*] That is, for his Embalming: Which could not be finished in a little time: For *Diodorus* tells us of several Officers who were employed about it, one after another: And says expressly, they spent more than *thirty* Days in it. Which differs something from what is here related: But it is likely, in future times (when *Diodorus* lived) they might have attained to a greater Perfection in this Art; and made their Spices penetrate the whole Body in less than *forty* Days, but more than *thirty*. And *Herodotus* doth not really differ from this, when he saith, in the place before-named, Ταῦτα ποιήσαντες, when they had done these things, (stuft the Body with *Myrrh*, *Cassia*, and other Spices, except *Frankincense*) παρεχόσι νίτρῳ, κρυφαντες ἡμέρας ἑβδομήκοντα, they pickled it in Nitre, where it lay soaking *seventy* Days. That is, *thirty* Days more; till the *forty* were made up *seventy*: Longer than which neither the Bodies of the better, nor the meaner sort were to be salted. But after that they were wrapped in fine Linnen and Gums; to make it stick like glue: And so they delivered the Body to the Kindred of the deceased intire (as *Diodorus* writes, *p.* 58.) in all its Features, the very Hairs of the Eye-lids being preserved. Verse 3.

There have been some so morose, as to censure *Joseph* for following the perverse Customs, as they call them, of the *Egyptians*: Who spent too much upon dead Bodies.

Chapter L.

But they ſhould have conſidered how much more perverſe it is, not to follow the decent Cuſtoms of the Country where we live: And that dead Bodies, eſpecially of the Faithful, are not to be neglected, but treated (as St. *Auſtin* ſpeaks, *L.* I. *de Civ. Dei*, *cap.* 13.) as the Organs of the Holy Ghoſt: Which the Ancients, he thinks, did well to carry to their Funerals, *officioſâ Pietate.*

And the Egyptians mourned for him ſeventy days.] *i.e.* All that time they were preparing his Body, in the manner before related, for its Funeral: Which *Herodotus* ſays, was juſt *ſeventy* Days. He alſo and *Diodorus* deſcribe their manner of Mourning; and ſay that they daubed their Heads with Mud (as the *Jews* ſprinkled Aſhes on their Heads) and went about lamenting till the Corps was buried: Abſtaining from Bathing, and from Wine, and from all delicate Food, or fine Clothes. Which latter part of their Mourning, it's likely, might be in uſe in *Joſeph*'s time; though not the former, of beſmearing their Heads and Faces with Mud. But it is ſufficient to ſay that they appeared in the Habit of Mourners, (all the time the Body was Embalming) which was very various in different times and places: And continued in ſome Countries a great many Days longer than in others. This time of *ſeventy* Days may ſeem to ſome too long: but *Jacobus Capellus* propoſes this to their Conſideration (*Hiſt. Exot. & Sacra. ad A. M.* 2310.) that *Joſeph* being next to their King, the *Egyptians* honoured his Father with a Royal Funeral, and a Mourning of *ſeventy* days; which he thinks is a round Number for *Seventy two*: For *Diodorus* ſays ſo many were the Days of Mourning for their King. 'It ſeem-
'ing reaſonable to them, that as they gave the *Fifth*
'part of the increaſe of their Land, to their King when
'he

' he was alive; ſo they ſhould beſtow the *fifth* part of the Year upon him, in Mourning for him when he was dead: which was juſt *Seventy two*, not reckoning the five odd Days, which did not come into their account. As to thoſe who object, that this was immoderate Mourning, having more of Ambition than Piety in it; his Anſwer is, That (granting it to be true) *Joſeph* did not bring in this Cuſtom; and had peculiar reaſon to follow what he found in uſe there: That they might be the more condemned who vexed the innocent Poſterity; on whoſe Parent they had beſtowed Royal Honours. Beſides, there is ſomething due to Kings and great Men, to diſtinguiſh them from the Dregs of the People. Chapter L.

Ver. 4. *And when the Days of Mourning were paſt.*] That is, the *ſeventy* Days before-named. Verſe 4.

Joſeph ſpake unto the Houſe of Pharaoh.] To the great Officers of the Court, unto whom, it is moſt probable, he ſpake by a Meſſenger: Strict Mourners (ſuch as *Joſeph* was) uſing to keep cloſe in their Chambers, and not to appear in Publick, or make Viſits. At leaſt it was againſt the Cuſtom to appear in the Court (if the ſame uſage was there in theſe Days, which was in the *Perſian* Court in *Mordecai*'s time; and ſuch rational Cuſtoms one cannot but think were very ancient) in the Habit of a Mourner, *Eſth.* IV. 1, 2. For which reaſon he did not go himſelf to make the following Requeſt to *Pharaoh*: They who were in the ſtate of Mourning being lookt upon as defiled.

Ver. 5. *My Father made me ſwear*, &c.] See XLVII. 29, 30. where *Jacob* engaged him by an Oath to carry his Body into *Canaan*, to be buried there: That he might keep up ſome Claim to that Country, by Vertue of the Sepulchre, which his Grand-father had there. Verſe 5.

Chapter L.

there purchaſed; and where his Father *Iſaac* lay buried.

Which I have digged for me.] In the Cave that *Abraham* had bought, *Gen.* XXIII. (which was a large place) *Jacob*, it ſeems, had taken care to have a Grave digged for himſelf. From which and ſuch like Examples St. *Auſtin* argues (in the place quoted above, on *verſe* 3.) the Bodies of the dead, eſpecially of good Men, are to be treated with ſuch a Regard, as they themſelves thought was due to them.

Verſe 6. Ver. 6. *According as he made thee ſwear.*] The Religion of an Oath, it appears from hence, was in thoſe Days ſo Sacred, that the King who had not ſworn himſelf, would not have another Man violate it, for his ſake: Who might have pretended he could not ſpare *Joſeph* ſo long from his buſineſs, being his Chief Miniſter in the Land of *Egypt*. Such Heathen Kings as theſe will riſe up in Judgment againſt thoſe Chriſtian Princes, who make a Jeſt of their Oaths.

Verſe 7. Ver. 7. *All the Servants of Pharaoh.*] This ſeems to be explain'd by the next words, the *Elders of his Houſe*; the Principal Officers of Court. For the word *all* muſt be underſtood with ſome limitation, as uſually in Scripture: Some being left behind, no doubt, to wait upon the King. Thus in *Matth.* III. 5. *all Judæa* is ſaid to have gone out to *John*'s Baptiſm, *i. e.* a great many.

The Elders of his Houſe, &c.] I have obſerved before on XXIV. 2. that *Elder* is a Name of Dignity: As the *Hieruſalem Targum* there expounds it inſtead of *his Servant the Elder of his Houſe*, having theſe words, *His Principal Servant, who was ſet over all the reſt, as their Governor.* And it appears by this place that this was uſed not only by the *Hebrews*, but by the *Egyptians*.

long

long before *Moſes* his time, as a Title of Honour, and Dignity: As it hath ſince been by all Nations whatſoever. See Mr. *Selden*, *L.* I. *de Synedr. cap.* 14. Chapter L.

All the Elders of the Land of Egypt.] The Principal Perſons in Authority and Dignity, throughout the whole Country, as well as thoſe of the Court: Such as were Governors of Provinces, and Cities, and Counſellors, *&c.* Which Honour they did to *Jacob*, in all likelihood, by *Pharaoh*'s Command: For how well ſoever they might ſtand affected to *Joſeph*, they could not of their own accord deſert their Charge.

Ver. 8. *All the Houſe of Joſeph*, &c.] Their whole Family; except ſuch as were neceſſary to look after their little Ones and their Flocks, *&c.* This *verſe* alſo ſhows, the word *all* muſt have a limited Sence. Verſe 8.

Ver. 9. *And there went up with him both Chariots and Horſemen.*] As a guard to him; which, it is likely, always attended him, as Vice-Roy of the Kingdom: But now might be neceſſary for his Safety, as he paſſed through the Deſarts; or, in caſe he ſhould meet with any oppoſition, when he came to challenge his Burying Place. Though it was probable that Matter was ſettled before-hand with the *Canaanites*; who were in no Condition to oppoſe the Kingdom of *Egypt*: Which was grown very Rich, and they very Poor by the late Famine. Verſe 9.

And it was a very great company.] That he might appear in greater State, at ſuch a Solemnity.

Ver. 10. *And they came to the threſhing floor of Atad.*] Some take *Atad* for a Place, and tranſlate the word before it in the ſame Sence, as if he had ſaid they came to *Goren-Atad.* But *Forſterus* in his *Lexicon* thinks *Atad* was the proper Name of a Man, who was eminent in that Country for his Threſhing-floor. Though there Verſe 10.

are

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are those who take it for a *Bramble*, with which that Floor was fenced in: For so the word signifies, *Judg.* IX. 14. And the *Africans* called a Bramble *Atadim* (as *Bochart* observes, *L.* II. *Canaan*, *cap.* 15.) which is the Plural Number of *Atad*. But the *Talmudists* are so fanciful, that, not satisfied with such reasons, they say *Jacob's* Coffin was here surrounded with Garlands (Crowns they call them) just like a Threshing-floor, which is hedged about with Thorns. For the Tradition, they say is, that the Sons of *Esau*, *Ishmael*, and *Keturah* all met here; and seeing *Joseph's* Crown hanging over the Coffin, they all pull'd off theirs, and hanged them up in the same manner. So the *Excerpt. Gemaræ in Sota*, *cap.* I. §. 45.

Beyond Jordan.] Some translate it, *On this side Jordan.* Both are true, with respect to several Places: For it was *on this side Jordan* with respect to those in *Canaan:* But *beyond Jordan* with respect to those who came unto *Canaan*, through the Deserts; as *Joseph* did now, and the *Israelites* afterward. Why *Joseph* passed this way, which was very much about; and not the direct Road, which was a great deal shorter, is hard to tell. Perhaps it was a better way for Chariots: For it is not probable they feared any opposition from the *Philistines*, or *Edomites*; with whom the Matter might have been concerted (as we now speak) beforehand, if they had apprehended their passage would meet with any hindrance from them.

There they mourned, &c.] Wherein this *great and sore Lamentation* consisted, we are not able to give a certain account: But, in after times, they sat with their Faces covered; having Ashes sprinkled on their Heads; crying out with a mournful Voice; sometimes wringing, sometimes clapping their Hands together; smiting their

their Breaſts, or their Thighs; with many other Expreſſions of Grief and Sorrow. But why they made this Lamentation at the Floor of *Atad*, rather than at the Grave, is harder to reſolve. Perhaps it was a more convenient place to ſtay in *ſeven* Days, than that where he was to be buried: And the Mourning being made in the Country where the Body was laid, was the ſame as if it had been made at the Grave. Or, it was the Faſhion, perhaps, at the very entrance of the Country, where they carried a Corps to be buried, to fall into a Lamentation: And they made the ſame again, when they came to the Place where it was interred: Though there is nothing of that here mentioned. Chapter L.

Seven Days.] That that was the time of Publick Mourning among *Jews* in ſucceeding Ages, it appears from many Inſtances: Particularly 1 *Sam.* XXXI. 13. *Eccluſ.* XXII. 13. *Judith* XVI. 29. And juſt ſo long their Joy laſted at ſolemn Weddings; as we read in XXIX. of this Book, *verſe* 27.

Ver. 11. *This is a grievous mourning to the Egyptians.*] By this it appears this was a ſolemn Publick Mourning, in which the *Egyptians* themſelves joyned, though not related to him. And therefore, it's likely, conſiſted in ſuch Wailings, and outward Expreſſions of Sorrow, as were made even by thoſe who had no inward Grief. For in following times there were a ſort of Men called מספדים, *Lamenters*, (from the *Hebrew* word *Saphad* uſed in the foregoing *Verſe*) who had a Publick Office, as our *Bearers* have, to attend upon Funerals and make doleful Lamentations. See *Buxtorf. Lex Talmud. f.* 1524. Verſe 11.

Abel-Mitzraim.] This ſhows the Lamentation was exceeding great, that it chang'd the very Name of

Chapter L. the Place where it was made: Or, at leaſt, gave a Name to it.

Verſe 14. Ver. 14. *And Joſeph returned into Egypt*, &c.] They had a proſperous Journey: And there is no ground for what ſome *Jews* bid us here note; that not one Man was loſt, though they had a Battle with the *Edomites* in their way to *Canaan*.

Verſe 15. Ver. 15 *Joſeph will peradventure hate us*, &c.] Their Guilt was ſo great, that it continued to make them ſuſpicious.

Verſe 16. Ver. 16. *And they ſent Meſſengers unto Joſeph.*] The ſame Guilt made them fearful to go themſelves: But they firſt tried how he would anſwer a Meſſenger they ſent to him (for it doth not appear there was more than one,) in all their Names; with a Letter, perhaps, confirming what he delivered by word of Mouth. Some think this Meſſage was ſent before they went to bury their Father; while the time of Mourning laſted: When *Joſeph*'s Heart, they thought, was tender, and his Father freſh in memory. But this is not a ſufficient reaſon, to make us think, it was not done in order of time, as it is here placed in the Story.

Thy Father commanded before he died.] This was a feigned Story: For we do not find that *Joſeph* had acquainted his Father with their uſage of him. Or, if he did, it would have been more proper to have left this Charge with *Joſeph*, than with them; or, rather, he knew him ſo well, that he needed not to command him to take no Revenge.

Verſe 17. Ver. 17. *Forgive the treſpaſs.*] So we well tranſlate the *Hebrew* Phraſe, *Take away the Treſpaſs*: Which is uſed elſewhere in this Book, XVIII. 24, 26. and in *Hoſea*, XIV. 2. And by *forgive* is meant, *Remitte pœnam quam ab illis poſſis jure exigere propter peccatum in*

te

te commiſſum: As *Bochart* well explains this Paſſage, Chapter
P. I. Hierozoic. Lib. II. cap. 41. Remit the Puniſhment, L.
which thou maiſt juſtly exact of them, for the Offence they committed againſt thee.

Of the Servants of the God of thy Father.] They urge beſides the Command of their Father, and the Relation they had to him as his Brethren; that they were of the ſame Religion with him: Which makes the greateſt conjunction of Minds and Affections, if it be rightly underſtood and practiſed. For how can the Worſhippers of the ſame God, hate one another? There are thoſe who think they call themſelves *the Servants of God*, not merely upon the account of their worſhipping the True God; but becauſe they were Teachers alſo of the True Religion: For this made them, above other *Iſraelites*, to be the *Servants of God*. So *Jac. Alting. L. III. Schilo, cap.* 14.

And Joſeph wept when they ſpake unto him.] By their Meſſenger. Which ſhows he was ſo far from being Angry at them; that he pitied them, and had a tender Affection to them.

Ver. 18. *And his Brethren alſo went*, &c.] The Meſ- Verſe 18.
ſenger acquainting them, how he ſtood affected to them; and, it's likely, carrying back a kind Meſſage from him, and an Invitation to come to him; they went to his Houſe, and humbled themſelves at his Feet. In which *Joſeph*'s Dream was ſtill further fulfilled.

We are thy Servants.] They had not yet overcome their Fear (ſo cloſe did their Guilt ſtick to their Conſciences) and therefore call themſelves his *Servants*; not his *Brethren*. They had ſold him to be a Servant; and now they offer themſelves to be ſo to him.

Chapter L. Verse 19.

Ver. 19. *For am I in the place of God?*] His Father *Jacob* had ſaid the ſame to *Rachel*, XXX. 2. to perſuade her to ſubmit to Divine Providence: Which ſeems to be the ſcope of the words here. *Shall I preſume to oppoſe my ſelf to what is come to paſs: As if I were God, and not He, who hath ordered things ſo much for our Good?* This appears to be the Senſe by what follows: And may be thus expreſſed; *Shall I puniſh you for that* (for that may be meant by being in the *place of God*, to whom Vengeance belongs) *which God hath turned ſo much to all our Advantage?* Though the words may be ſimply rendred, *I am in the place of God*, without an Interrogation. As much as to ſay, *I have nouriſhed and ſuſtained you all this while, and can you think I will now do you hurt?*

Verſe 20. Ver. 20. *But as for you, ye thought evil againſt me*, &c.] It is true indeed, ye thought to deſtroy me: But God deſigned by that very evil Contrivance of yours, to bring about the greateſt Good both to you and me.

To bring to paſs, as it is this Day, &c.] To accompliſh what you now ſee, the Preſervation of our whole Family: Which he underſtands by *much People*, in the next words, who by this means were *ſaved* from periſhing. Herein appears the wonderful Wiſdom of God's Over-ruling Providence: Which, contrary to the Nature of Sin, and the Will of Sinners, turns the Evil they do into Good: And directs it to the moſt excellent Ends.

Verſe 21. Ver. 21. *Now therefore fear you not.*] He again incourages their Hope; by repeating what he had ſaid, *verſe* 19.

I will nouriſh you, &c.] I will ſtill take care of you all, as I have done hitherto.

And

And he comforted them, &c.] With ſuch Diſcourſe as this, he raiſed up their drooping Spirits: For he ſpake moſt kindly to them. Chapter L.

Ver. 22. *And Joſeph dwelt in Egypt*, &c.] He continued in *Egypt*; and ſo did his Brethren, to their dying Day. And, no doubt, made his Word good to them: Being one of the greateſt Examples of Heroick Vertue: To which none can arrive, unleſs they be meek and placable as he was. For *Nihil eſt magnum, quod non idem ſit placidum*; as *Seneca* truly ſaid. Verſe 22.

Joſeph lived an hundred and ten Years.] Not ſo long as his Fore-fathers; for he was the Son of his Father's old Age, and lived a great part of his time full of Thought and Care: Having the Weight of a great Kingdom's Affairs lying on him. For *eighty* of theſe Years he ſpent in *Egypt*, (being but *thirty* Years old when he firſt ſtood before *Pharaoh*) in great Proſperity indeed; but in no leſs Solicitude to diſcharge ſo great a Truſt as was committed to him.

Ver. 23. *Ephraim's Children of the third Generation.*] *i. e.* His great Grand-Children. In which *Jacob*'s Prediction began to be fulfilled, XLVIII.19,20. XLIX.25. We find indeed that after *Joſeph*'s death (I ſuppoſe) *Ephraim* had ſome of his Children ſlain, 1 *Chron.* VII.21,&c. But God ſo bleſſed thoſe who remained, that when *Moſes* took an account of them after their coming out of *Egypt*; they were increaſed to above *eight thouſand*, more than the Children of *Manaſſeh*, *Numb.* I. 33, 35. Verſe 23.

Brought up upon Joſeph's Knees.] He lived to embrace and dandle them (as we now ſpeak) in which old Men and Women much delight. *Machir* had only *Gilead* by his firſt Wife; but he had more Children by a ſecond, as we read 1 *Chron.* VII. 16. All which were born before *Joſeph* died; and, perhaps, by

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by *Children* he means the Children of his Grand-Children.

Joſeph's great Authority, and his Children's great Increaſe, over-awed his Brethren ſo that they never durſt diſpute their Father's Will: In which he gave a double Portion unto them. Which one would gueſs by their Temper, was as diſpleaſing to them, as their Father's Kindneſs to *Joſeph* anciently had been: But they durſt not oppoſe it; nor do we find they quarrelled at it.

Verſe 24. Ver. 24. *God will ſurely viſit you.*] He explains his meaning by what follows; *and bring you out of this Land*, &c. For the word *viſit* is uſed indifferently either for beſtowing good things, or inflicting evil. Thus he died in the ſame Faith with his Anceſtors: That God would make good his Promiſes to them.

Verſe 25. Ver. 25. *And Joſeph took an Oath.*] As his Father had done of him, XLVII. 30, 31.

Of the Children of Iſrael.] Not only of his Brethren mentioned before, *verſe* 24. but of all their Family, who were to ſucceed them; and might live (when his Brethren were dead) to carry his Body out of *Egypt*; which he deſired, for the ſame reaſon his Father had done.

Carry up my Bones from hence.] He did not deſire to be carried immediately after his Death, as his Father was when his Embalming was finiſhed; but that they ſhould carry him when they themſelves returned to *Canaan*: By which time he knew his Fleſh would be quite dried up, and nothing left but Bones. The reaſon why he did not deſire to be carried away preſently, was, that his Body remaining with them, they might look upon it as a Pledge and Security of the Promiſe

Promiſe God had made, of giving them the Poſſeſſi- Chapter
on of that Land; wherein he deſired to be buried, L.
or not buried at all. But he had repeated it twice, (that God would *ſurely viſit them*, *verſe* 24, 25.) and was ſo confident of it, that he deſired to be kept unburied, till the time of that Viſitation. Perhaps alſo he conſidered that they could not be of ſuch Authority, as he had been; to prevail to have his Body carried to *Canaan*, as his Father's was: And therefore deſired them not to think of laying him there; till that time came, when they ſhould make a ſolemn and univerſal departure thither.

We read nothing what became of the reſt of his Brethren, but *Joſephus* ſaith they were all carried into the Land of *Canaan* to be buried: For they had the ſame deſire, in all likelihood, and gave the ſame charge concerning their Bodies; to keep Poſterity in hope, that God would certainly bring them thither. Which the words of St. *Stephen* alſo may ſeem to import: when he ſaith *Acts* VII. 15, 16. *Jacob died, and our Fathers, and were carried over into Sichem*, &c. though we read of none of their Fathers beſide *Joſeph*, yet it ſeems the Tradition was, that they were all carried thither, after his Example. And ſo St. *Hierom* ſaith, That he ſaw at *Sichem* the Sepulchres of the XII. Patriarchs. *Epitaph. Paulæ*, *cap.* 6.

Ver. 26. *So Joſeph died.*] After he had taken the Verſe 26.
fore-named Oath of them, and aſſured them again of the Truth of God's Promiſe: Which were the laſt things he did.

Some, perhaps, may think it ſtrange that ſo wiſe and great a Man as *Joſeph*, whoſe dying words, one cannot but think, would have left a deep Impreſſion upon his Brethren, ſhould not give them abundance of good

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Counſel at his departure from this World: And lay ſome other Charge upon them, beſides this of carrying up his Bones to the Land of *Canaan*. But *Moſes* did not intend to write all that excellent Men ſaid and did: And we may very well think, when he declared his ſtedfaſt Faith in the Promiſe made to *Abraham* (which the Apoſtle takes notice of, *Hebr.* XI. 22.) and aſſured them God would perform it; he enlarged himſelf on that Subject, in more words than are here related.

Being an hundred and ten Years old.] This was ſaid before, *verſe* 22. but here repeated to ſignifie he did not live a Year beyond it; and ſo died juſt *fifty four* Years after his Father; and an *hundred forty four* Years before their departure out of *Egypt*.

And they embalmed him.] His Brethren took the ſame care of his Body, that he had done of his Father's, *v* 2. See there. For that *Joſeph* died before any of his Brethren, the *Jews* gather from *Exod.* I. 6. where it's ſaid, *Joſeph died, and all his Brethren.* He firſt, and they followed him. But not content with this, ſome of them adventure to tell us how many Years every one of them lived; nay, the very Month and Day of their Birth, as may be ſeen in *R. Bechai. Reuben*, for inſtance, they ſay was born the XIV. Day of *Ciſleu*, and died when he was CXXV. Years old, *&c.*

And he was put in a Coffin in Egypt.] To be preſerved in that *Cheſt* or *Ark*, (as the *Hebrew* word is commonly tranſlated) till they themſelves went from thence. *Herodotus* in the Book above-named (*Euterpe cap.* 86, 90.) ſpeaks of the Θήκας, *Cheſts* wherein dead Bodies were incloſed, after their Embalming: Which they laid ἐν οἰκήμασι ξυκτοῖσι, in the Houſe or Cell, where theſe Cheſts were repoſited, reared againſt the Wall of it.

it. Whether *Joſeph*'s Coffin was put into ſuch a com- Chapter
mon Repoſitory, or, rather, preſerved in a place by it L.
ſelf, we cannot determine. But the *Chaldee* hath an odd
conceit (as G. *Schikkard* obſerves in his *Jus Regium*, *p.* 159.) that it was kept in the River *Nile*. Which aroſe, perhaps, from a miſtake of the Relation which that Author had met withal, of the Place where they laid their Bodies: Which were let down very deep *Wells*, or *Vaults* ſome call them (ſome of which were not far from the River *Nile*) and ſo put into a *Cave*, which was at the bottom of thoſe *Wells*. For ſo *F. Vanſleb* and others, who have gone to ſearch for *Mummies*, deſcribe the Places where they lye: And tell us they found ſome of the *Coffins* made of Wood (not putrefied to this Day) and others of Clothes paſted together, *forty* times double; which were as ſtrong as Wood, and not at all rotten.

The Reader cannot but obſerve, That from the time of *Joſeph*'s advancement to the Government, till the time of his Death, *i. e.* for *eighty* Years, there is no mention of the Death of any King in *Egypt*. For it was not *Moſes* his Intention to write the Hiſtory of that Kingdom, or to give us the Series of their Kings: But only to acquaint us with the Series of the Patriarchs, and give ſome account of them, from the Creation to his own time. All other things muſt be learnt out of other Authors. And, according to *Euſebius*, whom *Jac. Capellus* follows, the firſt King of the XVIIIth *Dynaſty* (when the *Egyptian* Hiſtory he makes account ceaſed to be fabulous) was *Amos*: Whoſe Dream *Joſeph* interpreted, as was by him preferred. After he had reigned XXV Years he left the Kingdom to *Chebros*; who reigned XIII Years. Next to whom was *Amenophis* (as much as to ſay, a Servant of *Noph*, i. e.

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Memphis) who reigned XXI Years: And then left the Kingdom to *Mephres*, who held it XII Years. To whom *Josephus*, out of *Manetho*, substitutes *Amersis*, and says he reigned XII Years. And then succeeded *Mephramuthosis*, who reigned XXVI Years: In the beginning of whose time *Joseph* died.

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